

# THE HOLY QUR-AN

CONTAINING THE ARABIC TEXT  
WITH ENGLISH TRANSLATION  
AND COMMENTARY

BY

MAULVI MUHAMMAD ALI

M.A., LL.B.

PRESIDENT AHMADIYYA ANJUMAN-I-ISHÁAT-I-ISLAM  
LAHORE, INDIA

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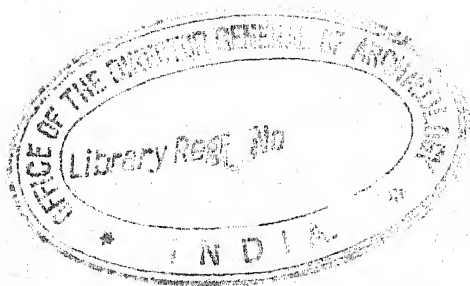
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## PREFACE

A DETAILED exposition of the prominent features of the study of the Holy Qur-án I reserve for a separate volume to be issued at a later date. In this Preface I would draw the reader's attention to two important points, viz. (1) a summary of the teachings of the Holy Qur-án, and (2) its collection and arrangement.

### I. SUMMARY OF THE TEACHINGS

While dealing with the first important point, I propose to answer the question, What is Islam? Briefly, it is the religion which the Holy Qur-án teaches, and every student of the Holy Book, with the aid of a little knowledge as to the manner in which the Holy Prophet carried the Quranic precepts into practice, will know everything necessary about Islam. But for the facility of the readers of this volume I answer that question briefly in this Preface.

#### **Islam as the religion of humanity.**

"Islam" is the name by which the religion preached by the Holy Prophet Muhammad, who appeared in Arabia over thirteen hundred years ago, is known, and it is the last of the great religions of the world. This religion is commonly known in the West as Muhammadanism, a name adopted in imitation of such names as Christianity and Buddhism, but quite unknown to the Muslims themselves. According to the Qur-án, the religion of Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Holy Prophet Muhammad, but it was equally the religion of the prophets who went before him. Islam was the religion of Adam, Noah, Abraham, Moses, and Jesus; it was, in fact, the religion of every prophet of God who appeared in any part of the world. Nay, Islam is the religion of every human child that is born, according to the Holy Prophet, who, to be accurate, is not the originator, but the latest exponent of that Divine system which was made perfect at his advent. And, according to the Qur-án, Islam is the natural religion of man: "The nature made by Allah in which He has made men; there is no altering of Allah's creation,—that is the right religion" (30 : 30). And since, according to the Holy Qur-án, prophets were raised among different nations in different ages, and the religion of every true prophet was in its pristine purity no other than Islam, the scope of this religion, in the true sense of the word, extends as far back and is as wide as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Holy Prophet Muhammad, may peace and the blessings of God be upon him.

### Significance of the name.

The name "Islam" was not invented, as in the case of other religions, by those who professed it. This name is, on the other hand, expressly given to this religion in the Holy Qur-án. It says: "This day I have perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion" (5:3). And in another place: "Surely the true religion with Allah is Islam" (3:18). It is, moreover, a significant name; in fact, the word "Islam" indicates the very essence of the religious system known by that name. Its primary significance is the "making of peace," and the idea of "peace" is the dominant idea in Islam. A Muslim, according to the Holy Qur-án, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will Who is the source of all purity and goodness, and peace with man implies the doing of good to one's fellow-man; and both these ideas are briefly but beautifully expressed in the Qur-án in the following words: "Yea, whoever submits himself entirely to Allah, and he is the doer of good to others, he has his reward from his Lord, and there is no fear for him, nor shall he grieve" (2:112). That, and that only, is *salvation* according to the Holy Qur-án. And as the Muslim is in perfect peace, he enjoys peace of mind and contentment. "Peace" is the greeting of one Muslim to another, and "Peace" shall also be the greeting of those in paradise: "And their greeting in it shall be Peace" (10:10). Nay, in the paradise which Islam depicts no word shall be heard except "Peace, Peace," as the Holy Qur-án says: "They shall not hear therein vain or sinful discourse except the word 'Peace, Peace'" (56:25, 26). The "Author of Peace" is also a name of Allah mentioned in the Holy Qur-án (59:23), and the goal to which Islam leads is the "Abode of Peace," as is said in 10:25: "And Allah invites to the Abode of Peace." Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields; and Islam is thus pre-eminently the "Religion of Peace."

### The distinctive characteristic of Islam.

The great characteristic of Islam is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God; and thus Islam, as I have shown its very name indicates, laid down the basis of peace and harmony among the religions of the world. According to the Holy Qur-án, all religions have Divine revelation as the common basis from which they start. The great mission of Islam was not, however, to preach this truth only, which, on account of the isolation from each other of the different nations of the earth, had not been preached before, but also to correct the errors which had crept into the prevailing religions on account of the length of time, to sift truth from error, to preach the truths which had not been preached before on account of the special circumstances of a society or the early stages of its development, and, most important of all, to gather together in one book the truths which were contained in any Divine revelation granted to any people for the guidance of man, and, last of all, to meet all the spiritual and moral requirements of an ever-advancing humanity. Thus, as a distinctive characteristic of its own, Islam claims to be the final and the most perfect expression of the will of God; as the Qur-án says: "This day I have perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion" (5:3). What it has in common with all religions is that it is a revealed religion like them, while it is distinguished from them in being the final and perfect revelation of God. Hence the Holy Prophet Muhammad, may peace and

the blessings of God be upon him, is called the "Seal of the Prophets" (33 : 40), and the Holy Qur-án is spoken of as "Pure pages wherein are all the right Books" (98 : 2-3).

### A historical religion.

I wish to notice one more peculiarity of Islam. Islam is beyond all doubt a historical religion and its holy founder a historical personage. Every event of the Holy Prophet's life can be read in the light of history, and the Holy Qur-án, which is the source of all the spiritual, moral, and social laws of Islam, is, as shown later on, a book absolutely unique in its preservation. Having a book of Divine revelation so safely preserved through centuries to guide him for his spiritual and moral welfare, and the example of such a great and noble Prophet, whose varied earthly experiences furnish the best rules of conduct in all the different phases of human life, a Muslim is sure that he has not rejected any truth which was ever revealed by God to any nation, and that he has not set at naught any good which was to be met with in the life of any good man. He thus not only believes in the truth of all Divine revelations and accepts the sacred leaders of all peoples, but also follows all the lasting and permanent truths contained in them by following the last and most comprehensive of them, and imitates all good men in all the good that is to be met with in their lives by taking for his model the most perfect exemplar.

### The fundamental principles of Islam.

The main principles of Islam are given in the very beginning of the Holy Qur-án, which opens with the words : "This book, there is no doubt in it, is a guide to those who guard against evil ; those who believe in the unseen and keep up prayer and spend benevolently out of what We have given them ; and who believe in that which has been revealed to you and that which was revealed before you ; and they are sure of the hereafter" (2 : 2-4). These verses point out the essential principles which must be accepted by those who would follow the Holy Qur-án. Here we have three main points of belief and two main points of practice, or three theoretical and two practical ordinances. Before I take up these points separately, I think it necessary to point out, as is indicated in this verse, that in Islam mere belief counts for nothing if not carried into practice : "Those who believe and do good" is the ever-recurring description of the righteous as given in the Qur-án. Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds. Another point necessary to be borne in mind in connection with the five principles of belief and practice mentioned in the verses quoted above is that they are, in one form or other, universally accepted by the human race. The five principles, as already indicated, are a belief in God, the great Unseen, in Divine revelation and in the life to come, and, on the practical side, prayer to God, which is the source from which springs the love of God, and charity in its broadest sense, indicating respectively the performance of our duties to God and the performance of our duties to man and other\* creatures of God. Now, these

\* The Holy Qur-án says : "There is no beast on earth nor bird which flies with its two wings, but they are a people like you, and to their Lord shall they return" (6 : 38). And the Holy Prophet is reported to have said : "Surely there are rewards for our doing good to quadrupeds and giving them water to drink. There are rewards for benefiting every animal having a moist liver (i.e. every one alive)." And again, "Fear God in these dumb animals, and ride them when they are fit to ride and get off them when they are tired."

five principles, as the principles of belief and action, are recognized by all nations of the earth, and these are the common principles on which all religions are based. In fact, these five fundamental principles of the holy religion of Islam are imprinted on human nature. Now, I take them separately as detailed in the Holy Qur-án.

### Conception of God in Islam.

Of the three fundamental principles of belief, the first is a belief in God. The belief in a power higher than man, though not seen by him, can be traced back to remotest antiquity, to the earliest times to which history can take us: but different peoples in different ages and different countries have had different conceptions of the Divine Being. Islam, in the first place, preaches a God Who is above all tribal deities and national gods. The God of Islam is not the God of a particular nation, so that He should look after their needs only, but He is described in the opening words of the Holy Qur-án as being the "Lord of the worlds"; and thus, while widening the conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include all nations of the earth, and so widens the outlook of human sympathy. The Unity of God is the noble theme on which the Holy Qur-án has laid great stress. There is absolute Unity in Divine nature; it admits of no participation or manifoldness. Unity is the key-note to the conception of the Divine Being in Islam. It denies all plurality of persons in Godhead and any participation of any being in the affairs of the world. His are the sublimest and most perfect attributes, but the attribute of mercy reigns over all. It is with the names *Ar-Rahmán* and *Ar-Rahím* that every chapter of the Holy Qur-án opens, and *Beneficent* and *Merciful* convey to the English reader of the Holy Qur-án only a very imperfect idea of the deep and all-encompassing love and mercy of God indicated by the original words. "And My mercy encompasses all things" says the Holy Qur-án (7: 156). Hence the Messenger who preached this conception of the Divine Being is rightly called in the Holy Qur-án "a mercy to all the nations" (21: 107). The great Apostle of the Unity of God could not conceive of a God who was not the Author of all that existed. Such detraction from His power and knowledge would have given a death-blow to the very loftiness and sublimity of the conception of the Divine Being. Thus while Islam, in common with other religions, takes the existence of God for its basis, it differs from others in claiming absolute Unity for the Divine Being, and in not placing any limitation upon His power and knowledge.

### Unity.

The Unity of God is, as I have said, the one great theme of the Holy Qur-án. The laws of nature which we find working in the universe, man's own nature, and the teachings of the prophets of yore, are again and again appealed to as giving clear indications of the Unity of the Maker. Consider the creation of the innumerable heavenly bodies: are they not, with their apparent diversities, all subject to one and the same law? Think over what you see in the earth itself, its organic and inorganic worlds, the plant and animal life, the solid earth, the seas and the rivers, the great mountains: is there not unity in all this diversity? Think over your own nature—how your very colours and tongues differ from each other; yet in spite of all these differences are you not but a single people? Look at the constant change which everything in the universe is undergoing, the making and unmaking, the creation and recreation of all things, the course of which does not stop for a single instant: is there not a uniform law discernible in this?

If, in fact, you clearly observe uniformity in diversity in nature, do you not see therein a clear sign of the Unity of the Maker or Evolver? Then look to the incontestable evidence of human nature, how, even when believing in the plurality of gods, it recognizes a unity in the very plurality and thus bears testimony to the oneness of God. Again, turn over the pages of the sacred scriptures of any religion, search out the teachings of the great spiritual guides of all nations: they all testify to the oneness of the Divine Being. In short, the laws of nature, the nature of man, and the testimony of almost all the religious teachers of all ages declare with one voice the Unity of God, and this is the cardinal doctrine of the spiritual teachings of the faith of Islam.

### **Divine revelation.**

The second fundamental principle of faith in the Islamic religion is a belief in the Divine revelation—not only a belief in the truth of the revealed Word of God as found in the Holy Qur-án, but a belief in the truth of Divine revelation in all ages and to all nations of the earth. Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations. Some religions consider revelation to have been granted to mankind only once; others look upon it as limited to a particular people; while still others close the door of revelation after a certain time. With the advent of Islam we find the same breadth of view introduced into the conception of Divine revelation as into the conception of the Divine Being. The Holy Qur-án recognizes no limit of any kind to Divine revelation, either in respect of time or in respect of the nationality of the individual to whom it may be granted. It regards all people as having at one time or other received Divine revelation. Without the assistance of revelation from God, no people could ever have attained to communion with God, and hence it was necessary that Almighty God—who, being the Lord of the whole world, supplied all men with their physical necessities—should also have brought to them His spiritual blessings. In this case too, Islam, while sharing with other faiths the belief in the fact of Divine revelation, refuses to acknowledge the existence of any limitation as regards time or place. Hence it also announces that though no prophet is needed after the Holy Prophet Muhammad, as religion and religious laws were made perfect at his advent, the door of Divine revelation is still open, and a true Muslim can have access to it.

There is also another aspect of the Islamic belief in Divine revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognized. According to the holy faith of Islam, this communion is not attained by bringing down God to man in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from all sensual desires and low motives. The perfect one who reveals the face of God to the world is not the Divine Being in human form, but the human being whose person has become a manifestation of the Divine attributes by his own personality having been consumed in the fire of the love of God. His example serves as an incentive, and is a model for others to follow. He shows by his example how a mere mortal can attain to communion with God. Hence the broad principle of Islam that no one is precluded from attaining communion with God or from being fed from the source of Divine revelation, and that any one can attain it by following the Holy Word of God as revealed in the Holy Qur-án.



### **The life after death.**

Belief in a future life, in one form or another, is also common to all religions of the world, and it is the third fundamental article of a Muslim's faith. The mystery of the life after death has, however, nowhere been solved so clearly as in Islam. The idea of a life after death was so obscure, as late as the appearance of the Jewish religion, that not only is there very little of it found in the Old Testament, but an important Jewish sect actually denied any such state of existence. This fact was, however, due to the lack of light thrown upon it in earlier revelations. The belief in transmigration was also due to the undeveloped mind of man mistaking spiritual realities for physical facts. In Islam the idea reached its perfection, as did other important fundamental principles of religion. This statement may appear an exaggeration to those who have been taught to look for nothing but sensuality in Islam; but the several points established by the Holy Qur-ân with regard to a future life, while nothing is said about them in the sacred books of other religions, bear ample testimony to its truth. Belief in a future life implies the accountability of man in another life for actions done in this life. The belief, if properly understood, is no doubt a most valuable basis for the moral elevation of the world. The Holy Qur-ân lays particular stress upon the following points:—

### **The life after death is only a continuation of this life.**

(1) The gulf that is generally interposed between this life and the life after death is the great obstacle in the solution of the mystery of the hereafter. Islam makes that gulf disappear altogether: it makes the next life only a continuation of the present one. On this point the Holy Qur-ân is explicit. It says: "And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open" (17:13). And again it says: "And whoever is blind in this, he shall also be blind in the hereafter" (17:72). And elsewhere we have: "O soul that art at rest! return to your Lord, well pleased with Him, well pleasing Him; so enter among My servants and enter into My garden" (89:27-30). The first of these three verses makes it clear that the great facts which will be brought to light on the day of resurrection will not be anything new, but only a manifestation of what is here hidden from the physical eye. The life after death is, therefore, not a new life, but only a continuance of this life, bringing its hidden realities to light. The other two quotations show that a hellish and a heavenly life both begin in this world. The blindness of the next life is surely hell, but according to the verse quoted, only those who are blind here shall be blind hereafter, thus making it clear that the spiritual blindness of this life is the real hell, and from here it is taken to the next life. Similarly, it is the soul that has found perfect peace and rest that is made to enter into paradise at death, thus showing that the paradise of the next life is only a continuation of the peace and rest which a man enjoys spiritually in this life. Thus it is clear that, according to the Holy Qur-ân, the next life is a continuation of this, and death is not an interruption but a connecting link, a door that opens upon the hidden realities of this life.

### **The state after death is an image of the spiritual state in this life.**

(2) Nowhere but in Islam has the most significant truth with regard to the next life been brought to light. No attempt at all has been made in any religion but Islam to unveil the secrets of the hereafter. No doubt in the Christian teaching the corporeal and the spiritual are melted together—the

weeping and wailing and gnashing of teeth and the quenchless fire as the punishment of the wicked are spoken of in the same breath with the kingdom of heaven, the treasure in heaven, and the life eternal as the reward of the righteous, but there is no clear indication as to the sources of the one or the other. The Holy Qur-ān, on the other hand, makes it clear that the state after death is a complete representation, a full and clear image, of our spiritual state in this life. Here the good or bad conditions of the deeds or beliefs of a man are latent within him, and their poison or panacea casts its influence upon him only secretly, but in the life to come they shall become manifest and clear as noonday. The shape which our deeds and their consequences assume in this life is not visible to the eye of man on earth, but in the next life it will be unrolled and laid open before him in all its clearness. The pleasures and pains of the next life, therefore, though spiritual in reality, will not be hidden from the ordinary eye as spiritual facts are in this life. It is for this reason that while, on the one hand, the blessings of the next life are mentioned by physical names as an evidence of their clear representation to the eye, they are on the other hand spoken of in a saying of the Holy Prophet as things which "the eye has not seen, nor has ear heard, nor has it entered into the heart of man to conceive of them." This description of the blessings of the next life is really an explanation given by the Holy Prophet of the verse of the Qur-ān which says: "No soul knows what is in store for them of that which will refresh the eyes" (32:17).

To the same effect we may quote another verse of the Holy Qur-ān: "On that day you will see the faithful men and the faithful women, their light running before them and on their right hands" (57:12). This verse shows that the light of faith by which the righteous men and women were guided in this life, and which could here be seen only with the spiritual eye, will be clearly seen going before the believers on the day of resurrection.

As in the case of the blessings of paradise, the punishment of hell is also an image of the spiritual tortures of this life. Hell is said to be a place where one shall neither live nor die (20:74). It should be remembered in this connection that the Word of God describes those who walk in error and wickedness as dead and lifeless, while the good it calls living. The secret of this is that the means of the life of those who are ignorant of God, being simply eating and drinking and the satisfaction of physical desires, are entirely cut off at their death. Of spiritual food they have no share, and therefore, while devoid of the true life, they shall be raised again to taste of the evil consequences of their evil deeds.

### **The next life is a life of unlimited progress.**

(3) The third point of importance which throws light on the mystery of the life after death is that man is destined to make infinite progress in that life. Underlying this is the principle that the development of man's faculties as it takes place in this life, however unlimited, is not sealed by finality; but a much wider vista of the realms to be traversed opens out after death. Those who have wasted their opportunity in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment of the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified, and they are fit to start on the onward journey to the great goal, they shall no more be in hell. This is the reason why the punishment of hell, according to the Holy Qur-ān, is not everlasting (see foot-note 1201). It is meant to clean a man of the dross which is a hindrance in his spiritual progress, and when that object has been



achieved its need vanishes. Nor is paradise a place to enjoy the blessings only of one's previous good deeds, but it is the starting-point of the development of the higher faculties of man. Those in paradise shall not be idle, but they shall be continually exerting themselves to reach the higher stages. It is for this reason that they are taught to pray even there to their Lord, "O our Lord! make perfect for us our light" (66:8). This unceasing desire for perfection shows clearly that progress in paradise shall be endless. For when they shall have attained one excellence they shall see a higher stage of excellence, and considering that to which they shall have attained as imperfect, shall desire the attainment of the higher excellence. This ceaseless desire for perfection shows that they shall be ever attaining to higher and higher excellences.

### Belief in angels and its significance.

I have now briefly indicated the three fundamental principles of a Muslim's faith, but I may further add that belief in the unseen also includes a belief in those agencies which we call angels. This belief, though common to many religions, is not as widely accepted as the three principles explained above, and therefore a few remarks relating to the truth underlying this belief will not be out of place here. In the physical world we find it as an established law that we stand in need of external agents, notwithstanding the faculties and powers within us. The eye has been given to us to see things, and it does see them, but not without the help of external light. The ear receives the sound, but independently of the agency of air it cannot serve that purpose. Man, therefore, essentially stands in need of something besides what is within him, and as in the physical, so also in the spiritual world. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our spiritual powers cannot by themselves lead us to do good or evil deeds, but here, too, intermediaries which have an existence independent of our internal spiritual powers are necessary to enable us to do either. In other words, there are two attractions placed in the nature of man: the attraction to good, or to rise up to higher spheres of virtue, and the attraction to evil, or to stoop to a low, bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical organs of man. The external agency which brings the attraction to good into work is called an angel, and that which assists in the working of the attraction to evil is called the devil. If we respond to the attraction to good we are following the Holy Spirit, and if we respond to the attraction to evil we are following Satan. The real significance of the belief in angels is, therefore, that we should follow the inviter to good, or the attraction to good which is placed within us.

### Significance of belief.

The above remarks explain not only the significance of a Muslim's belief in angels, but also the meaning underlying the very word *belief*. *Belief*, according to Islam, is not only a conviction of the truth of a given proposition, but it is essentially *the acceptance of a proposition as a basis for action*. As already shown, the proposition of the existence of the devils is as true as that of the existence of the angels; but while belief in angels is again and again mentioned as part of a Muslim's faith, nowhere are we required to believe in the devils. Both facts are equally true, and the Holy Qur-ān speaks on numerous occasions of the misleadings and insinuations of the devils, but while it requires a belief in angels, it does not require a belief in devils. If belief in angels were only equivalent to an admission of their

existence, a belief in devils was an equal necessity. But it is not so. The reason is that whereas we are required to accept and follow the call of the inviter to good, we are not required to follow the call of the inviter to evil, and therefore, as the former gives us a basis for action which the latter does not, we believe in the angels but not in the devils. On the other hand, the Holy Qur-án requires us to disbelieve in the devils: "Therefore whoever disbelieves in the devils and believes in Allah, he indeed has laid hold on the firmest handle" (2:256).

It will thus be seen that the principles of belief enumerated above, as given in the Holy Qur-án, are really principles each of which serves as a basis for action, and no other belief is known to Islam. The Islamic beliefs are not formulæ for repetition, but formulæ for action. The word Allah—the Arabic word for God—indicates that Being who possesses all the perfect attributes, and when a Muslim is required to believe in Allah he is really required to make himself the possessor of all those attributes of perfection. He has to set before himself the highest and the purest ideal that the heart of man can conceive, and to make his conduct conform to that ideal. The belief in Divine revelation makes him accept and imitate all the good that is met with in the lives of righteous men, and the belief in the hereafter is equivalent to the recognition of that most important principle of the responsibility of man: his accountability for his actions. Thus the Islamic beliefs are really axiomatic truths upon which are based the moral and spiritual aspects of the life of man.

### Principles of action.

Next we take the practical side of the faith of Islam. As I have already said, in Islam actions are as essentially a component part of religion as belief. In this respect Islam occupies a middle position between religions which have ignored the practical side altogether and those which bind their followers to a very minute ritual. It sees the necessity of developing the faculties of man by giving general directions, and then leaves ample scope for the individual to exercise his judiciousness. Without a strong practical character, any religion is likely to pass into mere idealism, and it will cease to exercise influence on the practical life of man. The precepts of Islam which inculcate duties towards God and duties towards man are based on that deep knowledge of human nature which cannot be possessed but by the Author of that nature. They cover the whole range of the different grades of the development of man, and are thus wonderfully adapted to the requirements of different peoples. In the Holy Qur-án are found guiding rules for the ordinary man of the world as well as for the philosopher, and for communities in the lowest grade of civilization as well as for the highly civilized nations of the world. Practicability is the key-note of its precepts, and thus the same universality which marks its principles of faith is to be met with in its practical ordinances, suiting as they do the requirements of all ages and nations.

The verses which give us the three fundamental principles of faith also contain two fundamental principles of action, viz. *the keeping up of prayer and spending benevolently out of what one has*. These two, in fact, cover the whole sphere of man's actions. Generally speaking, these two principles may be described as standing for man's duties towards God and man's duties towards man. But properly speaking, this distinction is superficial. In the true sense of the word, every duty of man is a duty towards God, and hence it is that the Holy Qur-án, when mentioning the most ordinary duties of man towards man, follows up its injunctions with the words *be careful of your duty to Allah*. To the same effect is the Holy Prophet's saying: *The person who*

*violates his brother's right is not a believer in the Unity of God.* It is to his Maker that man is actually responsible in all cases. But in another sense, every duty of man is either a duty towards self or a duty towards fellow-beings, and God is over and over again stated to be *Ghant*, i.e. *Self-sufficient, above any need of the worlds.* If the whole world is engaged in praying to Him, it does not add one whit to His transcendental glory, and if the whole world disbelieves in Him and is ungrateful to Him, it does not detract from His dignity in the least. Hence, what are generally called duties towards God are in fact duties towards self, or duties which do not affect one's fellow-beings but affect oneself. These are, in fact, the means of man's moral advancement and spiritual betterment, and the principal duties under this head are the keeping up of prayer, fasting for one month, and performing a pilgrimage to Mecca. The most important duty of man towards man, which is one of the fundamental principles of the practical code of Islam, is *zakât*, or the paying of the *poor-rate*, a tax levied on the rich for the benefit of the poor, and this, together with the three principal duties towards self, form as it were the four pillars of the Islamic faith on its practical side. These four are therefore considered further on more fully, though briefly. As regards man's duties towards man in general, a few remarks will be sufficient.

### Scope of moral teachings.

The Holy Qur-ân was not meant for one people or one age, and accordingly the scope of its moral teachings is as wide as humanity itself. It is the Book which offers guidance to all men in all conditions of life, to the ignorant savage as well as to the wise philosopher, to the man of business as well as to the recluse, to the rich as well as to the poor. Accordingly, while giving varied rules of life, it appeals to the individual to follow the best rules which are applicable to the circumstances under which he lives. If, on the one hand, it contains directions which are calculated to raise men in the lowest grades of civilization and to teach them the crude manners of society, it also, on the other, furnishes rules of guidance to men in the highest stages of moral and spiritual progress. High and ideal moral teachings are no doubt necessary for the progress of man, but only those will be able to benefit by them who can realize those high ideals. But to this class do not belong the vast masses in any nation or community, however high its standard of civilization may be. Hence the Qur-ân contains rules of guidance for all the stages through which man has to pass in the onward march from the condition of the savage to that of the highly spiritual man. They cover all the branches of human activity and require the development of all the faculties of man. Islam requires the display of every quality that has been placed in man, and makes only one limitation—viz. that it should be displayed on the proper occasion. It requires a man to show meekness as well as courage, but each on its proper occasion. It teaches forgiveness, but at the same time it requires that when the nature of an offence demands punishment, it should be administered in proportion to the crime. It says: Forgive when you see that forgiveness would be conducive to good. Again, it teaches men to display high morals under the most adverse circumstances, to be honest even when honesty is likely to lead one into complications, to speak truth even when one's truthful statement is against those nearest and dearest to one, to show sympathy even at the sacrifice of one's own interest, to be patient under the hardest afflictions, to be good even to those who have done evil. At the same time it teaches the middle path: it teaches men to exercise the noble qualities which have been placed in their nature by God while transacting their own affairs. It does not inculcate severance from one's world.

connections ; it requires men to be chaste, but not by castration ; it requires them to serve God, but not as monks : it enjoins them to spend their wealth, but not in such a manner as to sit down "blamed and straitened in means" ; it teaches them to be submissive, but not by losing self-respect ; it exhorts them to forgive, but not in such a manner as to bring destruction upon society by emboldening culprits ; it allows them to exercise all their rights, but not so as to violate those of others ; and, last of all, it requires them to preach their own religion, but not by abusing the religion of others.

### The brotherhood of Islam.

In the first place, Islam abolishes all invidious class distinctions. "Surely the most honourable of you with Allah is the one among you most careful of his duty" sounds a death-knell to all superiority or inferiority based on rigid caste or social distinctions. Mankind is but one family, according to the Holy Qur-án, which says : "O man, surely We have created you of a male and a female and made you tribes and families that you may know each other : surely the most honourable of you with Allah is the one among you most careful of his duty" (49 : 13). Islam thus lays down the basis of a vast brotherhood in which all men and women—to whatever tribe or nation or caste they may belong and whatever be their profession or rank in society, the wealthy and the poor—have equal rights, and in which no one can trample upon the right of his brother. In this brotherhood all members should treat each other as members of the same family. The slave is to be clothed with the clothing and fed with the food of his master, and he is not to be treated as a low or vile person. *Your wives, says the Holy Qur-án, have rights against you as you have rights against them.* No one is to be deprived of any right on the score of caste or profession or sex. And this great brotherhood did not remain a brotherhood in theory, but became an actual living force by the noble example of the Holy Prophet and his worthy successors and companions. The strict rule of brotherhood is laid down in the following words in a saying of the Holy Prophet : "No one of you is a believer in God unless he loves for his brother what he loves for himself."

### Reverence for authority.

But while thus establishing equality of rights, Islam teaches the highest reverence for authority. The home is the real nursery in which the moral training of man begins, and therefore the Holy Qur-án lays the greatest stress upon obedience to parents. Here is one of the passages of the Holy Qur-án : "And your Lord has commanded that you shall not serve any but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them so much as 'Ugh,' nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say, 'O my Lord ! have compassion on them, as they brought me up when I was little'" (17 : 23-24). It is elsewhere said that they should be disobeyed only if they compelled one to serve others than God. This high reverence for parents is the basis from which springs up the high moral of reverence for all authority. And thus the Holy Qur-án plainly says : "Obey Allah and obey the Apostle and those in authority from among you" (4 : 59.) By those in authority are meant not only the actual rulers of a country, but all those who are in any way entrusted with authority. It has been remarked by the Holy Prophet : "Every one of you is a ruler, and every one of you shall be questioned about those among whom he is in authority." Therefore, Islam requires all men to obey those who are in immediate authority over them, and thus cuts at the root of all kinds of

rebellion and anarchy. The person in authority may belong to any religion, but he is to be obeyed in the same manner as the parents are to be obeyed, though they may not be believers in Islam. According to a saying of the Holy Prophet, even if a Negro slave is placed in authority he must be obeyed.

### Four fundamental institutions.

The four fundamental institutions of the Muslim faith are noted below at some length, especially the prayer.

#### 1. ṢALĀT, OR THE ISLAMIC PRAYER

Prayer is an outpouring of the heart's sentiments, a devout supplication to God, and a reverential expression of the soul's sincerest desires before its Maker. In Islam the idea of prayer, like all other religious ideas, finds its highest development. Prayer, according to the Holy Qur-ān, is the true means of that purification of the heart which is the only way to communion with God. The Holy Qur-ān says: "Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allāh is the greatest" (29: 45). Islam, therefore, enjoins prayer as a means of the moral elevation of man. Prayer degenerating into a mere ritual, into a lifeless and vapid ceremony performed with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced by the Holy Qur-ān: "Woe to the praying ones who are unmindful of their prayers" (107: 4, 5).

With a Muslim his prayer is his spiritual diet, of which he partakes five times a day, and those who think that it is too often should remember how many times daily they require food for their bodies. Is not spiritual growth much more essential than physical growth? Is not the soul more valuable than the body? If food is needed several times daily to minister to the needs of the body, is not spiritual refreshment at the same time badly needed? Or if the body would be starved if it were fed only on the seventh day, has not the soul been actually starved by denying to it even the little which it could get after six days? The founder of Christianity himself emphasized this when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). What Christ taught in words has been reduced to a practical form by the Holy Prophet Muhammad.

It may be noted that while other religions have generally set apart a whole day for Divine service, on which other work is not to be done, Islam has given quite a new meaning to Divine service by introducing prayer into the everyday affairs of men. A day is not here set apart for prayer, and in this sense no sabbath is known to Islam. What Islam requires is this, that when most busy a Muslim should still be able to disengage himself from all worldly occupations and resort to his prayers. Hence it is also that Islam has done away with all institutions of monkery, which require a man to give up all worldly occupations for the whole of his life in order to hold communion with God. It makes communion with God possible even when man is most busy with his worldly occupations, thus making possible that which was generally considered impossible before its advent.

But while Islam has given permanence to the institution of prayer by requiring its observance at stated times and in a particular manner, it has also left ample scope for the individual himself to select what portions of the Holy Qur-ān he likes and to make what supplications his soul yearns after. General directions have no doubt been given, and on these the whole of the Muslim world is agreed, for these directions were necessary to secure regularity, method, and uniformity. but in addition to these, ample scope has

been left for the individual to give vent to his own feelings before the great Maker of the universe. As regards the time and mode of prayer, the following directions will be sufficient for the information of the ordinary reader.

### Times of prayer.

The saying of prayer is obligatory upon every Muslim, male or female, who has attained to the age of discretion. It is said five times a day as follows :—

1. *Salât-ul-Fajr*, or the morning prayer, is said after dawn and before sunrise.

2. *Salât-uz-Zuhr*, or the early afternoon prayer, is said when the sun begins to decline, and its time extends till the next prayer.

3. *Salât-ul-'Asr*, or the late afternoon prayer, is said when the sun is about midway on its course to setting, and its time extends to a little before it actually sets.

4. *Salât-ul-Maghrib*, or the sunset prayer, is said immediately after the sun sets.

5. *Salât-ul-'Ishâ*, or the early night prayer, is said when the red glow in the west disappears, and its time extends to midnight. But it must be said before going to bed.

*Note 1.*—When a person is sick, or on a journey (or in case of rain, when the prayer is said in congregation in a mosque), the early afternoon and the late afternoon prayers may be said in conjunction, and so also the sunset and early night prayers. In the case of conjunction the *sunna*t may be dropped.

*Note 2.*—Besides these five obligatory prayers there are two optional ones. The first of these is the *Salât-ul-lail*, the *tahajjud*, or the late night prayer, which is said after midnight, after being refreshed with sleep, and before dawn. This prayer is specially recommended in the Holy Qur-ân. The other is known as the *Salât-ud-duhâ*, and it may be said at about breakfast-time. This is the time at which the two '*Id* prayers are said.

*Note 3.*—The service on Friday takes the place of the early afternoon prayer.

### Preparation for prayer.

Before saying prayers it is necessary to wash those parts of the body which are generally exposed. This is called *wuḍū*, or ablution. The ablution is performed thus :—

1. The hands are cleansed, washing them up to the wrists.  
2. Then the mouth is cleansed by means of a tooth-brush or simply with water.

3. Then the nose is cleansed within the nostrils with water.

4. Then the face is washed.

5. Then the right arm, and after that the left arm, is washed up to the elbow.

6. The head is then wiped over with wet hands, the three fingers between the little finger and the thumb of both hands being joined together.

7. The feet are then washed up to the ankles, the right foot first and the left after.

But if there are socks on, and they have been put on after performing an ablution, it is not necessary to take them off: the wet hands may be passed over them. The same practice may be resorted to in case the boots are on, but it would be more decent to take off the boots when going into a mosque. It is, however, necessary that the socks be taken off and the feet washed about once in every twenty-four hours.



*Note 1.*—A fresh ablution is necessary only when a man has answered a call of nature or has been asleep.

*Note 2.*—In cases of intercourse between husband and wife, a total ablution or washing of the whole body is necessary.

*Note 3.*—When a person is sick, or when access cannot be had to water, what is called *tayammum* is performed in place of ablution or total ablution. *Tayammum* is performed by touching pure earth with both hands and then wiping over the face with this only once, and the backs of the two hands.

### Service.

The service consists ordinarily of two parts, one part, called the *farḍ*, to be said in congregation, preferably in a mosque, with an *imām* leading the service; the second part, called *sunnat*, to be said alone, preferably in one's house. But when a man is unable to say his prayers in congregation, the *farḍ* may be said like the *sunnat*, alone.

Each part consists of a certain number of *rak'ats*, as explained below:—

The *Fajr*, or morning prayer, consists of two *rak'ats* (*sunnat*) said alone, followed by two *rak'ats* (*farḍ*) said in congregation.

The *Zuhr*, or early afternoon prayer, is a longer service consisting of four, or two, *rak'ats* (*sunnat*) said alone, followed by four *rak'ats* (*farḍ*) said in congregation, and followed again by two *rak'ats* (*sunnat*) said alone.

In the Friday service held at the time of *zuhr*, which takes the place of the sabbath of some other religions, the four *rak'ats* (*farḍ*) said in congregation are reduced to two, but these two *rak'ats* are preceded by a sermon (*Khutbah*), exhorting the Muslims to goodness and showing them the means of their moral elevation and dwelling upon their national and communal welfare.

The *'Asr*, or the late afternoon prayer, consists of four *rak'ats* (*farḍ*) said in congregation.

The *Maghrib*, or the sunset prayer, consists of three *rak'ats* (*farḍ*) said in congregation, followed by two *rak'ats* (*sunnat*) said alone.

The *'Ishā*, or early night prayer, consists of four *rak'ats* (*farḍ*) said in congregation, followed by two *rak'ats* (*sunnat*) said alone, again followed by three *rak'ats* (*witr*) said alone, the last of these *rak'ats* containing the well-known prayer known as *qunūt*.

The *Tahajjud*, or late night prayer, consists of eight *rak'ats* (*sunnat*) said in twos.

The *Duhā*, or the before-noon prayer, may consist of two *rak'ats* or four *rak'ats*.

The *'Id* prayer consists of two *rak'ats* (*sunnat*) said in congregation, being followed by a sermon or *khutbah*, the object of which is the same as the object of the sermon in the Friday service.

*Note 1.*—When a person is journeying, the *sunnat* is dropped in every one of the prayers except the morning prayer, and the four *rak'ats* *farḍ* in each of the *Zuhr* and the *'Asr* and the *'Ishā* prayers are reduced to two. When one is aware that his stay at a particular place in his journey will be four days or more, the complete service should be performed there.

*Note 2.*—When there are two or more persons, they may form a congregation, one of them acting as the *imām*, or the leader; but when a person is alone, he may say the *farḍ* alone, as he does the *sunnat*.

Two chief features of the Muslim congregational service are that the service may be led by any one, the only condition being that he should know the Qur-ān better than the others, and that he should excel the others in

righteousness and in the performance of his duties towards God and His creatures; the second is that not the least distinction of caste or rank or wealth is to be met with in a Muslim congregation: even the king stands shoulder to shoulder with the least of his subjects.

*Note 3.*—Every congregational service must be preceded by an *azdn* and an *iqāmat*, the former being a call to prayer said in a sufficiently loud voice, and the latter requiring those assembled for the congregational service to stand up in a line, or in several lines if necessary.

The *azdn*, or call to prayer, consists of the following sentences, uttered in a loud voice by the crier, standing with his face to the *qiblah*, i.e. towards Mecca, which is the centre of the Muslim world, and in fact the spiritual centre of the whole world, with both hands raised to his ears:—

1. **اللَّهُ أَكْبَرُ** *Allāh-u Akbar*, i.e. Allah is the greatest (repeated four times).
2. **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** *Ash-hadu al-lā-ilāha ill-Allāh*, i.e. I bear witness that nothing deserves to be worshipped but Allah (repeated twice).
3. **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** *Ash-hadu anna Muhammadar-rasūl-ullāh*, i.e. I bear witness that Muhammad is the Apostle of Allah (repeated twice).
4. **حَيَّ عَلَى الصَّلَاةِ** *Hayya 'alas-ṣalāh*, i.e. come to prayer (repeated twice, turning the face to the right).
5. **حَيَّ عَلَى الْفَلَاحِ** *Hayya 'alal-falāh*, i.e. come to success (repeated twice, turning the face to the left).
6. **اللَّهُ أَكْبَرُ** *Allāh-u Akbar*, i.e. Allah is the greatest (repeated twice).
7. **لَا إِلَهَ إِلَّا اللَّهُ** *Lā ilāha ill-Allāh*, i.e. there is no god but Allah.

The following sentence is added in the call of morning prayer after No. 5, i.e. before the two final sentences: **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ** *Aṣ-ṣalāt-u khair-un min-an-naum*, i.e. prayer is better than sleep (repeated twice).

The *iqāmat* is said in the same words, every sentence being said only once, and with the addition of the following sentence repeated twice before the two final sentences: **قَدْ قَامَتِ الصَّلَاةُ** *Qad qāmat-iṣ-ṣalāh*, i.e. the prayer has indeed begun.

Both *azdn* and *iqāmat* are dispensed with in the case of '*Id* prayers. Instead of these, *Allāh-u Akbar* is repeated seven times in the first *rak'at* and five times in the second after the *takbīr-i-takrīmāh*. In the Friday service there are generally two calls, the second being given when the *imām* is about to deliver the sermon.

*Note 4.*—A mosque is a building dedicated to Divine service, but a service, whether alone or in congregation, may be held anywhere when necessary. The Holy Prophet is reported to have said that the whole of the earth had been made a mosque for him, indicating not only that no place stood in need of being consecrated, but also that the true servants of Allah would spread over the whole surface of the earth.



### Description of a rak'at.

One *rak'at* is completed as follows:—

1. Both hands are raised up to the ears in a standing position, with the face towards the *qiblah*, i.e. Mecca, while the words *Allāh-u Akbar* (Allah is the greatest of all) are uttered, and this is called the *Takbīr-i-tahrīmah*.

2. Then comes *Qiyām*. The right hand is placed upon the left on the breast, while the standing position is maintained, and the following prayer, or a part of it, should be recited:—

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ  
 إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ  
 وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ  
 نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَعْفِرُ النَّاسُ تَوْبًا إِلَّا أَنْتَ وَاهْدِنِي  
 إِلَى خَيْرِ الْأَخْلَاقِ لَا يَهْدِي إِلَّا أَحْسَنُكَ لَا أَنْتَ وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي  
 سَيِّئَهَا إِلَّا أَنْتَ

#### Transliteration.

*Inni wajjahtu waj-hiya lillazī faṭar-as-samāwāt-i wal-arda hantfan wa ma ana min-al-mushrikīn. Inna salāti wa nusukī wa mahyāya wa mamātī lillāh-rabb-il-'ālamīn, lā sharīka lahū wa biḡalīka umirtu wa ana min al-Muslīmīn. Allāhumma ant-al-malīku lā ilāha illā anta, anta rabbī wa ana 'abduka. ḡalamtu nafsi wa tarāftu biḡanbī faghfirli ḡunūbī jamī'an innahī lā yaghfir-uz-ḡunūba illā anta, wahdint li-aḡsan-il-akhḡlaqī lā yahdī li-aḡsanihā illā anta, waḡrif 'anni sayyī'ahā lā yasrifu 'anni sayyī'ahā illā anta.*

#### Translation.

“Surely I have turned myself, being upright, to Him Who originated the heavens and the earth, and I am not of the polytheists. Surely my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds; no associate has He, and this am I commanded, and I am of those who submit. O Allah! Thou art the King, there is no god but Thou; Thou art my Lord and I am Thy servant; I have been unjust to myself, and I confess my faults, so grant me protection against all my faults, for none grants protection against faults but Thou, and guide me to the best of morals, for none guides to the best of them but Thou; and turn away from me the evil morals, for none can turn away from me the evil morals but Thou.”

The following brief prayer is, however, the one more generally adopted:—

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ اَعُوْذُ بِاللَّهِ  
 مِنَ الشَّيْطَانِ الرَّجِيمِ

#### Transliteration.

*Subḡāna-ka Allāhumma wa bi-ḡamd-i-ka wa tabḡrak-asm-u-ka wa ta'ālā ja'dd-u-ka wa lā ilāha ḡair-u-ka A'ūzu billāhī min-ash-shayṭān-ir-rājīm.*

## Translation.

Glory to Thee, O Allah! and Thine is the praise, and blessed is Thy Name and exalted is Thy Majesty, and there is none to be served besides Thee. I betake me for refuge to Allah against the accursed devil.

After this the *Fātiḥah*, which runs as follows, is recited in the same position :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ  
الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

## Transliteration.

*Bismillāh-ir Raḥmān-ir Raḥīm. Al-ḥamd u lillāh i Rabbil-'ālamīn. Ar-rahmān-ir-Raḥīm. Malik i-yawm-id-dīn. Iyyāka na'budu wa iyyāka nasta'in. Ihdī-nāṣ-ṣirāt-al-mustaqīm. Ṣirāt-allazīna an'amta 'alaihim gair-il magh-ḍūb i 'alaihim wa laddāllīn.*

## Translation.

In the name of Allah the Beneficent, the Merciful. All praise is due to Allah, the Lord of the worlds, the Beneficent, the Merciful; Master of the day of requital. Thee do we serve, and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath is brought down, nor of those who go astray.

At the close of the above is said *Amin*—i.e. Be it so—and then any portion of the Qur-ān which the worshipper has by heart is recited. Generally one of the shorter chapters at the close of the Holy Book is repeated, and the chapter termed *Al-Ikhlāṣ* (Unity) is the one recommended for those who are unacquainted with the Qur-ān. This is as follows :—

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

## Transliteration

*Qul huw-allāhu Aḥad. Allāh-uṣ-Ṣamad. Lam yalid wa lam yūlad. Wa lam yakul-la-hū kufuwan aḥad.*

## Translation.

Say : He, Allah, is one ; Allah is He of Whom nothing is independent ; He begets not, nor is He begotten ; and none is like Him.

3. Then, saying *Allāh-u Akbar* (Allah is the greatest of all), the worshipper lowers his head down, so that the palms of the hands reach the knees. In this position, which is called *Rukū'*, words expressive of the Divine glory and majesty are repeated at least three times. They are the following :—

سُبْحَانَ رَبِّيَ الْعَظِيمِ *Sub-ḥan-a Rabb-iy-al-'Aẓīm*, i.e. Glory to my Lord, the Great.

The following words may also be added or adopted instead of the above :—

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي Sub-hdnaka-Allāhumma Rabbana  
wa bihamdika allāhum-maghfir li, i.e. Glory to Thee, O Allah, our Lord,  
and Thine the praise; O Allah! grant me protection.

4. After this, the standing position is assumed, with the words :—

رَبَّنَا وَلَكَ الْحَمْدُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ Sami'-Allāh-u liman hamidah. Rabbana  
wa-lak-al-hamd, i.e. Allah accepts him who gives praise to Him;  
O our Lord, Thine is the praise.

5. Then the worshipper prostrates himself, the toes of both feet, both knees, both hands, and the forehead touching the ground, and the following words expressing Divine greatness are uttered at least three times in this position, which is called the *Sajdah* :—

سُبْحَانَ رَبِّيَ الْأَعْلَى Subhāna Rabbiyal-A'la, i.e. Glory to my Lord, the  
Most High.

The following words may also be added to the above or adopted instead :—

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي Subhāna-ka Allāhumma Rabbana-  
wa bi-hamdika Allāhum-maghfir li, i.e. O Allah! Glory to Thee, and Thine is  
the praise; O Allah! grant me protection.

This is the first *sajdah*.

6. Then the worshipper sits down in a reverential posture. This is called *jalsah*.

7. This is followed by a second prostration, or the second *sajdah*, as described above under 5, with the repetition of the words there given.

8. This finishes one *rak'at*. The worshipper then rises and assumes a standing position for the second *rak'at*, which is finished in the same manner as the first, but instead of assuming a standing posture after the second *rak'at*, he kneels down in a reverential position called the *qa'dah*, and with the glorification of the Divine Being combines prayers for the Holy Prophet, for the faithful, and for himself, called the *tahyyiyah*, which runs as follows :—

أَتَيْتُكَ اللَّهُ وَالصَّلَاةُ وَالصَّلَاةُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ

Transliteration.

At tahyyiyat u lillāh i was-salawāt u waṭ-ṭayyibāt u. As-salām u 'alāika  
ayyuhān-nabiyy u wa rahmat-ullāh i wa barakātuh. As-salām u 'alainā wa  
'alā 'ibād-illāh-iṣ ṣālihin. Wa ash-hadual-lā ilāh a ill-Allāhu wa ash-hadu  
anna Muḥammadan 'abdu-hu wa rasuluh.

Translation.

All prayers and worship rendered through words, actions, and wealth are due to Allah. Peace be on you, O Prophet, and the mercy of Allah and His

blessings. Peace be on us and the righteous servants of Allah. And I bear witness that none deserves to be served but Allah, and I bear witness that Muhammad is His servant and His Apostle.

9. If the worshipper intends to say more than two *rak'ats* he stands, but if he has to say only two *rak'ats* he repeats also the following prayer (if blessings for the Prophet (this prayer and the one that follows being always repeated before the final *salām*):—

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ  
مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مُجِيدٌ

*Transliteration.*

*Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin kamā ṣallaita 'alā Ibrāhīma wa 'alā āli Ibrāhīma innaka Ḥamid-um-Majid. Allāhumma bārik 'alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'alā Ibrāhīma wa 'alā āli Ibrāhīma innaka Ḥamid-um-Majid.*

*Translation.*

O Allah! make Muhammad and the followers of Muhammad successful, as Thou didst make Abraham and the followers of Abraham successful, for surely Thou art praised and magnified. O Allah! bless Muhammad and the followers of Muhammad, as Thou didst bless Abraham and the followers of Abraham, for surely Thou art praised and magnified.

The following prayer should also be added to this :—

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ  
عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُوُّ الرَّحِيمُ

*Transliteration.*

*Allāhumma inni ḡalamtu nafsi ḡulman kaṣīran wa lā yaḡfir-uz-ḡunūba illā anta, faḡfir li maḡfiratan min 'indika warḡamni innaka ant-al-ḡhafīr ur-Raḡīm.*

*Translation.*

O Allah! I have been greatly unjust to myself, and none grants a protection against faults but Thou; therefore protect me with a protection from Thyself and have mercy on me; surely Thou art the Forgiving, the Merciful.

Or instead of this the following prayer may be adopted :—

رَبِّ اجْنُبْنِي مَقْبَلَةَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ  
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

*Transliteration.*

*Rabb-ij-'alni muḡim-as-ṣalati wa min zurriyyati Rabbānā wa taqabbal du'ā. Rabbān-aghfir li wa li-wālidayya wa lil-mu'minīna yauma yaqūm-ul-ḡisāb.*

*Translation.*

My Lord! make me keep up prayer, and my offspring too; Our Lord! accept the prayer; Our Lord! grant Thy protection to me and to my parents and to the faithful on the day when the reckoning will be taken.

10. This closes the service, which ends with the *salām*, or the greeting, being also the greeting of the Muslims to each other. The worshipper turns his head first to the right and then to the left, saying each time :—

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ As-salāmu 'alaikum wa rahmat-ullāh i, i.e. Peace be with you and the mercy of Allah.

11. Thus the service finishes, if the worshipper had to say only two *rak'ats*; but if he had intended three or four *rak'ats*, then after the *qa'dah* (see 8), and repeating *tahyyah* therein (see 8), he takes the standing position, again saying, *Allāh-u Akbar*, and finishes the remaining one or two *rak'ats* in the same manner (see 1 to 7), the last act being always kneeling in a reverential mood, saying *tahyyah* and prayer of blessings for the Prophet, etc., and the concluding prayer (see 8 and 9), to be followed by the *salām*.

Besides this, the worshipper is at liberty to pray in any position, as the yearning of his soul leads him to, for the *ṣalāt*, or the liturgical service of Islam, is a prayer throughout. It is to be observed that in first standing up for prayer and in changing from one position to another, the worshipper says *Allāh-u Akbar*, or "Allah is the greatest," and therefore it is only just that man should in all positions and places be truly submissive to Him, sitting, standing, bowing, and prostrating himself when he is called upon to do so by One Who is the Greatest of all. Only when rising from the *ruk'u* (see 3) he says, *Sami'-Allāhu li-man hamidah*, i.e. "Allah accepts him who gives praises to Him," instead of *Allāh-u Akbar*.

*Note.*—When the prayer is said in congregation, the congregation, or those who follow the *imām*, repeat all the prayers, etc., and also the *Fātiḥah*, but not the portions of the Qur-ān following the *Fātiḥah*, and when the *imām*, rising from the bowing posture, says, *Sami'-Allāh-u li-man hamidah*, the congregation say, *Rabbānā wa lak-al-ḥamd* (see 4).

12. The prayer known as the *qunūt* is recited after rising from the *ruk'u* (see 3), or immediately before assuming that position, when standing, generally only in the last of the three last *rak'ats* (*witr*) of the 'Ishā prayer. The most well known *qunūt* is the following :—

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَكَّلْنِي فِيمَنْ تَوَكَّلْتَ وَبَارِكْ لِي  
فِيمَا آتَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدْرَأُ مَنْ  
وَلَّيْتَ بَارَكْتَ رَبَّنَا وَنَعَايْتَ

*Transliteration.*

Allāhum-mahdini fi man hadaita wa 'afini fi man 'afaita wa tawallāni fi man tawallaita wa bārik li fi mā a'taita wa qini sharra mā qadaita fa-innaka taqdi wa lā yuqḍā 'alaika innahū la yazillu man wālaita tabārakta Rabbānā wa ta'dlait.

*Translation.*

O Allah! guide me among those whom Thou hast guided aright, and preserve me among those whom Thou hast preserved, and befriend me

among those whom Thou hast befriended, and bless me in what Thou dost grant me, and protect me from the evil of what Thou hast judged; for surely Thou judgest, and none can judge against Thee; surely he whom Thou befriendest is not disgraced. Blessed art Thou, our Lord, and Exalted.

Some adopt instead the following :—

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَتُبْنِي عَلَيْكَ الْخَيْرَ وَ  
نَشْكُرُكَ وَلَا نَكْهُرُكَ وَنُحْلِمُ وَنُتْرِكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا كَ تَعْبُدُ وَلَكَ نُصَلِّي وَنُسَبِّحُ وَ  
إِنَّا كَ تَسْتَعِي وَنُحْمِدُ وَنُحْمَدُ وَنُحْمَدُ عَنْ أَبِكَ إِنَّ عَنْ أَبِكَ بِالْكَفَّارِ مَلِيحٌ

*Transliteration.*

*Allahumma innā nasta'inuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaika wa nusnu 'alaik-al-khair-a wa nashkuru-ka wa la nakfuruka wa nakhlu'u wa natruku man yafjuru-ka. Allahumma iyyaka na'budu wa laka nusallī wa nasjudu wa laika nas'd wa nahfidu wa narjū rahmataka wa nakshid 'azabaka inna 'azabaka bil-kuffār-i mulhiq.*

*Translation.*

O Allah! we beseech Thy help, and ask Thy protection and believe in Thee, and trust in Thee, and we laud Thee in the best manner, and we thank Thee, and we are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee! O Allah! Thee do we serve, and to Thee do we pray and make obeisance, and to Thee do we flee, and we are quick, and we hope for Thy mercy and we fear Thy chastisement; for surely Thy chastisement overtakes the unbelievers.

The whole of the Muslim prayer is only a declaration of Divine majesty and glory, and Divine holiness and perfection, and of the entire dependence of man on his Maker. As the body assumes every posture of humbleness and adoration, the tongue gives expression to every form of Divine glory and perfection, and the heart cannot but be full of the deepest and purest emotions. What a spirit of Divine grandeur permeates every word! What a great reliance on God! What a noble expression of obedience to Him and willingness to have no concern with those who are not of God! What a true fear of the Deity, and fearlessness of the rest! There is no noble desire, emotion, or sentiment which has not found its expression in the above words.

## 2. FASTING

Fasting is one of those religious institutions which, though universally recognized, have had quite a new meaning introduced into them by the advent of Islam. Fasting was generally resorted to in times of sorrow and affliction, probably to appease an angry deity. In Islam, fasting is enjoined for the moral elevation of man and for his spiritual betterment. This object is made clear in the Holy Qur-ān itself, where fasting is enjoined: *Fasting is prescribed for you . . . so that you may guard against evil* (2:183). Thus, as in prayer, the object is the purification of the soul, so that man may learn how to shun evil. The Holy Qur-ān does not content itself with simply enjoining the doing of good and refraining from evil, but teaches man the ways by walking in which the tendency to evil in him can be suppressed and the tendency to good improved. Fasting is one of those means. Hence

fasting in Islam does not mean simply abstaining from food, but from every kind of evil. In fact, abstention from food is only a step to make a man realize—if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful for him—how much more necessary it is that he should abstain from evil, the consequences of which must no doubt be evil. It is, in fact, like a training of the faculties of man, for as every other faculty of man requires to be trained to attain its full force, the faculty of submission to the Divine will also requires to be trained, and fasting is one of the means by which this is achieved. In addition to that, fasting has its physical advantages. It not only makes man habituated to bear hunger and thirst, and thus to accustom himself to a life of hardship, so that he may not be too much given over to ease, but also exercises a very good effect upon health generally.

The subject is dealt with in the Holy Qur-án in the 23rd section of the 2nd chapter. The number of days on which fasts are to be kept is twenty-nine or thirty, according to the number of the days of the month of *Ramādān*. Food and drink of every kind are prohibited on the fast days from dawn till sunset. So also sexual intercourse. Being a lunar month, the *Ramādān* falls in different seasons in different years, and accordingly the days are sometimes too lengthy in some countries for ordinary constitutions to bear hunger and thirst during the long interval. The analogy of the sick and the traveller, who are enjoined to keep fasts during other days than *Ramādān*, leads us to the conclusion that in such exceptional cases the observance of the fasts may be transferred to shorter days—say to the season when from dawn to sunset would be about fifteen hours, being about the longest duration of the fast in Medina or Mecca.

It may be noted that persons who suffer from constant sickness, men and women too old to bear the hardship, and women who are in the family way and those who give suck, are excused, but they should give away a poor man's food every day, if this is within their means. There are sayings of the Holy Prophet which expressly mention these exceptions.

### 3. "ZAKÁT," OR THE POOR-RATE

Every religion of the world has preached charity, but, like prayer, we find here method and regularity given to this institution, so that it has assumed in Islam a permanence which is not encountered anywhere else. Islam makes charity obligatory and binding upon all those who accept the Muslim faith. Here we have a brotherhood into which the rich man cannot enter unless and until he is willing to give part of his possessions for the support of its poorer members. There is no doubt that the rich man is not here confronted with the insuperable difficulty of making the camel pass through the eye of the needle before he can enter the kingdom of heaven, but he is subjected to a practical test which not only makes him stand on the same footing with his poorest brother, but also requires him to pay a tax—a tax which is levied on the rich for the benefit of the poor; and thus a *real* brotherhood is established between the rich and the poor.

The payment of the poor-rate is an injunction next in importance only to prayer. In the Holy Qur-án it is very often mentioned in conjunction with prayer. The *zakát* is, according to a saying of the Holy Prophet, a charitable gift taken from the rich for the benefit of the poor. Every person is *rich* within the meaning of this saying who has in his possession silver or other property of the value of approximately Rs.50, or gold of the value of about \$12. No *zakát* is, however, payable on jewels, nor on house furniture, utensils, implements, or other property or live stock in ordinary use. On all hoarded wealth within the above definition which has remained in the possession



of the owner for one year, one-fortieth portion is payable into the *bait-ul-mal*, or the public treasury. In the case of immovable property, *zakât* is paid on the income or rent that accrues therefrom.

As regards the expenditure of the income of *zakât*, eight heads are mentioned in the Holy Qur-ân (9 : 60) :—

1. The poor.
2. The needy.
3. Those in debt.
4. (Ransoming of) captives.
5. The wayfarer.
6. The officials appointed in connection with the collection and expenditure of *zakât*.

7. Those whose hearts are made to incline to truth.

8. The way of Allah.

A few words may be added to explain the above. As distinguished from the *poor*, the *needy* are those who may be able to earn their livelihood, but lack the means, as implements, etc. A person may be able to support himself, but if he is in debt, his debts may be paid off from the *zakât* fund. The captives are those who are taken prisoners in a war. A portion of the public funds must go for their release. A traveller, though in well-to-do circumstances, may sometimes stand in need of help in a strange place or country ; hence a part of the *zakât* must also be spent for the wayfarer. The sixth head of expenditure shows that *zakât* must under all circumstances be collected and disbursed as a public fund, and the individual is not at liberty to spend *zakât* as he likes. Officials must be appointed to collect it and manage its expenditure, and their wages must be paid out of the *zakât* fund.

The last two heads relate to the propagation of the faith. With respect to the preaching of a religion, there is always a class which is ready to listen, but money is needed to enable them to listen. These persons are spoken of here as those *whose hearts are made to incline to truth*. *Fi sabil-illah*, or *in the way of Allah*, stands, as shown in foot-note 350, for the advancement of the cause of the religion of Islam or its defence. Under this head, therefore, *zakât* may be spent for the propagation of the religion of Islam and to meet the objections advanced against Islam. It may be noted that this head has for the past few centuries been totally neglected by the Muslims, and the result is that there is rarely any effort made for the propagation of the holy religion of Islam.

#### 4. PILGRIMAGE

Performance of the pilgrimage to Mecca is incumbent upon every Muslim once in his life, subject to the condition that he has the means to undertake the journey as well as to make provision for those dependent on him. Security of life is also a necessary condition.

The pilgrimage is performed in the month of *Zulhaj*, and the pilgrim must reach Mecca before the 7th of that month. As regards the formalities to be observed during the pilgrimage, every one can easily learn them from the Mu'allim, or instructor.

The *arkân*, or principal points in connection with the pilgrimage, are :—

1. Entering upon a state of *ihrâm*, in which the ordinary clothes are put off and all pilgrims wear one kind of apparel, consisting of two seamless sheets, leaving the head uncovered.
2. *Tawâf*, or making circuits round the Ka'ba seven times.
3. *Sa'y*, or running seven times between Safa and Marwa, two small hills.
4. Staying in the plain of *'Arafât*.



It will be seen that the state of *iḥrām* makes all men and women stand upon one plane of equality, all wearing the same simple dress, and living under the same simple conditions. All distinctions of rank and colour, of wealth and nationality, disappear there, and the king is there indistinguishable from the peasant. The whole of humanity assumes one aspect, one attitude, before its Maker, and thus the grandest and the noblest sight of human equality is witnessed in that wonderful desert plain called the 'Arafāt, which truly makes a man have a true knowledge of his Creator, the word being derived from 'arafa, meaning *he came to have a knowledge* (of the thing). The whole of the world is unable to present another such noble picture of real brotherhood and practical equality.

The condition of the pilgrim and the different movements connected with the pilgrimage, the making of circuits and running to and fro, in fact represent the stage in which the worshipper is imbued with the spirit of true love of the Divine Being. That love of God which is so much talked of in other religions becomes here a reality. The fire of Divine love being kindled in the heart, the worshipper now, like a true lover, neglects all cares of the body, and finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and, like the true lover, he makes circuits round the house of his beloved one and hastens on from place to place. He shows, in fact, that he has given up his own will, and, completely surrendering himself to the Divine will, has sacrificed all his interests for His sake. The lower connections have all been cut off, and all the comforts of this world have lost their attraction for him. The pilgrimage, in fact, represents the last stage in spiritual advancement, and by his outward condition and his movements the pilgrim only announces to the whole world how all lower connections must be cut off to reach the great goal of human perfection which can only be attained by holding true communion with the Divine Being.

## II. THE COLLECTION AND ARRANGEMENT OF THE HOLY QUR-ĀN

I now come to the second point, viz. the collection and arrangement of the Holy Qur-ān.

The Holy Qur-ān is mentioned by various names in the revelation itself. It is called *Al-Kitāb*, or the Book (2:2, etc.); *Al-Qur-ān*, or what is or should be read (2:185, etc.); *Al-Furqān*, or that which makes a Distinction between truth and falsehood (25:1, etc.); *Az-Zikr* (other forms of the same word used being *zikrā* and *Tazkirah*), or the Reminder (15:9, etc.); *At-Tanzil*, or the Revelation (26:192, etc.); *Al-Hadis*, or the Saying (18:6, etc.); *Al-Maw'izah*, or the Admonition (10:57, etc.); *Al-Hukm* (other forms of the same word being *hikmat*, *hakim*, *muhkam*), or the Judgment or Wisdom (13:37, etc.); *Ash-Shifā*, or the Healing (10:57, etc.); *Al-Hudd*, or the Guidance (2:2, etc.); *Habl-Ullah*, or the Covenant of Allah (3:102); *Ar-Rahmat*, or the Mercy (17:82); *Al-Khair*, or the Goodness (3:103); *Ar-Rūh*, or the Spirit or the Life (42:52); *Al-Bayān*, or the Explanation (3:137); *An-Ni'mat*, or the Favour (93:11); *Al-Burhān*, or the Argument (4:175); *Al-Qayyim*, or the Maintainer of Truth (18:2); *Al-Muhaimin*, or the Guardian (of previous revelation) (5:48); *An-Nūr*, or the Light (7:157); *Al-Haqq*, or the Truth (17:81); *Al-Mubārak*, or the Blessed (whose blessings are never intercepted) (21:50, etc.). It is also mentioned by several other names.

Pains have been taken by non-Muslims to spread the belief that the Holy Qur-ān is a book absolutely devoid of arrangement—that not only are the

chapters put together without any regard to their subject-matter, but that even the text in the individual *suras* is in a perplexed state. The absence of arrangement in the Holy Qur-án has rather become an article of faith with the Christian writers, so that the different writers on this topic, instead of giving any serious and important consideration to the question, have blindly imitated or copied one another in their unwarranted statements.

For instance, Sale, in his preliminary discourse to his translation of the Holy Qur-án, says: "After the new passages had been from the Prophet's mouth taken down in writing by his scribe, they were published to his followers, several of whom took copies for their private use. . . . The originals, when returned, were put promiscuously into a chest." And again: "Muhammad left the chapters complete as we now have them, excepting such passages as his successor might add or correct from those who had gotten them by heart."

Palmer, the latest English translator of the Holy Qur-án, says: "The individual portions of the Qur-án were not always written down immediately after their revelation." And again: "That the Qur-án was, or that even the individual *suras* were, however, arranged in the present order by the Prophet himself is impossible, both from internal evidence and that of traditions." He also adds: "And, lastly, many odd verses appear to have been inserted into various *suras* for no other reason than that they suit the rhyme."

And the basis of all these statements is no other but that the present arrangement of the chapters does not follow the chronological order of revelation. No critic has, however, given a serious thought to the fact that the chronological order of the writing of the various parts of even an ordinary book may be quite different from its subsequent arrangement with reference to the subject-matter. That the arrangement of the whole and of the individual chapters is based on its subject-matter, many Arabic commentators of the Holy Book have pointed out, but while drawing so much other material from them, the English translators of the Holy Qur-án have always utterly ignored this important point. It is to give prominence to this point that I have added an introductory note to each chapter, supplementing it by an abstract of every section of the chapter. This feature of the present translation, and occasional references in the foot-notes, will make it clear that an arrangement based on the subject-matter is observed not only in the order in which the different verses of a chapter follow each other, but also in the construction of the *suras*.

How this arrangement was brought about is shown by the following considerations:—

1. That the whole of the Holy Qur-án was written down in the lifetime of the Holy Prophet by his own direction.
2. That the whole of the Holy Qur-án was committed to memory by the followers of the Holy Prophet in his lifetime.
3. That the arrangement of the verses in each chapter, and of the chapters themselves, was effected in the lifetime and under the direction of the Holy Prophet.
4. That the collection of the Qur-án under the orders of Abu Bakr was no more than a collection of the different writings into one volume, in accordance with the arrangement observed by the Holy Prophet.
5. That the differences of the readings do not effect any important alteration in the meaning of the text of the Holy Qur-án.

Each of these statements is borne out by internal as well as external evidence, which I briefly consider below under each head.

## 1. Evidence as to the writing of the Qur-án.

The first and the most important circumstance which assisted in the preservation of the text of the Holy Qur-án is that every verse of it was put into writing in the lifetime of the Holy Prophet before his own eyes. Writing was known at Mecca and Medina before the advent of Islam, and though the Arabs generally relied upon their wonderfully retentive memories for the preservation of thousands of verses and long lists of genealogies, yet they reduced to writing their more important compositions, and hung them in some public place where their compatriots could see and admire them. Hence their seven famous odes are known as *as-sab'ul-mi'allagat*—"the seven suspended ones." These odes were so named from the circumstance that they were suspended in the Ka'ba by their authors at the pilgrimage season as odes of unequalled poetic beauty, and there they remained placarded for some time. These were seven different odes by seven different famous poets of the pre-Islamic days, and their being in writing conclusively proves that the art of writing was not unknown to the Arabs, and that they put their prized works into writing.

Various anecdotes have been reported which show that the whole of the Holy Qur-án also existed in a written form in the lifetime of the Holy Prophet. That there is overwhelming evidence of the Qur-án having been reduced to writing before the eyes of the Holy Prophet is amply attested by Sir William Muir, one of the most hostile critics of Islam, who has found it impossible to deny its truth. He writes:—

"But there is good reason for believing that many fragmentary copies, embracing amongst them the whole Qur-án, or nearly the whole, were during his lifetime made by the Prophet's followers. Writing was without doubt generally known at Mecca long before Muhammad assumed the prophetic office. And at Medina many of his followers were employed by the Prophet in writing his letters or despatches. . . . The poorer captives taken at Badr were offered their release on condition that they taught a certain number of Medina citizens to write. And although the people of Medina were not so generally educated as those of Mecca, yet many are noticed as having been able to write before Islam" (Introduction to Muir's *Life of Muhammad*, p. xxviii).

The Holy Qur-án itself furnishes abundant evidence that it existed in a written form. It again and again calls itself "*kitáb*," which means a book, or a writing which is complete in itself (see foot-note 13). The Qur-án is also designated as the *suhuf*, which means *written papers*. Thus in 98:2 we have: "An Apostle from Allah reciting pure pages, wherein are the right books." The pure pages are the pages of the Holy Qur-án, and the right books are its chapters; for not only is the entire Qur-án called *Al-kitáb* or *the Book*, but its different chapters are also called *books*. Again in 80:11-16 we read: "Nay! surely it is a source of eminence—so let him who pleases mind it—in honoured books, exalted, purified, in the hands of scribes, noble, virtuous." The word *ṣahifāh* (plural *suhuf*), which is used here, is the very word applied to the collection made by Zaid in the Caliphate of Abu Bakr and later in that of 'Uṣman. Thus we see that the Holy Qur-án describes itself in clear and unmistakable words both as a *kitáb* and as a *ṣahifāh*, words used in the Arabic language to denote a written book, a fact to which every dictionary of the Arabic language testifies. From the same root *ṣahaf* is derived the word *Mus-haf*, a name to this day applied to the Holy Qur-án, which means a book or a volume consisting of a collection of *ṣahifas* or *written pages* (see Lane's Lexicon under the root *ṣahaf*). The word *Qur-án* is derived from the root *Qara'*, which means *reading* or *reciting*, and the Holy Book is called the *Qur-án*, showing that it was meant for *reading* or *reciting*.

Every portion of it was both written and recited, and hence it is the *Qur-án* as well as the *Kitáb*.

There are many other references in the Holy *Qur-án* showing that its chapters existed in a written form at an early date. The 56th chapter of the Holy Book, which is entitled *Al-Wáq'ah*, or the "Great Event," is among the earliest chapters revealed at Mecca, and the following words occur therein: "Most surely it is an honoured *Qur-án*, in a book that is protected: none shall touch it save the purified ones" (77-79). These words establish two points: firstly, that the *Qur-án* asserted itself to be a protected book, i.e. a book which none could alter; and secondly, that it claimed to be written at that early date, because the impure are forbidden to touch it. If it was not found in a written form, it could not be described as a thing which could be touched. Rodwell gives the following foot-note under this passage: "This passage implies the existence of copies of portions at least of the *Qur-án* in common use. It was quoted by the sister of 'Umar when, at his conversion, he desired to take her copy of *sura* 20 into his hands. Verses 78, 79 were directed by the Caliph Muhammad Abul Qasim bin Abdulla to be inscribed on all copies of the *Qur-án*." The conclusion, of course, is evident. The words not only signify that the portions already revealed had been reduced to writing, but they clearly imply that the whole must become a written book in time, a book that is protected, and that the impure shall not touch it. It is an admitted fact that every portion of the Holy *Qur-án* was regarded with equal reverence by the Muslims, and every word of it was believed to be the Word of God. It is, therefore, quite unreasonable to suppose that some portions of the Holy *Qur-án* were written while others were not. There is not a single circumstance in the whole history of Islam which can entitle us to make any such distinction between the different portions of the Holy *Qur-án*, and to suppose that while some chapters were written, others were not thought fit to be written, or that equal care was not taken of all the parts or that the laudable desire to preserve every word of the Holy *Qur-án* was not manifested by the Holy Prophet or his followers. The Holy *Qur-án* was a "book" "written in pure pages," which none but the pure should touch, and these descriptions apply to each and every word of the Holy Book.

Again, it is in a chapter revealed and proclaimed at Mecca that we meet with the following challenge to the unbelievers who looked upon the Holy *Qur-án* as a fabrication of the Prophet: "Or do they say, He has forged it? Say, Then bring ten forged chapters like it, and call upon whom you can besides Allah if you are truthful" (11: 13). A similar challenge is contained in a chapter of a still earlier date: "Say, If men and jinn should combine together to bring the like of this *Qur-án*, they could not bring the like of it, though some of them were aiders of others" (17: 88). And in a chapter revealed at Medina we have: "And if you are in doubt as to that which we have revealed to Our servant, then produce a chapter like it, and call on your helpers besides Allah, if you are truthful. But if you do it not—and never shall you do it—then be on your guard against the fire" (2: 23, 24). Now, all these challenges to the opponents to produce one *sura* or ten *suras* like the *Qur-án* imply that the *suras* of the Holy *Qur-án* existed in a written form at the time of the challenge, because otherwise the challenge would have been meaningless, for they could not be challenged to produce its like unless they could have access to the written chapters.

There are numerous anecdotes showing that when the Holy Prophet received a revelation it was at once reduced to writing, and thus every verse or chapter of the Holy *Qur-án*, when it was revealed, was put into writing in the presence of the Holy Prophet. According to a report narrated

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by Abu Dáood, Tirmázi, and Ahmad, the Caliph 'Uṣman thus explained the practice as to the writing of the revelations of the Holy Qur-án: "It was customary with the Messenger of God (may peace and the blessings of God be upon him!) that when portions of different chapters were revealed to him, and when any verse was revealed, he called one of those persons who used to write the Holy Qur-án and said to him, 'Write these verses in the chapter where such and such verses occur.'" This report mentions, not what the Holy Prophet did on one occasion; but what he always used to do whenever any verse of the Holy Qur-án was revealed to him. The person who describes this practice of the Holy Prophet is 'Uṣman, one of the earliest converts to Islam and a son-in-law of the Holy Prophet. Thus we have the clearest testimony that every verse of the Divine revelation was put into writing by the order and in the presence of the Holy Prophet, while additional care was taken by him to point out the place and chapter of a verse when there were two or more unfinished chapters, so that the scribes might not confuse the verses of one chapter with those of another. This evidence is conclusive, and there is absolutely no evidence to the effect that any portion of the Holy Qur-án was left unwritten.

Other reports of the highest authority support the evidence of 'Uṣman. Thus Bukharee narrates under the heading *The Amanuenses of the Prophet, may peace and the blessings of God be upon him*, the following report from Bará: "When the verse *lá yastawi-l-qá'idhina* . . . (4: 95) was revealed, the Prophet, may peace and the blessings of God be upon him, said, 'Bring Zaid to me, and let him bring the tablet and the inkstand.' Then he said to him (Zaid), 'Write *lá yastawi* . . .' (the verse revealed)." In another report narrated by Bukharee under the same heading, Abu Bakr addresses Zaid, the same man who was ordered to write the verse in the above report, in these words: "You used to write the revelation for the Messenger of God, may peace and the blessings of God be upon him." Besides Zaid, who, being the official scribe, did by far the greater part of the work of writing the revelations of the Holy Prophet at Medina, many other persons are mentioned who did this work at Mecca, and, in the absence of Zaid, at Medina. Among these are mentioned Abu Bakr, 'Umar, 'Uṣman, 'Ali, 'Abdulla bin Sa'd bin Abi Sarh (who became an apostate, but embraced Islam again after the conquest of Mecca), Zubair son of 'Awám, Khalid and Aban sons of Sa'id, Ubayy son of Ka'b, Hanzala son of Rabi', Mu'aiqab son of Abu Fatima, 'Abdulla son of Arqam, Sharhubail son of Hasana, and 'Abdulla son of Rawaha.\* But it is not to be supposed that these were the only persons among the companions who could write, or actually transcribed copies of the Holy Qur-án. These were the men who performed the work of amanuenses for the Holy Prophet, and whose names have been preserved to us in reports. Nor is the list given above a complete list of all the amanuenses.

Besides these reports, which directly establish the fact that every verse of the Holy Qur-án was written at the time of its revelation, there are many other anecdotes supporting the same conclusion. For instance, Muslim narrates a report according to which the Holy Prophet said to his companions: "Do not write from me anything except the Qur-án." This direction, which was meant as a precautionary step against the confusion of the Holy Qur-án with what the Holy Prophet spoke on other occasions, also shows clearly that arrangements had been made by him for the writing of the Holy Qur-án. The direction takes it for granted that the Holy Qur-án was written. If it had not been the practice to write every verse and

\* See *Fat-hul-Barí*, vol. ix. p. 19, under the heading *The Amanuenses of the Holy Prophet*.

chapter of the Holy Qur-án, no objection would have been taken to the writing of other words uttered by the Holy Prophet. This conclusion is further corroborated by the circumstance that where there was no danger of confusion on the part of the writers, the writing of certain reports was also allowed.\*

There is another report mentioned by Ibn-i-Hisham, in the story of the conversion of 'Umar, which shows that written copies of the chapters of the Holy Qur-án were in common use among the early Muslim converts at Mecca. 'Umar, with a drawn sword in his hand, one day left his house with the intention of murdering the Holy Prophet. On the way he learnt that his own sister and brother-in-law were secret converts to Islam. So he turned his steps to his sister's house. "At that time there was in the house a third man, Khabbab son of Art, who had with him a volume in which was written Tá Há (the 20th chapter of the Holy Qur-án), which he was teaching to 'Umar's sister and her husband. When they perceived 'Umar coming, Khabbab hid himself in a corner of the house, and Fatima, 'Umar's sister, took the volume and hid it under herself. But 'Umar had already so far approached them that he had heard the voice of Khabbab reciting the Holy Qur-án. So the first question he asked, when he entered the house, was as to what they were reading. They replied, 'You have not heard anything.' He said, 'Yes, I have heard, and I have been informed that you have followed Muhammad in his religion.' Then he caught hold of his brother-in-law, Saïd, son of Zaid. His sister advanced towards him to protect her husband and was severely hurt in the struggle. Then 'Umar's sister and her husband told him that they were really converts to Islam and that he might do what he liked. When 'Umar saw his sister bleeding, he was sorry for what he had done, and asked her to let him have the book which they were reading, so that he might see what it was that Muhammad had brought to them. 'Umar himself could read and write. On hearing his demand, his sister expressed the fear that he might destroy the volume. 'Umar gave her his word, and swore by his idols that he would return the volume to her after perusing it. Then she told him that, being a *Mushrik* (one who set up false gods with God), he was impure and could not touch the Qur-án, because there was a verse in it to the effect that none should touch it except the pure. Then 'Umar washed himself, and his sister handed over to him the book which had Tá Há written in it. 'Umar read a portion of it, and began to admire it and showed a reverence for the book. Thereupon Khabbab, seeing that he was well disposed towards Islam, asked him to accept Islam." This long quotation, which is a part of the lengthy report of the conversion of 'Umar, shows conclusively that at that early period copies of the Qur-án were commonly used by the believers. It is sometimes argued that such anecdotes only show that some chapters were written, and that therefore there is no evidence that every verse of the Holy Qur-án was reduced to writing. But there is a fallacy in this argument. The statement that the 20th chapter of the Holy Qur-án existed in a written form before the conversion of 'Umar is not made for the purpose of giving any importance to that chapter, or to show that the reporter mentioned it because of its peculiarity. It is made incidentally in a narrative reported with quite a different object, and hence it is only illustrative of the practice of the Holy Prophet and the Muslims at that early date. Even if there were no other evidence of the writing of the Holy Qur-án except this anecdote, still we should be justified in drawing from it the conclusion that the portions of the Holy Qur-án revealed up to that time existed in a written form, and that it was the practice to write the

\* See Bukharee, *Kitáb-ul-'Ilm*.



revelation. The 20th chapter did not possess any peculiarity which could have entitled it to be written while the other chapters were only orally recited. On the other hand, it is not one of the chapters which are mentioned as being commonly recited in public prayers, while numerous other chapters, some of them much longer, are so mentioned, and it can be easily seen that written copies of chapters which were commonly recited in prayers must have been in use to a far greater extent. Hence the existence of the 20th chapter in a written form, and the use made of the manuscript in 'Umar's sister's family, shows that similar use was made of this and other chapters among the believers; and that lady's consciousness that the Holy Qur-ân forbade the touching of its manuscripts by impure hands affords us the clearest evidence that written copies of every chapter of the Holy Qur-ân existed, even at Mecca, at a time when the converts to Islam were very few in number.

The above conclusion is corroborated by another report related by Bukharee. It runs thus: "We were forbidden to travel to the enemy's land with the Qur-ân." This report conclusively proves that written copies of the Holy Qur-ân existed in such abundance that it was found necessary to issue an order against the taking of such copies to the enemy's country for fear lest they should fall into the hands of men who might spitefully treat them with disrespect. It is thus clear that the Muslims generally had written copies of the Qur-ân in their possession.

The circumstances attending the collection of the Holy Qur-ân in the time of Abu Bakr also show that every verse of the revelation had been written down in the presence of the Holy Prophet. Thus we read of two verses which, in spite of Zaid's knowledge that they formed part of the Holy Qur-ân, were not admitted until a written copy of them was found with one of the companions. This is clear from the words of Zaid, as recorded in Bukharee: "So I searched the Qur-ân . . . until I found the last portion of the chapter entitled *Immunity* with Abu Khuzaima, one of the Ansâr" (see Bukharee, chapter on the *Collection of the Qur-ân*). In explaining the report, part of which has been quoted here, the famous commentator of Bukharee, the author of the *Fat-hul-Bâri*, says: "Abu Bakr did not order the writing of anything (i.e. any verse) which was not already written (i.e. in the lifetime of the Holy Prophet), and it was for this reason that Zaid hesitated to write the concluding portion of the chapter *Bard'at (Immunity)* until he found it written, though it was known to him and to those who are mentioned with him." And a little further on: "And the whole Qur-ân was written in manuscripts, but the manuscripts were dispersed, and Abu Bakr collected them in one volume" (*Fat-hul-Bâri*, vol. ix. p. 10). Another report by Ibn-i-Abi-Doood is also mentioned, according to which "'Umar publicly announced (when the collection of the Qur-ân was taken in hand by Abu Bakr) that whoever possessed any portion of the Qur-ân which he had directly received from the Messenger of God, may peace and the blessings of God be upon him, should bring it; and they used to write these on paper and tablets and palm branches shorn of leaves. Nothing was accepted from anybody until two witnesses bore witness"; to which the author of the *Fat-hul-Bâri* adds: "And this shows that Zaid did not deem it sufficient that a verse was written until somebody bore witness who had heard it directly from the Holy Prophet's mouth, though Zaid himself remembered it. This he did for greater precaution."\* There is another report mentioned by Zohri which says: "The Messenger of God, may peace and the blessings of God be upon him, died while the Qur-ân was

\* *Fat-hul-Bâri*, vol. ix. p. 12.

written upon palm branches shorn of leaves and skins.\* After mentioning some of these reports the commentator adds: "And their object was that nothing should be copied except from what had been written in the presence of the Prophet, not from memory only."† All these reports point to the certain conclusion that every verse and chapter of the Holy Qur-ân had been written by the direction of the Holy Prophet in his own presence.

I have already given the names of several scribes. There were so many men among the companions who could write that as many as forty-two of these are related to have acted as scribes for the Holy Prophet. We have seen that copies of the different chapters of the Holy Qur-ân were in common use among the faithful, a fact clearly borne out by the report of 'Umar's conversion. This shows that there was no paucity of scribes. Besides the Holy Qur-ân, many other things were written. Some of the companions used to write the words uttered by the Holy Prophet, which were generally reported only orally.‡ Letters were written by order of the Holy Prophet to several potentates. The truce at Hudaibiyya was written by 'Ali. Correspondence was also kept up with the Jews in Hebrew.§ Not only could men read and write, but even women were taught the art. Among the wives of the Holy Prophet, at least 'Ayesha and Hafsa could read and write, as many reliable reports show.

## 2. The Qur-ân was committed to memory.

With the Arabs memory was the safest of repositories. In fact, they placed so great a reliance upon memory that they took a pride in being called *ummi*s, i.e. men who did not know reading or writing, and for whom, therefore, memory served the purpose of writing. They had all their poems and long genealogies by heart. Being possessors of wonderful memories, every verse of the Qur-ân when revealed was not only reduced to writing but was also preserved in memory. We learn from numerous reports that whenever a passage was revealed, it was recited by the Holy Prophet to those who happened to be present at the time, whether friends or foes, and many of his followers committed it to memory at once, others again learning it from those who heard it from the mouth of the Holy Prophet. The importance of the Holy Qur-ân for the companions lay not only in the fact that for them it was a code of moral and social laws. It was not sufficient for them to know only its general purport. They believed every word and every letter of it to proceed from no other than the Divine source, and hence every word of it was for them a heavenly treasure they had on earth, so they secured it in the sequestered places, viz. their hearts. For its sake they suffered all kinds of persecution and forsook their friends, their relatives, their properties, their homes. Every new verse revealed breathed new life into them. Hence they tried their utmost to keep themselves acquainted with every fresh revelation. Those among them who followed a trade or a profession spent a part of the day in the transaction of their affairs and the rest in the company of the Holy Prophet. Many of them had made special arrangements among themselves to be kept apprised of the new revelations that came to him. The second Caliph, 'Umar, tells us, according to a report of Bukharee, that he and one of his neighbours from among the Anṣār living in

\* See *Nihaya*, by Ibn-ul-Asir, under the root 'asb.

† *Fat-hul-Bârî*, vol. ix. p. 12.

‡ Bukharee tells us in the *Kitâb-ul-'Ilm* that 'Abdulla, son of 'Amru, used to write reports in the lifetime of the Holy Prophet. Some other cases are also mentioned in the same chapter, according to which some reports were reduced to writing.

§ This is mentioned in a report narrated by Abū 'Abdullah under the heading *Reports from the Ahl-i-Kitâb*.



one of the suburbs of Medina used to go by turns to the Holy Prophet, each of them remaining in his company for a day while the other did his work. "When I went to the Holy Prophet, I returned to bring him the news of that day relating to revelation and other things, and when he went, then he brought me the news" (Bukharee). There were also companions who, after the flight to Medina, had no work to do because of the interruption of their business by their persecutors. They passed their whole time in the mosque, and were ever ready to commit to memory any fresh revelation that the Holy Prophet might announce.

The Holy Prophet himself laid the greatest stress upon the learning, reciting, and teaching of the Holy Qur-ān. Muslim relates in his *Sahih* a report from 'Aqba bin 'Amir, who said that one day "the Holy Prophet came out and we were in the *Suffah* (an annexe) of the mosque, and he asked, 'Which of you likes to go every day to Baṭṭān or 'Aqīq and bring two female camels with large humps upon their backs, without doing any wrong to any body or to a relative?' We replied, 'O Messenger of God, we all like it.' He said, 'Does not one of you come in the morning to the mosque, and teach or repeat two verses of the Book of God, which is better for him than two camels?—and three verses are better than three camels, and four verses than four camels: in this way is any number of verses better than the same number of camels.'" Bukharee reports 'Uṣman as saying that "the Holy Prophet said that 'the best man among you is he who has learnt the Qur-ān and teaches it.'" Other reports to the same effect, all adjudged to be trustworthy by both Bukharee and Muslim, run as follows. "Ayesha says that the Holy Prophet said: 'The skilful in reciting the Qur-ān are classed with the scribes, who are honoured and virtuous; and he who reiterates in reciting the Qur-ān, on account of his inability to recite it, has a double reward.'" "Ibn-i-'Umar reported that the Messenger of God, may peace and the blessings of God be upon him, said: 'No one is to be envied but two persons—one, a man to whom God has given the Qur-ān, and he recites it day and night and acts upon it, and the other a man whom God has given wealth, and he spends it in the way of Allah day and night.'" "Abu Musa Ash'ari reported the following words from the Holy Prophet: 'The condition of a Muslim who reads the Qur-ān is like the fruit of the orange-tree: its taste is agreeable, and so also is its odour; and the condition of a Muslim who does not read the Qur-ān is like the date, which has a sweet taste but no odour.'" The last report contrasts the Muslim who acts upon the injunctions of the Holy Qur-ān, but does not recite it, with him who both acts upon it and recites it; and thus it shows that it was not simply acting upon the Holy Qur-ān on which the Holy Prophet laid stress, but he made its simple recitation equally important. The recitation was needed not only to guard the text of the Holy Qur-ān, but also to keep its injunctions fresh in the mind.

Various other reports of undoubted authenticity, showing that the recitation of the Qur-ān was an important obligation which rested upon every Muslim, are contained in the collections of reports. Bukharee has a chapter named the *Chapter on the istizkār of the Qur-ān and its ta'ahud*, that is, "reciting the Qur-ān frequently and recurring to it time after time." In this chapter various reports are narrated enjoining the frequent recitation of the Holy Qur-ān. The same renowned and trustworthy collection has another chapter headed *The teaching of the Qur-ān to children*, a third with the heading, *The most excellent of men is he who recites and teaches the Qur-ān*, and a fourth which is headed *The reading of the Qur-ān from memory*. For the sake of brevity, I give simply the headings of the chapters and refrain from quoting the reports narrated by the learner.

collector to prove the various assertions contained in them. These headings are sufficient to show that committing the Qur-án to memory was enjoined by the Holy Prophet upon all his followers, and it was considered by the companions to be a duty fraught with great religious merit. Hence it was necessary that every one of them should commit to memory at least some parts of the Holy Book. Though even now there are thousands of men in every Muslim country who can repeat the whole of the Qur-án from memory, the peculiar conditions existing in Arabia facilitated the task to a far greater extent. This is admitted even by a hostile critic: "Passionately fond of poetry, but without the ready means for committing to writing the effusions of their bards, the Arabs had long been used to imprint these, as well as the traditions of genealogical and tribal events, on the living tablets of the heart. The recollective faculty was thus cultivated to the highest pitch; and it was applied, with all the ardour of an awakened spirit, to the Qur-án" (Muir).

It appears from the above reports that the Holy Prophet desired that his companions should try to excel each other in their knowledge of the Holy Qur-án. There were other reasons which made the companions vie one with another in committing the Holy Book to memory. The office of *imám*, or leading of public prayers, was as a rule bestowed upon the man who had the greater knowledge of the Holy Qur-án. All authentic reports establish this point. One report tells us that in a certain tribe a boy eight years old used to lead the prayers because he knew a greater portion of the Holy Qur-án than any other member of that tribe. This boy, 'Amru bin Salma, thus relates his own story: "We [i.e. the tribe to which the narrator belonged] had alighted in a place by water, and people who went to the Holy Prophet passed by us. When they returned they used to repeat to us the revelations which they heard from the Holy Prophet. I had a good memory, and so while there I committed to memory a great portion of the Holy Qur-án from these visitors. After a time my father also went to the Holy Prophet with some people of his tribe to declare their acceptance of Islam. The Holy Prophet taught them the prayers, and told them that the prayers should be led by a person who knew more of the Qur-án than others. On account of what I had already committed to memory, I satisfied this condition. So they made me their *imám*." These people were among the later converts to Islam. Bukharee also tells us that the office of *imám* was conferred upon deserving persons irrespective of their nationality or position in society. The distinction of having the office of *imám* (the leading of public prayers) conferred on one was a practical incentive to a greater knowledge of the Qur-án. Similarly, when a new tribe accepted Islam, the man who was chosen to be sent to them to teach them the doctrines and principles of the new faith was one who was most acquainted with the Qur-án. And these were not the only ways in which the reciters of the Qur-án were honoured in those early days, for there are many reports which show that the reciters of the Qur-án were highly honoured and respected in every way among the companions.

These were the reasons which led a great number of the companions of the Holy Prophet to engrave the words of the Qur-án on the tablets of their hearts. The Holy Prophet himself set an example in frequently reciting the Holy Qur-án in public as well as in private. It was not only in prayers that long portions of the Holy Book were recited. We have on record instances showing that he recited certain chapters when travelling on the back of a camel,\* and that he loved to hear others recite the Holy Word. According

\* "I saw the Messenger of God, may peace and the blessings of God be upon him, and he was reciting the chapter entitled *Victory* while on the back of his camel."

to one report he kept awake on a certain night to listen to a person who was reciting the Qur-án in the mosque (Bukharee, chapter on the "Forgetting of the Qur-án"). Another report, also related by Bukharee, represents 'Abdulla as saying: "The Messenger of God, may peace and the blessings of God be upon him, said to me, 'Recite to me the Qur-án.' I replied, 'What! should I recite to you, and to you it has been revealed?' He said, 'I love to hear others recite it.' Thereupon I began to recite the chapter entitled *Women*."

These anecdotes show that the Holy Prophet induced his companions by his own example to recite the Holy Qur-án. These inducements were not without their effect. The Muslims treasured up the Word of God in their hearts, and its reading and teaching became very common. So common, indeed, had the recitation of the Qur-án become, that when the Holy Prophet spoke of the disappearance of the knowledge of the Qur-án at some future time, Ziyad, son of Labid, one of the companions, at once cried out: "How would knowledge disappear, O Messenger of God, when we read the Qur-án and teach it to our children, and our children will teach it to their children, so on till the judgment day?" This question arose out of a misapprehension of the words of the Holy Prophet, who meant, not that the words of the Holy Qur-án would disappear, but that people would not act in accordance with the spirit of those words.

There are also reports which show that the injunction of the Holy Prophet relating to the committing of the Holy Qur-án to memory and its frequent recitation were so literally carried out by the companions that he himself had to give them directions against a course which might be a burden to them. In a report recorded in Bukharee (chapter headed, *In how many days should the Qur-án be read?*) it is stated that one of the companions of the Holy Prophet, who finished the recitation of the whole of the Qur-án once every night, was expressly enjoined by him to finish it at the least in three or five or seven days, and was forbidden to go through the whole once every night. This shows clearly that there were companions who could recite the whole of the Qur-án in a single night. The direction given by the Holy Prophet that the recitation of the Holy Qur-án should not be finished in less than three days was meant to inform them that it should be read thoughtfully. Similarly, in a report received through a different chain of reporters, the same companion, 'Abdulla, son of 'Amru, is represented as asking the Holy Prophet how much time he should take to finish one reading of the Qur-án. The Prophet told him that he should finish it in thirty days. He replied that he could do it sooner, whereupon the Holy Prophet lessened the time by five days. Thus he continued to express his ability to finish the Qur-án sooner, and the Holy Prophet went on lessening the limit every time by a few days, till he reached the number five (according to another report, three) (Darimi). Ibn-i-Mas'ud relates that the Holy Prophet said: "Read the Qur-án in seven days, and do not read it in less than three days." According to another report, 'Ayesha said that "the Holy Prophet did not usually finish the Qur-án in less than three days" (see *Fat-hul-Bari*, vol. ix. p. 53). All these reports show clearly that the companions vied with one another in the frequent recitation of the Qur-án, and that many of them could recite the whole in a single day. In fact, so frequently was the recitation of the Holy Qur-án resorted to, that injunctions became necessary to stop a too rapid recitation. It is also clear from these reports that the whole of the Qur-án was committed to memory by many of the companions, otherwise it could not be spoken of as being *finished* in a stated interval of time. That it was recited from memory is clear from the fact that it was recited at night.

These conclusions are further supported by many trustworthy reports, which show that there were numerous men among the companions who could recite the Holy Qur-án from memory. These men were called the *qurrá*, or the reciters, and they were known to have committed the Qur-án to memory. The author of the *Fat-hul-Bárr* explains the word *qurrá* as meaning "persons noted for committing the Qur-án to memory and for teaching it to others." Of course, the word also signified persons having a sound knowledge of the Qur-án. Seventy of the *qurrá* were treacherously put to death at the Bi'r Ma'unah by a tribe of unbelievers. This fact is attested by the most trustworthy and authentic reports related by Bukharee and other reliable collectors. The fact that such a large number of them was murdered in the lifetime of the Holy Prophet shows that there were hundreds of them among the companions. In the chapter headed, *The Qurrá from among the Companions of the Holy Prophet*, Bukharee relates several anecdotes. In the first of these 'Abdulla, son of 'Amru (who, as we have already seen, had committed the whole of the Qur-án to memory), is reported to have said, when speaking of 'Abdulla, son of Mas'ud: "I shall ever love him, for I heard the Holy Prophet, may peace and the blessings of God be upon him, say, 'Learn the Qur-án from four men, from 'Abdulla, son of Mas'ud, Salim, Mu'áz, and Ubayy, son of Ka'b.'" This, of course, did not imply inability on the part of the other companions to teach the Holy Qur-án, nor did the words mean that none of the companions besides these four retained the whole of the Qur-án in their memory. In fact, to be a good teacher of the Holy Qur-án, it was not sufficient that a person should be able to recite the Holy Book from memory. It was absolutely necessary that he should have a good understanding and a sound knowledge of the Holy Qur-án. The report only shows that the four men named could teach any and every chapter of the Holy Qur-án, and hence they themselves also knew the whole of it. Probably they were named because they always tried to learn the revelations directly from the Holy Prophet. One of them, 'Abdulla, son of Mas'ud, it is reported, used to say that he received over seventy chapters of the Holy Qur-án directly from the mouth of the Holy Prophet. It was probably on account of some such peculiarity that the Holy Prophet named four men only, for other reports tell us that there were many other companions who could recite the whole of the Qur-án from memory.

To take an example, Abu Bakr is not named in the above report, but it is a fact that he retained the whole of the Qur-án in his memory. It was Abu Bakr whom the Holy Prophet appointed on his death-bed to lead the public prayers. Authentic reports, as already stated, show that the person appointed to lead the prayers was always one who knew more of the Qur-án than his congregation. In cases where several persons had equal knowledge, as, for instance, when they all knew the whole of the Qur-án by heart, other tests were applied. Now, it is certain that there were men among the companions who could recite the whole of the Qur-án from memory. Therefore Abu Bakr could not be appointed to lead the prayers if his knowledge of the Qur-án were not as extensive. Hence it follows that Abu Bakr also could recite the whole of the Qur-án from memory. There are many other indications, such as the building of a mosque in the yard of his house, in which he recited the Holy Qur-án every day, his being in daily converse with the Holy Prophet, etc., all of which assist in showing that Abu Bakr knew the whole of the Qur-án by heart. Similarly 'Abdulla, son of 'Umar, retained the whole of the Qur-án in his memory, finishing its recital every night, whereupon the Holy Prophet, learning this fact, told him to finish the recital once in a month. In fact, many persons are mentioned as being able to recite the whole of the Qur-án from memory in the lifetime of the Holy

Prophet, among these being the four Caliphs, viz. Abu Bakr, 'Umar, 'Uṣman, and 'Alī, and such renowned companions as Ṭalḥa, Sa'd, Ibn-i-Mas'ūd, Salīm, Abu Huraira, etc., while three women, viz. 'Ayesha, Hafsa, and Umm-i-Salma, are also named in the same category. Several other persons are also named from among the *Anṣār* as being able to recite the whole of the Qur-ān from memory. But it is not to be supposed that only those persons were the reciters whose names have been preserved to us in reports. Seventy of them were killed by treachery in the lifetime of the Holy Prophet, and about the same number fell in the battle of Yemamah, which was fought a few months after his death. Among these was also Salīm, whose name is clearly mentioned among those who could recite the whole of the Qur-ān; yet when 'Umar made a representation to Abu Bakr for the collection of the Qur-ān, he did not particularly name Salīm, but only said that death had taken away many of the *qurrā* (reciters) in the field of Yemamah. Had there been none among the slain except Salīm who could recite the whole of the Qur-ān from memory, 'Umar would not have spoken of the reciters generally.

There is only one report the evidence of which is considered to be conflicting with that furnished by all the reports cited above. This report, which is narrated by Bukharee, runs as follows: "Anas reported that the Holy Prophet, may peace and the blessings of God be upon him, died while none had collected the Qur-ān with the exception of four men, Abu Darda and Mu'az, son of Jabal, and Zaid, son of Sābit, and Abū Zaid." In a report to the same effect narrated by the same authority, the name of Ubayy, son of Ka'b, is mentioned in the place of Abu Darda. This report apparently contradicts many other reports, if the "collecting" of the Qur-ān is taken to be equivalent to the committing of the whole of the Qur-ān to memory and no limitation is placed upon the meaning. The word *Jam'a*, which means *collecting*, is generally applied in the reports with reference to the Holy Qur-ān in the sense of collecting different manuscripts into a single volume, but it may also mean the retaining of the whole of it in memory. Taking the word in its ordinary significance, viz. collecting the different written chapters into a single volume, the report does not negative the existence of any number of reciters who had memorized the whole of the Qur-ān. There is no difficulty in accepting this interpretation, except that when steps were taken for the collection of the Qur-ān in the Caliphate of Abu Bakr, no collection prepared in the lifetime of the Holy Prophet was brought forward to facilitate the heavy task before Zaid, who was chosen for collecting the scattered manuscripts of the Holy Qur-ān into one volume. But the fact is that Zaid sought the manuscripts that were written in the presence and by the direction of the Holy Prophet, and thus the objection vanishes. But even if the "collection of the Qur-ān" in the report under discussion is taken to mean the recitation of the entire Qur-ān from memory, there is no difficulty. The meaning is made clear by another report, which gives the circumstances under which these words were spoken by Anas. There were two rival tribes at Medina, the Khazraj and the Aus, and Anas belonged to the former. Before the advent of Islam their relations were hostile, but on their conversion to Islam they both became one. Still, the old feelings of rivalry were sometimes stirred up, and it is to one such occasion that the report relates. The Aus prided themselves on the possession of certain members, four in number, who had earned a good fame. As against this the Khazraj named four of their men who had collected the Holy Qur-ān, or who could recite the whole of it from memory. Accordingly, the claim was made only against the single tribe of Aus. This conclusion is corroborated by the fact that the four men named all belong to the tribe

of Khazraj, and the exclusion of such famous men as 'Abdulla, son of Mas'ud, Salim, and others from among the refugees, shows clearly that the claim was advanced only for one tribe as against a rival tribe.

Even if we admit, for the sake of argument, the existence of certain differences in the various reports quoted above, the one conclusion upon which they all agree is absolutely certain, viz. that among the companions of the Holy Prophet there were certain persons, whether their number amounted only to four or to more than that, who retained in memory the whole of the Qur-án as taught by the Holy Prophet, and who at his death had the whole of it engraved on the tablets of their hearts. Thus while every companion committed to memory a certain portion of the Holy Qur-án, certain companions committed to memory the whole of it. The entire Qur-án was, therefore, not only guarded by the comparatively few men who could recite the whole of it from memory, but the whole body of the companions had the whole of it safe in their memories by every one having memorized a certain portion. All this was done in obedience to the injunctions of the Holy Prophet, who laid great stress upon the reciting of the Qur-án and the committing of it to memory. And these measures to guard the text of the Holy Qur-án were in addition to writing. It may also be pointed out here that the gradual revelation of the Qur-án afforded great facility in committing it to memory. The interval between the revelation of two verses or two chapters afforded the companions an opportunity to repeat it as often as they liked. The entire Qur-án was revealed in the long period of twenty-three years, and if Muslim boys of the age of ten or twelve years can even now commit the whole Qur-án to memory within one or two years, the Arab possessors of wonderfully retentive memories, to whom the importance of the Qur-án was far greater than to any Muslim of a later age, could not find it difficult to memorize it within the long period of twenty-three years, especially when it was given to them gradually.

The recitation of the Qur-án and its committal to memory were not, however, only optional, for the Qur-án formed a part of public as well as private prayers. Five times a day had the Muslims to pray publicly, while at prayers in the latter portion of the night were of a private nature. The recitation of portions of the Holy Qur-án in all these prayers was obligatory, and thus every Muslim had of necessity to repeat certain portions of it every day. Now, it is an established fact that generally very long portions were recited in the prayers, especially in those said during the latter part of the night. The Holy Prophet is himself related to have often recited the long chapters in the beginning of the Qur-án in the latter part of the night, i.e. in the *tahajjud* prayers. His companions also followed his example. Thus one companion is said, in an anecdote left of him, to have recited in his *tahajjud* prayers the chapter entitled the *Cow*, which forms a twelfth part of the Qur-án. Even in the public prayers long chapters were recited. There are many reports from which it appears that such long chapters as the *Cow* were read in a single *rak'at* in the morning prayers. The evening prayers are the least suited for the recitation of the longer chapters, but even in these the Holy Prophet recited such chapters as the *Tur*, or the *Mountain*, which contains nearly fifty verses. In imitation of the Holy Prophet, his followers, whenever they had occasion to lead the prayers, recited very long chapters. One of them recited the second chapter, i.e. the *Cow*, in prayer at the nightfall, and a complaint was made against him by one who, tired by a whole day's labour, wanted to go to rest sooner. In their private prayers also the companions recited long chapters. Thus not only was it necessary that every one of them should commit the whole or a certain portion of the Holy Qur-án to memory, but the part so committed was always



kept fresh in the mind by constant recitation in prayers, though, as we have already seen, the Qur-ân was frequently recited by the companions even outside prayers. Therefore, even if the Holy Qur-ân had never been written, no verse of it could have been lost, so great was the publicity which every verse of it received, and so often was it recited by the Holy Prophet and his companions in public as well as in private. One report relates how a certain chapter was learned by heart by a companion from its frequent recitation in the prayers. In fact, if there had been no other means of giving publicity to the Qur-ân, its mere recitation in prayers was sufficient to give it such a publication as would have guarded it against any possible alteration or loss.

### 3. Arrangement of verses and chapters.

It has already been shown that the Holy Qur-ân was both written and committed to memory in the lifetime of the Holy Prophet. We also know that the Qur-ân was revealed piecemeal during a long period, extending over twenty-three years. Some of the chapters were revealed in complete form, but the revelation of many others was fragmentary and extended over long periods. It not infrequently happened that while one chapter was still unfinished a new chapter was revealed, and sometimes verses belonging to more than two unfinished chapters were revealed at one and the same time. Now, the arrangement of chapters and verses in the copies of the Holy Qur-ân at present in the hands of the Muslims does not follow the order of revelation. The important question before us now, therefore, is whether the Holy Prophet himself arranged the verses and chapters in an order different from that of their revelation, and, if so, whether the present arrangement of the verses and chapters is the same as that which prevailed in the lifetime of the Holy Prophet. In other words, was the Holy Qur-ân left by the Holy Prophet in the same condition, as regards the arrangement of its verses and chapters, as that in which we now find it, or is its present condition different from that in which the Holy Prophet left it?

Intrinsic and extrinsic evidence both conclusively show that the present arrangement of the chapters and verses of the Holy Qur-ân was effected by the Holy Prophet under the guidance of Divine revelation. For intrinsic evidence on this point I would refer the reader to the introductory notes on the various chapters and to the abstracts of the various sections. The different verses in different chapters, and the chapters themselves, are so well arranged that no better arrangement is conceivable. It is only ignorance of the Holy Qur-ân and Arabic idiom which has made some critics remark that there is no connection between certain verses or that there are some chasms. A deep reflection over the Holy Book reveals a close connection between verses which are considered by hasty writers to be disconnected. Apart from intrinsic evidence, there is sufficient extrinsic evidence to prove that the present arrangement of the verses and chapters of the Holy Qur-ân is not the work of Abu Bakr or Zaid, but that of the Holy Prophet himself, who did it under the guidance of Divine revelation. Such evidence is not only met with abundantly in reports, but it is also contained in the Holy Qur-ân. Thus in 75 : 17, 18 we have: "Surely on Us (devolves) the collecting of it and the reciting of it. Therefore, when We have recited it, follow its recitation." These verses clearly show that the collection of the Qur-ân, that is, its gathering into one whole, with an arrangement of its various parts, was brought about by the guidance of Divine revelation. Arrangement and collection were, according to this verse, as much the work of Divine revelation as the reading of a verse to the Holy Prophet, i.e. its revelation. The Qur-ân itself, therefore, asserts not only that it is the Word of God, but that its collection and arrangement were also brought about by Divine



revelation. It should be borne in mind that the word *Jam'a* in the above verse implies both *collection* and *arrangement*, since no collection could be brought about without an arrangement. Now, the verse shows that this arrangement was different from the order of the revelation of the verses. It describes arrangement and collection as a process different from the revelation of a verse to the Holy Prophet, thus showing that from the first it was meant that the verses and the chapters of the Holy Qur-án should be arranged in an order different from that of their revelation. If the order in collection were to be the same as the order of the reading of the different verses to the Holy Prophet, i.e. the order of their revelation, collection and reading would not have been described as two different things in the verse quoted above.

History bears ample testimony to the truth of the above assertion made in the Holy Qur-án, and we meet with the clearest proof in authentic and reliable reports that the Holy Prophet left at his death the complete Qur-án with the same arrangement of the verses and the chapters that we have now in every Arabic Qur-án. We will consider the arrangement of verses and that of chapters separately, and in each inquiry we shall have to discuss the following points:—

1. Was any arrangement followed by the Prophet himself and by his companions in his lifetime?

2. Was that arrangement different from the order in which the verses or the chapters were revealed?

3. Does the present arrangement differ from that followed by, or which existed in the lifetime of, the Holy Prophet?

That such a large book, treating of so many and such varied subjects, should have been committed to memory and regularly recited in and outside prayers, and taught by one man to another, without there being any settled arrangement of its parts, is a most preposterous proposition, but there is hardly a Christian critic of Islam who has not advanced it. The grounds for this assertion are the same in every case. Not the least regard is paid to historical evidence, and mere supposition that no arrangement is discoverable in the verses and chapters is at present the only basis on which the proposition rests. Even Muir, who sat down to write his *Life of Muhammad* on a strong historical basis, has in this respect followed the earlier Christian critics, closing his eyes to the whole historical evidence. The following short paragraph from Muir's introduction is not only illustrative of the assertions of Christian critics in general, but it also shows how the author himself has evaded the historical evidence. He says:—

"We are not, however, to assume that the entire Qur-án was at this period repeated in any fixed order. The present compilation, indeed, is held by the Muslims to follow the arrangement prescribed by Muhammad; and *early tradition might appear to imply some known sequence.*\* But this cannot be admitted; for had any fixed order been observed or sanctioned by the Prophet, it would unquestionably have been preserved in the subsequent collection. Now the Qur-án, as handed down to our time, follows in the disposition of its several parts no intelligible arrangement whatever, either of subject or time; and it is inconceivable that Muhammad should have enjoined its recital invariably in this order. We must even doubt whether the number of *suras*, or chapters, was determined by Muhammad as we now have them. The internal sequence at any rate of the contents of the several *suras* cannot, in most cases, have been that intended by the Prophet."

Some of the foot-notes given under this paragraph show the struggle in the writer's mind between historical facts and religious prejudice. Thus,

\* Italics are mine.

while denying the existence of any fixed order in the Qur-ân in the lifetime of the Holy Prophet, Muir had to admit that "we read of certain companions who could repeat the whole Qur-ân in a *given time*, which might be held to imply some usual connection of the parts." In another foot-note it is admitted that there were four or five persons who could repeat "with scrupulous accuracy" the whole of the Qur-ân, and "several others who could very nearly repeat the whole, before Muhammad's death." Again, while denying that even the number of *suras* was determined by the Holy Prophet, for fear of being contradicted he cautiously adds the following foot-note:—

"But there is reason to believe that the chief *suras*, including all passages in most common use, were fixed and known by name or other distinctive mark. Some are spoken of, in early and well authenticated traditions, as having been so referred to by Muhammad himself. Thus he recalled his fugitive followers at the discomfiture of Honein by shouting to them as 'the men of the *sura Bagr*' (i.e. *Sura ii.*).

"Several persons are stated by tradition to have learnt by heart a *certain number of suras* in Muhammad's lifetime. Thus 'Abdulla bin Mas'ud learned seventy *suras* from the Prophet's own mouth, and Muhammad on his death-bed repeated seventy *suras*, 'among which were the seven long ones.' These traditions signify a recognized division of at least some part of the revelation into *suras*, if not a usual order in repeating the *suras* themselves.

"The liturgical use of the *suras* by Muhammad must, no doubt, have in some measure fixed their form, and probably also their sequence."

In connection with the same subject it is said in another foot-note that "the traditions just cited as to the number of *suras* which some of the companions could repeat, and which Muhammad himself repeated on his death-bed, also imply the existence of such *suras* in a complete and finished form."

In this manner, almost every remark made in the paragraph quoted above is contradicted in the foot-notes on the basis of historical facts met with in authentic reports. And though the statements in the foot-notes are made reservedly, yet the contradictions are too clear to escape unnoticed by any careful reader, and the struggle in the writer's mind can be easily discerned. In the text it is asserted that there was no fixed order or arrangement in the verses and chapters of the Holy Qur-ân, and historical evidence is produced in the foot-notes showing that there was a connection. The text makes the allegation that even the *suras* were not distinctly marked out by the Holy Prophet and their number was not determined by him, and the foot-note brings forward historical testimony to the effect that there was a recognized division and that the form of the chapters was no doubt fixed. The reservations contained in such expressions as "some part" and "some measure" were only natural, considering the allegations in the text. It can be easily seen that if "seventy *suras*, including the seven long ones," existed "in a complete and finished form," as the foot-note admits—and there is no evidence showing that the remaining forty-four short *suras*, which were, no doubt, generally recited in prayers, did not exist in the same form—the presumption will be that all the *suras* existed "in a complete and finished form." This conclusion becomes clearer still when it is borne in mind that the same writer has also admitted that there were several companions who could repeat, not only seventy *suras*, but the whole Qur-ân, and that too "with scrupulous accuracy."

The assertion that no arrangement was followed in the case of single verses revealed at different times is so absurd on the very face of it that it

hardly requires a refutation. How was it possible for anybody to commit the Holy Qur-án to memory if there was no settled order in which the verses were read? What order did the different copies follow? Or was it that each copy of the Holy Qur-án current at the time followed a different order? And every man who knew any portion of the Holy Qur-án—and every one of the companions knew some portion—followed a different arrangement! Does any evidence support these assertions? And what order did the reciters of the Holy Qur-án follow? Or did each reciter follow a different order? What, again, was the order of the verses followed by those who led the public prayers? Is it conceivable that a book which was so widely committed to memory, and which was so frequently recited by thousands of men, existed in such an orderless state?

If there were no other evidence to show that the verses in the different chapters of the Holy Qur-án followed some arrangement, the mere fact that the Holy Book was committed to memory by the companions would be sufficient to establish that conclusion. There are many chapters containing more than a hundred verses each, and unless these were arranged in a settled order, no one could be said to have committed to memory the whole of any chapter. Take the different permutations of only a hundred verses, and you will see that no two out of a hundred thousand men could have agreed upon one arrangement. In such a case there would have been not one Qur-án, which the companions could learn from each other, but everybody would have his own Qur-án, and no one would be certain of the correctness of what his brother recited. Moreover, we learn from authentic reports that when any person, while reciting a portion of the Holy Qur-án from memory, made a mistake or left out a verse, some one of those who listened to him corrected the mistake or pointed out the particular verse. Now, this could not be done unless the same arrangement of verses was followed by all. In fact, it was simply impossible to commit thousands of verses to memory unless there was some arrangement to be followed.

Considerations such as the above clearly show that some arrangement of verses was necessarily followed. Was it the order of revelation? There is clear historical evidence that the Holy Prophet arranged the verses, not according to their chronological order, but according to matter. There were no doubt many chapters that were revealed complete, but there were others, particularly the longer ones, that were revealed by portions. Chronologically, verses of one chapter were followed by those of another, and hence in the arrangement of verses in chapters the chronological order could not be observed. The practice of the Holy Prophet in such cases is clearly stated in authentic reports. As 'Usman tells us, in a report already quoted, "It was customary with the Messenger of God, may peace and the blessings of God be upon him, when portions of different chapters were revealed to him, that when any verse was revealed he called one of the amanuenses and said to him, 'Write these verses in the chapter where such and such verses occur.'" From this it appears that the place and chapter for every verse were pointed out by the Holy Prophet himself. With such obviously conclusive testimony before him, no sensible person would deny that the work of the arrangement of the verses in every chapter was done by the Holy Prophet himself, and, as the Holy Qur-án tells us, it was done under the guidance of Divine revelation, and the arrangement did not follow the chronological order of the revelation of verses.

If the arrangement of verses was different from the order of their revelation, the next question that arises is, was that arrangement different from the one upon which the whole Muslim world is now agreed? We must answer this question in the negative. The arrangement of the verses in the

Qur-án we have in our hands is not in accordance with the order of revelation, and hence, if there is no trace in the history of the Qur-án of any change having been brought about in the arrangement of its verses at any time, the conclusion that the present arrangement is exactly the same as that followed by the Holy Prophet will be absolutely certain and final. Now, it is admitted on all hands, and the truth of the fact has not been questioned by the most hostile critic of Islam, that there has not been the slightest change in any word or letter of the Qur-án or in the arrangement of its verses or chapters since the time of 'Uṣman, the third of the Muslim Caliphs. Our copies of the Qur-án are admittedly exact copies, true and authentic in every way, of the collection made by 'Uṣman, and hence, to prove that the arrangement of verses and chapters at present is the same as that followed by the Holy Prophet, we have only to show that the collection made by 'Uṣman followed the original arrangement. It can easily be seen that at the time of his making the collection 'Uṣman had no motive for changing the fixed arrangement which up to that time was followed by the companions of the Holy Prophet. That an arrangement different from the order of revelation was followed by the Holy Prophet, and that the same arrangement was followed by the companions in the learning and teaching of the Holy Qur-án, has already been shown. That that arrangement was changed by 'Uṣman is for him to show who makes the assertion. When 'Uṣman began to make his collection, or, more correctly, when he began to make copies of the Qur-án from Abu Bakr's collection, thousands of the companions of the Holy Prophet were still living, and no change in the arrangement of verses could have remained unnoticed. Moreover, the task of making the required copies was not in the charge of 'Uṣman personally, but in that of several of the most well-known companions, reputed for their knowledge of the Qur-án, and none of these can be shown to have had any motive for altering the arrangement of verses existing at the time. Nor is there the slightest trace in the historical record of the time that the arrangement was altered. No charge has ever been preferred against 'Uṣman by any sect of Islam or any individual that he had changed the arrangement of the verses in the chapters of the Holy Qur-án. In fact, the only charge against him is that he disallowed certain readings, and the nature of this charge I will describe later on. But of any alteration in the arrangement of verses there is absolutely no mention whatever in any report, authentic or unauthentic.

Besides the negative proof cited above, which conclusively shows that at no time in the history of the Qur-án was the arrangement of its verses altered in the slightest degree, there is positive evidence leading to the same conclusion. This evidence may be gathered from incidental remarks made in certain authentic reports. Under the heading, *The Excellence of the chapter entitled Al-Baqarah*, Bukharee relates the following: "The Holy Prophet, may peace and the blessings of God be upon him, said, 'Whoever reads the last two verses of the chapter entitled *Baqarah* on any night, they are sufficient for him.' This saying, which reports the exact words of the Holy Prophet, shows two things. Firstly, that the Holy Prophet himself followed an arrangement which he had made known to his companions, and they all followed the same arrangement; for if such had not been the case, he could not have referred to two verses as *the last two verses* of a certain chapter. The report unmistakably proves that every verse had a known and fixed place in a chapter which no reciter of the Qur-án could change. In the second place, it shows that the verses with which the chapter entitled the *Cow* now ends were also the concluding verses of that chapter in the time of the Holy Prophet, and therefore the arrangement in the copies of the Qur-án at present is the same as that followed by the Holy Prophet. In

support of this, there is another report in which the concluding verses of the chapter entitled the *Cow* are identified with the 285th and 286th verses of that chapter as enumerated in the present translation (*Fat-hul-Bari*). According to another authentic report, the Holy Prophet told his followers to recite the "first ten verses" of the chapter entitled the *Cave* at the appearance of the Antichrist. Had there been no arrangement of verses, the "first ten verses" would have been a meaningless phrase, because it would not have indicated any particular ten verses. This report occurs in the *Sahih Muslim*. The first ten verses as in our copies of the Qur-*an* are plainly the verses meant, as in these verses the doctrine of the sonship of Jesus, a doctrine identified with the teaching of the Antichrist by the Holy Qur-*an*, is refuted in forcible words. This report also shows that the arrangement of verses in the time of the Holy Prophet was the same as it is now.

In no report is any arrangement of verses other than the one which exists in the current copies of the Holy Qur-*an* hinted at. Had the Holy Prophet left the Qur-*an* in an unarranged form, different arrangements of verses would no doubt have been followed by different companions, and in the great mass of reports there would have been references to some of these arrangements. But the absence of any such reference conclusively proves that there was only one arrangement of verses, which was followed by all the companions, and that arrangement was the same as we have now in our copies of the Qur-*an*, because there is no reference at all to any change having been introduced at any time. There is only one report which speaks of 'Ali having made a collection of the Qur-*an* in the order of its revelation, but this, if true, only supports the conclusion we have already arrived at as to the present arrangement being the one in existence at the time of the Holy Prophet. The fact, if true, is mentioned only on account of the peculiarity of the arrangement, and by reason of its distinction from the recognized and accepted arrangement. Had there been a third arrangement besides these two, we should also have had a reference to it. The order of revelation, as we have seen, was not followed by the Holy Prophet, for his arrangement was according to subject-matter and not according to chronology. 'Ali might have thought of preserving the order of revelation for historical purposes. In the time of 'Usman, when copies of the Qur-*an* were made for distribution, 'Ali was one of the companions who superintended the copying, and there is no doubt that if he had looked upon the present arrangement as inaccurate, he would have either objected to it or refused to co-operate in such an arrangement. But, along with the whole body of the companions, 'Ali followed an arrangement different from the order of the revelation, though he might also have preserved the chronological order. Had he considered the latter arrangement to be the authentic arrangement, he would no doubt have given currency to it during his Caliphate. But neither in the time of the first three Caliphs nor in his own reign did he ever, privately or publicly, make a statement that the arrangement of verses and chapters in the current copies of the Holy Qur-*an* was not followed by the Holy Prophet, and that it ought to be superseded by a chronological arrangement. These considerations clearly show that the arrangement of verses in the copies made by 'Usman was recognized by all the companions without a single exception to be the arrangement followed by the Holy Prophet. Had it not been so, there would have been many differences among them as to arrangement. But as a matter of fact, even Ibn-i-Mas'ud, who otherwise expressed his dissatisfaction with the action of 'Usman in having disallowed certain readings which he favoured, never raised any objection to the arrangement of the verses in the copies made by the order of the Caliph, nor did Ibn-i-Mas'ud ever propose a different arrangement.



The above considerations prove conclusively that the division of the Holy Qur-án into chapters and the arrangement of verses in each chapter were both performed under the directions of the Holy Prophet. When a new verse was revealed, a place was assigned to it by the Holy Prophet, and no companion could assign it a place at his own choice. The greater part of the chapter entitled *Al-Baqarah*, for instance, was revealed during the early days of the Holy Prophet at Medina, but some verses belonging to it were revealed later. Such were the verses relating to the prohibition of usury, as some reports show. The place assigned to these verses is immediately after the verses which speak of alms. The reason for this arrangement is that both injunctions, viz. the injunction relating to the giving of alms and the injunction relating to the prohibition of usury, were meant for the benefit of the poor, and these were two steps in the same direction, that is, the amelioration of the poor. The state of the society whose reform the Holy Qur-án had in view was such that the two injunctions could not be given together. It was necessary that the people to whom the injunction relating to the prohibition of usury was to be given should be first prepared to accept that teaching. Hence the two injunctions were revealed at different periods, but the subjects of which they treated were so closely related that in an arrangement of verses they had to be placed side by side. The division into chapters was marked by the Holy Prophet himself, and we find the names of most of the chapters expressly mentioned in authentic reports. In fact, the division of the Holy Qur-án into chapters, and the arrangement of verses in these chapters, by the Holy Prophet, are such clear facts that there is no indication that a difference of opinion ever existed on these points, either among the companions or the later Muslims. No one can be shown to have ever asserted that a certain verse in a certain chapter in the collection in our hands belonged to a different chapter, or that a verse occupying a certain position occupied a different position at any time. In many reports references to verses are contained in numbers, and this shows clearly that the arrangement of verses was complete in the lifetime of the Holy Prophet. To add another example to those already given, there is a report which narrates that Ibn-i-Mas'ud recited forty verses of the chapter entitled *Al-Anfal* in a certain prayer. This is narrated in the *Sahih Bukhadree*. Another reporter, 'Abdul Razzaq, has mentioned the same report through a different chain of narrators, with this difference, that instead of mentioning the reciting of forty verses of the chapter, the narrator only says that he recited up to the verse which ends with such and such words (*Fat-hul-Bari*, vol. ii. p. 212). Now, if we compute forty verses from the beginning, as mentioned by the first narrator, we find them ending with the words mentioned by the second narrator. From this it is clear that the present arrangement of verses was well known in the lifetime of the Holy Prophet. According to another report narrated by Bukharee, the Holy Prophet used to recite, when he would wake for his *tahajjud* prayers, the last ten verses of the chapter entitled *Al-i-Imran*, and in imitation of him the Muslims still recite the same ten verses. This fact also proves that the same arrangement of verses was followed during the lifetime of the Holy Prophet that is followed now, and that the division of the Holy Qur-án into chapters was distinctly marked at the time.

The next question that we have to consider is the arrangement of chapters. In the discussion of this question it may be stated at the very outset that any arrangement in the recital of chapters in or apart from prayers was regarded as unnecessary, except when the whole of the Qur-án was to be recited. As we have seen in reports already quoted, there were men among the companions who knew the whole of the Qur-án by heart, and to



keep it fresh in their memory they used to recite the whole within a stated time. Indeed, Bukharee has a chapter with the heading, *In how much time should the recital of the Qur-án be finished?* Under this heading, as already stated, reports are mentioned according to which the Holy Prophet forbade one of his companions to finish the recital of the Qur-án in less than three days, and forbade another to finish it in less than seven days. These reports show the practice of the companions of the Holy Prophet. Those among them who knew the whole of the Qur-án by heart used to repeat it constantly, and finished the recitation of the whole ordinarily in seven days. Indeed, it would not have been possible to retain such a large book in memory except by its constant recital and repetition. The Holy Prophet himself had told them that they should constantly resort to a recital of the Holy Qur-án, and that otherwise it could not be retained in memory. Hence they constantly resorted to its recital. Now, to finish the Qur-án within a stated time and to recur to it again and again, it was necessary that some arrangement of chapters should have been observed. Ahmad and Abu Daood and others have narrated the following report which shows that the arrangement of chapters was also effected by the Holy Prophet. Anas says: "I was in the *Saqif* embassy at the time of the Bani Saqif's conversion to Islam. . . The Holy Prophet said to us, 'My portion of the Holy Qur-án has come to me unexpectedly, so I do not intend to go out until I finish it.' Thereupon we questioned the companions of the Holy Prophet, may peace and the blessings of God be upon him, as to how they divided the Qur-án into portions. They said: 'We observe the following division into portions, three chapters and five chapters, and seven chapters and nine chapters, and eleven chapters and thirteen chapters, and all the remaining chapters beginning with *Qáf*, which are termed the *mufasssal*.'" There is good reason to believe the authenticity of this report. It divides the Holy Qur-án into seven portions, each portion to be recited in one day, and the recital of the whole Qur-án is thus finished in seven days. From other trustworthy reports we learn that the Holy Prophet had enjoined some of his companions not to finish the Holy Qur-án in less than seven days; and the two reports, communicated through entirely different channels, corroborating as they do the testimony of each other, testify to each other's truth and authenticity. Moreover, they are both accepted by eminent collectors of reports. Hence we have no reason to doubt the truth of the reports. Now, the report quoted above shows clearly an arrangement of chapters, for the division into portions mentioned in this report is observed to this day by the whole Muslim world. The seven portions are called the seven *manzils*, or stages, and they include the same number of chapters as is mentioned in the report. The seventh portion begins with the chapter entitled *Qáf*, as stated in the report, and the total number of chapters contained in the first six portions is forty-eight, as in the copies of the Qur-án in our hands. It should be borne in mind that in our copies the *Qáf* is the fiftieth chapter, the difference arising from the fact that in the report quoted above the *Fátihah*, or the Opening Chapter, is not included. This report affords the clearest and most conclusive testimony that the arrangement of the chapters of the Holy Qur-án was brought about by the Holy Prophet himself, like that of its verses, and their present arrangement does not differ in the least from the original.

It may perhaps be objected that such an arrangement was not possible, as the Qur-án was not complete till the death of the Holy Prophet, and verses and chapters were constantly being revealed. It is quite true that the Qur-án could not be said to be complete so long as the recipient of the Divine revelation lived, but this could not interfere with the arrangement of verses and chapters. The word "Qur-án" signified the part of the Qur-án that had

been revealed. Now, the report quoted above speaks of the conversion to Islam of the *Bani Saqif*, which did not take place till the ninth year of Hejira, in which year the chapter entitled *Immunity*, which is looked upon as the latest in chronological order, was revealed. Hence, at the time of which the report speaks, almost the whole of the Qur-án had been revealed, and the division into seven portions, which speaks of the number of chapters in each portion, has in its favour the authority of the Holy Prophet himself, and no objection to it is based on reasonable ground. The verses that were revealed afterwards were put in their proper place in the chapters to which they belonged, and if any short *sura* was also revealed afterwards (as the *Help*), it also found its proper place in the arrangement of chapters, and did not interfere with the enumeration of the chapters contained in the first six portions.

There is no evidence that the arrangement of chapters existing in the time of the Holy Prophet was altered in any way by Abu Bakr or 'Ugman. Against Abu Bakr no one has ever advanced such a charge, and 'Ugman only followed the collection of Abu Bakr. The copies made in the time of 'Ugman were made under the directions of the companions who possessed the best knowledge of the Qur-án, and many of them, as Ubayy bin Ka'b, knew the whole of it by heart. The arguments which I have advanced above as to the arrangement of verses apply *mutatis mutandis* to the arrangement of chapters. But as some reports speak of different arrangements of chapters, I shall consider them before leaving this subject.

Let us take first the chapter headed *Talíf-ul-Qur-án* in Bukharee. According to the first report mentioned in this chapter, a man from 'Irâq came to 'Ayesha and asked her to show him her copy of the Qur-án. On being questioned as to what he meant to do with it, he said that no arrangement was followed in the recital of the Qur-án, and that he wanted her copy for a right arrangement of the Holy Book. Upon this, the report tells us, "'Ayesha rebuked him and accosted him in the following words: 'What harm is there which is read first? Verily what was revealed of it first was a chapter from among the *mufasssal*, speaking of paradise and hell. But when people began to accept Islam, injunctions were revealed about the things legal and the things prohibited. Had the first injunction revealed been the prohibition of drinking, they would have said that they could not give up drinking.' . . . Then she brought out her copy of the Qur-án and recited verses of some chapters." In this report we have the objection of a man from 'Irâq, not one of the companions but a new convert to Islam, and the reply of 'Ayesha. In the reply the objector is rebuked for saying that no arrangement was followed in the recital of the Qur-án, and it is explained to him what necessitated an arrangement different from the chronological order. It appears from the reply that his question related to the order of revelation, for he was told that there was no harm in placing a verse revealed before another after it in the arrangement. The copy of the Qur-án which 'Ayesha showed the questioner had also its arrangement different from the order of revelation, for she is stated to have recited verses of different chapters in support of her argument. And the man was satisfied with 'Ayesha's argument and did not take her copy, which he would have certainly done if the arrangement of 'Ayesha's copy had been different from the current copies of the Qur-án.

It should also be borne in mind that the arrangement of chapters to which we have referred above was observed only in the recital of the whole Qur-án, and no such arrangement was observed in its recital in prayers or outside prayers, when only certain portions were recited. In prayers, for instance, if any chapter or any portion of a chapter was recited in one *rak'at*, any

other chapter or portion of a chapter whatever could be recited in the second *rak'at*. There is ample evidence as to this in reports. Similarly, two or more chapters could be read in a single *rak'at*, and in some cases there were combinations of such chapters for recital in prayers. In his *tahajjud* prayers, for instance, the Holy Prophet used sometimes to recite twenty chapters, eighteen of which were termed the *mufaṣṣal*, or the shorter chapters, towards the close of the Qur-ān, beginning with *Qāf*, and two *Hā Mims*, or chapters commencing with *Hā Mim*. Thus in each *rak'at* two of these chapters were recited, the total number of *rak'ats* being ten. The Holy Prophet made a peculiar combination which has been preserved to us through Ibn-i-Mas'ud, and accordingly it is known as the *tāliḥ-i-Ibn-i-Mas'ud*, or the combination of Ibn-i-Mas'ud. Now, this combination has nothing to do with the arrangement of chapters in the Qur-ān, nor was it followed on all occasions. It was a combination which, according to Ibn-i-Mas'ud, the Holy Prophet followed upon one occasion, or more occasions than one, in his later midnight prayers; and as authentic reports show that the ordinary arrangement of chapters was not followed by the Holy Prophet or his companions in prayers, this peculiar combination does not detract aught from the value of the original arrangement. On the other hand, this peculiar combination was preserved and mentioned only on account of its peculiarity and departure from the original arrangement of chapters. Nor was this peculiar combination followed always, even in *tahajjud* prayers, for there are other authentic reports showing other combinations and the recital of other chapters. Even in the public prayers the arrangement of chapters was not followed. On one occasion the Holy Prophet recited the fourth chapter, *An-Nisā*, in the first *rak'at* and the third chapter, *Al-i-Imrān*, in the second, and the incident has been preserved to us in a report only because a departure was made in this case from the recognized arrangement. Many other instances of the same kind are on record, and as it was not obligatory to follow the arrangement of chapters in reciting them in prayers, such cases furnish only additional testimony to the fact that the arrangement of chapters followed at present is the same as was followed in the recital of the whole Qur-ān in the lifetime of the Holy Prophet, according to his directions.

The circumstance narrated above as to the peculiar combination of the twenty chapters termed the *mufaṣṣal*, a combination resorted to by the Holy Prophet sometimes in his *tahajjud* prayers, has led some men to think that Ibn-i-Mas'ud's copy of the Qur-ān followed a different arrangement of chapters. But the only trustworthy evidence to support this is the report quoted above, which speaks of a certain combination of twenty short chapters in the *tahajjud* prayers; and when it is shown that the observance of the arrangement of chapters was not necessary in prayers, the force of that evidence vanishes altogether. Even supposing for the sake of argument that Ibn-i-Mas'ud followed a different arrangement of chapters, and that it was according to that arrangement that the chapters were written in his copy of the Holy Qur-ān; it does not follow that his was the right arrangement or that the arrangement in Abu Bakr's or 'Uṣman's copy was the wrong one. None of the companions favoured the arrangement of Ibn-i-Mas'ud. On the other hand, all of them recognized the arrangement in 'Uṣman's copy as the arrangement followed by the Holy Prophet. Among the companions who superintended the copying of the Qur-ān in the reign of 'Uṣman there were such eminent men as 'Alī, Ubayy bin Ka'b, Zaid bin Ṣabit, and others. 'Uṣman had chosen, as I will show later on, twelve of the most eminent companions, who were distinguished for their sound knowledge of the Qur-ān, and they decided all points on which any dispute arose. They could not be unaware of the particular combination

of chapters which the Holy Prophet followed in his later midnight prayers, but they knew that no particular arrangement was adhered to by the Holy Prophet in the recital of chapters in prayers, and no arrangement could in fact be observed. It is absurd to suppose that they were all ignorant of a certain combination, and that Ibn-i-Mas'ud alone knew it. Had the arrangement of chapters been left to private judgment, we could have supposed Ibn-i-Mas'ud's arrangement to be the right one and attributed the error to the rest of the companions. But the matter was to be decided by what the Holy Prophet had ordered. Ibn-i-Mas'ud thought that a certain arrangement which he had seen the Holy Prophet following in his *tahajjud* prayers was the right arrangement. But he made a mistake. The companions knew that the arrangement followed in prayers was not, and could not be, the right arrangement. Authentic reports related by them show that the Holy Prophet used to recite a portion of one chapter in one *rak'at* and a portion of another chapter, whether before or after the first in actual arrangement, in the second *rak'at*. They also knew the case in which a companion who led the prayers in a certain mosque commenced every *rak'at* with the short chapter entitled *Unity*, and then followed it with any other chapter, and when the Holy Prophet was apprised of this circumstance he did not object to it. They knew further that in the morning prayers on Fridays the Holy Prophet generally recited the chapter *As-Sajdah*, the 32nd chapter, in the first *rak'at*, and the chapter *Ad-Dahr*, the 76th chapter, in the second *rak'at*; yet this did not mean that the latter chapter should follow the former in actual arrangement. They knew the actual arrangement and they followed it. Ibn-i-Mas'ud based his arrangement on a certain combination followed in certain prayers, and thus made an error in judgment. Yet in the main even his arrangement was not different from the arrangement followed in 'Ugman's copy. The same longer chapters, the *Tiwal*, were first in his copy as in 'Ugman's, with this difference only, that *An-Nisâ* preceded *Al-i-Imrâ*, the order of the third and fourth chapters being thus reversed. The reversal of this order is also due to the Holy Prophet having once done it in reciting them in prayers. These are the only two differences as regards the arrangement of chapters that are mentioned to have existed in Ibn-i-Mas'ud's copy. So the error is either to be attributed to Ibn-i-Mas'ud or to those who have supposed that his arrangement of the chapters of the Qur-ân differed in these two points from the recognized arrangement followed in the official copies issued by 'Ugman. Even the existence of the difference confirms the conclusion that the arrangement of chapters followed by 'Ugman was exactly the same as that followed by the Holy Prophet. There is agreement in the main between other companions and Ibn-i-Mas'ud, and the difference arises only out of an error of judgment. Now, we ask, if the order of chapters was not fixed by the Holy Prophet himself, what led Ibn-i-Mas'ud to follow the same arrangement as was followed by 'Ugman and the other companions? Such an agreement in the arrangement of 114 chapters was not possible unless both were following one and the same authority who had fixed that order. Such authority could be none but the Holy Prophet. As further testimony that Ibn-i-Mas'ud's arrangement of chapters was materially the same as was followed in 'Ugman's copies, and as is followed by us to this day, we have a report in Bukharee in which Ibn-i-Mas'ud names the five chapters in the middle of the Qur-ân, *Bani Isrâ'îl*, *Al-Kahf*, *Tâ Hâ*, *Maryam*, *Anbiyâ*, in the same order in which they are found in our copies of the Holy Qur-ân. All this evidence leads us to the certain conclusion that Ibn-i-Mas'ud's arrangement of chapters was the same as in the copies made by the order of 'Ugman, that if there was any difference it was very slight and immaterial, and that this difference arose out of a misunderstanding on the part of Ibn-i-Mas'ud.

Two other persons are named as having followed a different arrangement of chapters in the collection of the Qur-án. These are Ubayy bin Ka'b and 'Ali. The case of the former may be disposed of at once, as there is no testimony worthy the name which shows that Ubayy followed a different arrangement of chapters. The only thing stated about him is that he placed the fourth chapter before the third. If that was the only difference of arrangement, it is quite immaterial, and the error may have arisen from the same source as in the case of Ibn-i-Mas'ud. But, as I shall now show, if Ubayy ever entertained such an opinion, he afterwards gave it up when he came to know the facts. 'Ali is said to have collected the chapters in the order of revelation, and there is a report stating that he did not rest after the Holy Prophet's death until he had collected the Qur-án, arranging its chapters in chronological order. The authenticity of this report has been questioned, for that Qur-án was never handed down to posterity, though 'Ali reigned as Caliph immediately after 'Uṣman. Moreover, there are reports of a higher authority which do not give to 'Ali such credit. According to one (see *Fat-hul-Bārī*, p. 10), 'Ali himself said that "the greatest of men as regards the collection of the Qur-án is Abu Bakr; he is the first man who collected the Qur-án." Therefore the report which makes 'Ali say that he did not rest after the death of the Prophet till he had collected the whole of the Qur-án is contradicted by those whose evidence is corroborated by other historical facts, one of which is that even during his Caliphate 'Ali never referred to or accepted a different copy of the Qur-án or a different arrangement of its chapters. But, besides this, there is another consideration which shows that neither 'Ali nor Ubayy followed any arrangement of chapters other than the one which was followed by 'Uṣman. Ubayy and 'Ali were among the men under whose directions the copies of the Qur-án were written, and therefore they were as greatly concerned in giving us the present arrangement of chapters as 'Uṣman or any other companion.

There is one report more which may be mentioned in connection with the arrangement of chapters, as from it a contrary conclusion is sometimes drawn by mistake. Ibn-i-'Abbas thus narrates this report: "I said to 'Uṣman, 'What led you to put *Al-Anfāl* (the eighth chapter) in juxtaposition with *Bard'at*, and you did not write between them the *Bismillah*, thus classing these two chapters with the seven long ones?' Upon this question 'Uṣman gave me the following reply: 'It was customary with the Holy Prophet, when many chapters were being revealed to him, that when any portion of any chapter was revealed, he sent for one of his amanuenses and told him to write down those verses in the chapter where such and such things were spoken of. Now *Al-Anfāl* was one of the chapters revealed early at Medina, and *Bard'at* was one of the latest revealed chapters, and the subject-matter of these two chapters was identical. Therefore I believed that the latter chapter was a part of the former chapter, and the Holy Prophet died, and he did not distinctly say to us that it was a part.'" This report, far from ascribing the arrangement of chapters to the judgment of 'Uṣman, makes it clear that the arrangement of chapters was effected by none other than the Holy Prophet. It shows that, except in the case mentioned in the report, the Holy Prophet had "distinctly" told his companions where a verse or a chapter was to be placed. It also shows that the arrangement was effected according to subject-matter by the Holy Prophet himself, for it was the identity of the subject-matter which decided that the eighth and the ninth chapters should be placed in juxtaposition. In fact, leaving the case of this one chapter, viz. the ninth, out of question, the report relates in express and clear words,



not only that the Holy Prophet pointed out the position of every verse, but also that he pointed out the position of every chapter, and distinctly told his companions which chapter should follow which in the collection, and that it was he who arranged the chapters according to their subject-matter. Now, taking the case of the two chapters mentioned in the report, does it follow from what is said in it that the Holy Prophet gave no directions at all as to their arrangement? The chapter entitled *Barā'at* ("Immunity") was, we know, revealed to the Holy Prophet more than a year before his death, and accordingly it is not right to say that he had no time to give distinct directions as to its place. The fact is that the Holy Prophet himself desired the two chapters to be thus placed side by side, and the *Barā'at* to be written without *Bismillah*, the formula with which every chapter begins. The two chapters, although known under two different names, were really parts of a single chapter. The first thirty verses of the *Barā'at* (according to others thirteen or forty), were proclaimed to the assembled hosts in the days of pilgrimage, and this was the reason that the *Barā'at* was regarded as a different chapter. Hence the Holy Prophet never told his companions distinctly that the *Barā'at* was only a part of *Al-Anfāl*, and it was for this reason that it was looked upon as a distinct chapter. But neither did the Holy Prophet commence it with the opening formula, because in a certain sense—that is, the identity of the subject-matter—it was regarded as a part of the eighth chapter. This is what 'Uṣman explained to Ibn-i-'Abbas.

All these circumstances lead us to the certain and undeniable conclusion that the arrangement of the chapters of the Holy Qur-ān and the arrangement of the verses in each chapter were both effected by the Holy Prophet. There is strong internal evidence to the same effect. The chapters, like the verses, have a connection with each other, as is shown in the introductory notes on the different chapters.

#### 4. The collection of the Qur-ān.

The next point to be considered is, if the whole of the Qur-ān was safe in writing as well as in memory, and if even its verses and chapters were arranged before the death of the Holy Prophet, what was meant by the collection of the Qur-ān in the time of Abu Bakr or in that of 'Uṣman.

As I have already remarked, the primary work of the collection of the Holy Qur-ān was done by the Holy Prophet himself under the guidance of Divine revelation. To this the Holy Book itself refers in the following words: "Surely on Us devolves the collecting of it and the recital of it; therefore when We have recited it, follow its recitation" (75: 17, 18). On another occasion the objection of the unbelievers to the gradual revelation of the Holy Qur-ān is thus met: "And those who disbelieve say: Why has not the Qur-ān been revealed to him all at once? Thus that We may establish your heart by it, and We have arranged it well in arranging" (25: 32). Here again it is asserted that the putting together and arranging of parts was the work of Divine revelation. These verses and the facts already mentioned go a long way to show that the primary collection of the Holy Qur-ān was effected by the Holy Prophet. But we have seen that such collection was needed only by those who wished to commit the whole of the Qur-ān to memory, and that it was in reciting the whole that the arrangement of chapters was needed. Hence, though the whole Qur-ān existed in a complete and arranged form in the memories of the companions, it did not exist in a single volume in a written form. Every verse and every chapter was, no doubt, committed to writing as soon as it was revealed, but so long as the recipient of the Divine revelation lived, the whole could not



be written in a single volume. At any time a verse might be revealed which it was necessary to place in the middle of a chapter, and hence the very circumstances of the case made the existence of a complete volume impossible. Hence a collection of the Qur-án in a volume was needed after the death of the Holy Prophet, which should be in accordance with the collection made by the Holy Prophet, as existing in the memories of his companions. Such a collection was also needed to facilitate reference to and circulation of the Holy Word, and to give it a more permanent form than was secured to it in being consigned to memory. Such was the object with which the collection of the Holy Qur-án was taken in hand by Abu Bakr.

A reference to the report which describes the circumstances necessitating the collection of the Qur-án confirms the statement made above. The account is given by Zaid bin Sabit, the Holy Prophet's amanuensis at Medina, and it has been preserved to us in an authentic report recorded in the *Sahih Bukharee*. Soon after the death of the Holy Prophet, Abu Bakr had to send an expedition against the impostor Musailma. A battle was fought at Yemamah, in which great carnage occurred among the Muslims, and many of the reciters of the Holy Qur-án lost their lives. Since the Holy Qur-án existed as a whole up to this time only in the memories of the reciters, and the written fragments had not been collected in a single volume, 'Umar apprehended a great danger if more reciters fell in some other battle. Straightway he went to Abu Bakr and advised him to give immediate orders for the collection of the written portions of the Qur-án into one volume. "A great number of the reciters of the Qur-án have been slain in the battle of Yemamah," he said, "and I fear that slaughter may again wax hot among the reciters of the Qur-án in other fields of battle, and that much of the Qur-án may be lost therefrom. In my opinion it is absolutely necessary that you should give immediate orders for the collection of the Qur-án." But the companions of the Holy Prophet were so faithful to their master that the doing of a thing which the Holy Prophet had not done seemed to them a departure from the path which he had shown to them. "How can I do a thing," replied Abu Bakr, "which the Holy Prophet, may peace and the blessings of God be upon him, has not done?" "But," urged 'Umar, "that is the best course under the circumstances." Abu Bakr was convinced, after some discussion, and Zaid was sent for. "You are," said Abu Bakr to him when he came, "a young man and wise, against whom no one amongst us can cast an imputation of any kind, and you were wont to write the revelations of the Holy Prophet. Search therefore (the written portions of) the Qur-án and collect it (into one volume)." The first impulse of Zaid was the same as that of Abu Bakr. "How can you do a thing," said he, "which the Holy Prophet, may peace and the blessings of God be upon him, has not done?" And so heavy did the task appear to him, that at that time he thought: "It would not have been more difficult for me if I had been asked to remove a mountain." But at last he was prevailed upon, and began the search.

The report quoted above proves several points. Firstly, it shows that the whole of the Qur-án was safe in the memories of the reciters who had learned it in the lifetime of the Holy Prophet. There was nothing to be feared so long as the reciters were safe, but if they perished in a battle, then, it was feared, certain portions of the Holy Qur-án might be lost, because the manuscripts of different chapters and verses had not been up to that time collected in one place. Secondly, it appears from it that the collection of the Qur-án undertaken in the time of Abu Bakr was meant only to supply the place of the reciters if by some mishap in a battle they were all lost. The apprehensions in the mind of 'Umar arose because he feared that, as many

reciters had perished in the battle of Yemamah, many others might be lost in some other battle. Hence he insisted upon a collection of the Qur-án which should have nothing to fear from the death of certain persons. From this it is clear that the original collection of the Qur-án, with an arrangement of its chapters and verses, was effected by the Holy Prophet himself, and 'Umar only desired to supplement the collection of the Qur-án in memories with a collection in writing. The report does not allege that the Qur-án had not been collected up to that time: on the other hand, it asserts that the Qur-án was safe in men's memories, but that a written collection was needed in view of the possible loss of the reciters in a field of battle. Memory was a good repository, no doubt, but such a collection could at any time be entirely lost by the loss of those who retained the Holy Book in memory. Thirdly, the report proves that up to the time when Abu Bakr took in hand the collection of the written Qur-án no portion of it had been lost, and that there were still many reciters who had it safe in their memories. 'Umar only feared loss of portions of the Qur-án by the loss of the remaining reciters in some other battle that might ensue. It was only a contingency: certain reciters who were alive at the time at which 'Umar was speaking might be lost in some future battle. Nothing had been lost up to that time, but something might be lost in the future if immediate steps were not taken for a collection in writing. To sum up, the report shows that the entire Qur-án was safe in the memories of the reciters, that 'Umar only desired to make a collection of the Qur-án in writing in addition to the collection existing in the memories of the reciters, and that nothing had been lost from the collection existing in their memories when the collection in writing was undertaken. These are three important points which settle the matter that the collection of the Quranic revelations in our hands does not differ in any way from the collection existing in the lifetime of the Holy Prophet, and that nothing was added to or lost from it at any time. It must also be borne in mind that the report which disposes of these points is not only one of the most authentic and trustworthy, but no one has ever questioned its accuracy.

We have now to explain what was meant by Abu Bakr when he said that he could not do a thing which had not been done by the Holy Prophet. 'Umar's question related, not to the mere collection of the Qur-án, but to the collection of the Qur-án in writing. Now, it is a fact admitted on all hands that, though the complete Qur-án with a perfect arrangement of its chapters and verses existed in the safest of repositories, the memories of the companions of the Holy Prophet, the different writings containing different portions of the Qur-án had never been collected together and arranged. Nor could this be done so long as the Holy Prophet was alive. For whereas, as already pointed out, it was easy for the reciters to place any verse of any chapter revealed at a subsequent time in its proper place in that chapter as pointed out by the Holy Prophet, a complete volume could not admit of such a course. Hence the Holy Prophet did not order the collection of the different writings. Now, 'Umar asked Abu Bakr to collect these writings, and this was what the Holy Prophet had not done, and therefore, in the first instance, Abu Bakr refused to do it. It shows only how scrupulous the companions were not to interfere with the Divine revelation. But 'Umar's case was based on strong and sound reasoning, and hence he argued it with Abu Bakr until the latter was convinced of the truth and advisability of what he said. Thus there is nothing in the report to show that the Holy Qur-án had not been collected up to the time of the incident. It only shows that the different writings had not been collected and arranged, and that the completely arranged Qur-án was entrusted only to the memories of men.

Another point to be elucidated in the report quoted above is the state-

ment of Zaid as to the great difficulty which he thought he was likely to experience in the performance of the task with which he was entrusted. Indeed, he thought that it would not have been more difficult for him if he had been asked to remove a mountain. What were his difficulties? A report narrated by Ibn-i-Abi-Daood makes it clear. "'Umar rose and declared that whoever had received anything directly from the Holy Prophet should bring it (to Zaid), and they (i.e. the companions) used to write it upon papers and tablets and palm branches in the lifetime of the Holy Prophet, and nothing was accepted from anybody until two witnesses bore testimony" (*Fat-hul-Bâri*, vol. ix. p. 12). The report clearly confirms the conclusion already arrived at, that the object of the collection undertaken in the time of Abu Bakr was to gather together what had been written in the presence of the Holy Prophet. Zaid's collection was meant to secure the original writings, and this was the great difficulty to which Zaid alluded. A great portion of the Holy Qur-ân had been revealed at Mecca, and even the portion that was revealed at Medina was not wholly in the possession of Zaid. Zaid had to search not only writings, but writings which had been written *in the presence of the Holy Prophet*. He was chosen for the task because he had written the greater portion of the revelation at Medina, and was presumed to have all those copies safe in his custody. But the task before him was a very difficult one. He had to search all the original writings and then give them an arrangement in accordance with that of the verses and chapters as followed in the recitation of the entire Qur-ân from memory, in obedience to the directions given by the Holy Prophet. That these writings were safe cannot be doubted. Everything relating to Divine revelation was preserved with the utmost care. But the task was no doubt an arduous one, and required hard labour and diligent search; hence Zaid, with a true appreciation of the difficulties before him, said that it was equivalent to the removing of a mountain.

These are clear considerations showing that the service with which Zaid was entrusted was the collection and arrangement of the original copies of the different verses and chapters made in the presence of the Holy Prophet. The object of Abu Bakr and 'Umar was not to have a volume of the Holy Qur-ân prepared by Zaid writing down the Holy Book as recited by the reciters, but to prepare a book by collecting the original writings. This is the reason that the word *collection* (Ar. *Jam'a*) is always used in connection with this task, not arrangement or compilation. Hence also the first direction of Abu Bakr to Zaid was to "*search the Qur-ân and collect it*," and it is easy to see that a search had only to be made for writings. The words of 'Umar, expressing a fear that much of the Qur-ân might be lost if the reciters fell in other fields as in that of Yemamah, clearly imply that he was sure that no portion of the Holy Qur-ân had been lost up to that time, and accordingly, if the object of the new collection for which 'Umar contended were simply to reduce the Qur-ân to writing as recited by the experts, Abu Bakr would not have told Zaid to "*search the Qur-ân and collect it*." Nor would Zaid, in such a case, have considered the task to be as difficult as the removing of a mountain. Sufficient accuracy could have been obtained by gathering together a few reciters, and Zaid had only to write out the Holy Qur-ân as dictated by them and approved by the companions. But 'Umar's object was to gather the original writings, which had been written according to the directions of the Holy Prophet himself, and thus to make the accuracy of the text doubly certain. And the report further tells us that Zaid actually followed this course; for, after being convinced that Abu Bakr and 'Umar were right, he thus describes what was done: "Then I began to search the Qur-ân, and to collect it from palm branches and

tablets of stone and the hearts of men, until I found the concluding verses of the chapter entitled *Immunity* in the possession of Abu Khuzaima Anṣārī, and I did not find them in the possession of anybody else." This shows that Zaid had two things to do: to search the writings and to collect them in a single volume. Now, collection required an arrangement of verses and chapters, for the writings themselves were found in the possession of different men, and they could give no clue to the arrangement that was to be followed. It was for the sake of arrangement that Zaid had to resort to the reciters, and it is to this that the words "hearts of men" refer in the report quoted above. Moreover, memory had also to be resorted to, to test the accuracy of the writings. In fact, without the help of reciters the collection of the writings in the form of a complete volume was not possible. It was for this reason that 'Umar urged that the collection should be commenced whilst a large number of reciters were still alive, and it is for this reason that Zaid mentions that in collecting the writings he had to resort to memory, or "the hearts of men," as he puts it. The words do not indicate that he sought for some chapters from writings and for others from memory, for if he limited his inquiry to memory in the case of one part of the revelation, he had no need to search for writings for the rest, and the whole could have been easily written down from the dictation of the reciters.

The most important question with regard to the collection made under the orders of Abu Bakr is: Did it accord in every respect with the Qur-ān as stored and collected in the memories of the companions, and as repeated and recited, publicly as well as privately, in the lifetime of the Holy Prophet? There is not the least reason to believe that it did not. In the first place, none of the compilers was actuated by any motive to make any change in the text. The earnest desire of all those engaged in the task was to have a complete and faithful reproduction of what had been revealed to the Holy Prophet, and Zaid had only undertaken the task after a full appreciation of the difficulties. Secondly, the collection began only six months after the death of the Holy Prophet, while almost all of those who had heard the Qur-ān from his lips were still alive. The Qur-ān as recited by the Holy Prophet was still fresh in the memories of the companions, and any tampering with the text could have been easily brought to notice. Thirdly, we find the companions so cautious even in reporting the words of the Holy Prophet that we cannot imagine that they would tamper with the Divine revelation only six months after his death. They held the Divine word in such great awe and reverence that it is impossible they should have fabricated a word or sanctioned the omission of any part of the Holy Book. Fourthly, as we have already seen, there were many among them who could repeat the whole of the Qur-ān from memory. There were others who knew large portions, and these were kept fresh in memory by constant recitation in and apart from prayers. It was impossible that any variation from the text as prevalent in the time of the Holy Prophet should have found its way into the collection in the presence of such men. Fifthly, there were many transcripts of the revelation current among the companions. And since every verse was written at the time of its revelation, and copies of it were then made by the companions, there were ample means for testing the accuracy of the collection of Zaid. These writings were in the possession of different companions, and so they all had a chance to see for themselves that the collection made by Zaid was a faithful copy of the original writings. Moreover, the writings in the possession of one man could be compared with those in the possession of another, and thus, as in the case of recitation, there was no probability of any error creeping into the text. Memory and writing corroborated the already unimpeachable

testimony afforded by each, and thus placed beyond the shadow of a doubt the accuracy of the text of the Holy Qur-án. Sixthly, there is no mention at all in any report whatever that anything was left out of the collection made under the orders of Abu Bakr, or that anything had been added to it which was not considered to be part of the Divine revelation. As Sir William Muir says: "We hear of no fragments, sentences, or words omitted by the compilers, nor of any that differed from the received edition. Any such would undoubtedly have been preserved and noticed in those traditional repositories which treasured up the minutest and most trivial acts and sayings of the Prophet."

Thus there are strong and conclusive arguments showing that the copy made from the transcripts under the orders of Abu Bakr agreed in every way, in text as well as in arrangement, with the collection made under the directions of the Holy Prophet himself and preserved in memory by the reciters. Unless there had been a complete agreement in the text as received through the two sources, memory and writing, the companions would never have been satisfied with the collection. The copy thus made remained, we are told, in the possession of Abu Bakr, and after his death in that of 'Umar. After the latter's death, the copy was transferred to the custody of Hafsa, the daughter of 'Umar, and a widow of the Holy Prophet. Thus the copy of the Holy Qur-án transcribed by the orders of Abu Bakr came down to the reign of 'Uṣman without any alteration in its text or arrangement. It is highly probable that copies were made from this collection by those who needed them, and thus it was sufficiently circulated. But some circumstances coming to the notice of 'Uṣman, he deemed it necessary to circulate official copies, transcribed by official scribes, and suppress all those made by private persons, either from the collection of Zaid or other writings still prevalent among them. An authentic report narrated by Bukharee thus describes the circumstances: "Anas son of Málík relates that there came to 'Uṣman Huzaiḥa, who had been fighting with the people of Syria in the conquest of Armenia and with the people of Iraq in Azerbaijan, and who was alarmed at their variations in the modes of reading, and he said to 'Uṣman: 'O Commander of the Faithful! stop the people before they differ in the Holy Book as the Jews and the Christians differ in their Scriptures.' So 'Uṣman sent word to Hafsa, asking her to send him the Qur-án in her possession, so that they might make other copies of it and then send the original copy back to her. Thereupon Hafsa sent the copy to 'Uṣman, and he ordered Zaid bin Sabit and Abdulla bin Zubair and Sa'id-ibn-il-'Aṣ and 'Abdul Rahman bin Haris bin Hisham, and they made copies from the original copy. 'Uṣman also said to the three men who belonged to the Quraish (Zaid only being a Medinite): 'When you differ with Zaid in anything concerning the Qur-án, then write it in the language of the Quraish, for it is in their language that it was revealed.' They obeyed these instructions, and when they had made the required number of copies from the original copy, 'Uṣman returned the original to Hafsa, and sent to every quarter one of the copies thus made, and ordered all other copies or leaves on which the Qur-án was written to be burned."

The report states clearly the circumstances which led 'Uṣman to destroy all private and substitute in their place official copies transcribed from the collection of Zaid made in the time of Abu Bakr. The Caliph was told by one of his generals who had been fighting in Armenia and Azerbaijan that there were variations in the modes of reading the Qur-án in such distant parts of the kingdom as Syria and Armenia. No such differences are pointed out to have existed at Medina or Mecca, or anywhere within Arabia. It was only in newly converted countries, where Arabic was not spoken, that

these differences were noticed. As to the nature of these differences, it is stated in clear words that they were only differences in *qirā'at*, or the modes of reading. Nor were they of such a serious nature as those existing among the Jews and the Christians with regard to their Scriptures, but it was feared that if nothing was done to put a stop to the *slight* differences existing at that time, they might, after the lapse of a few generations, develop into serious ones. What the differences exactly were it is difficult for us to say, but a reference to earlier anecdotes casts some further light upon their nature. We are told in authentic reports that different modes of reading certain words were allowed by the Holy Prophet himself, and companions unacquainted with the permission at first severely took to task anybody whom they heard reading any word of the Holy Qur-ān in a different method. Thus 'Umar on one occasion heard Hisham pronouncing certain words of the Qur-ān in a different method, and in great wrath dragged him into the presence of the Holy Prophet, who approved Hisham's reading. The reason for this permission was that people belonging to certain tribes could not pronounce certain words in the ordinary way. These people were allowed to read them in the manner in which they could easily pronounce them. But I do not wish to enter into details here, as I intend to discuss under a separate heading the subject of the various readings. From what I have stated above, it will be seen that the permission to read any word in a different method was based on a necessity. Only those could avail themselves of this permission who, on account of their being accustomed from their very childhood to pronounce certain words in a certain manner, could not pronounce them in the pure dialect of the Quraish. But when Islam spread beyond Arabia, the need to read certain words in a different method disappeared, for the foreigners could pronounce a word in the dialect of the Quraish with the same facility as in any other dialect. Some of the companions, however, still taught the Qur-ān adhering to certain readings which were not in accordance with the pure style of the Quraish. Some of them may have even abused the permission and favoured certain readings, though they had no need for them. This evil seems to have spread at Kufa, and it was to this that Huzaifa referred when he was alarmed at the variation in the readings. According to certain reports he strongly reproved those who took to peculiar readings, some saying that they followed the reading of Ibn-i-Mas'ud, others that of Abu Musa, and others still of Ubayy-ibn-i-Ka'b, whereas they could without any difficulty recite the Qur-ān according to the original reading, that is, in the dialect of the Quraish. This conclusion is corroborated by an anecdote relating to a period earlier than the time of 'Uṣman. 'Umar was told that Ibn-i-Mas'ud read *attā hīn* instead of *hattā hīn*. Now, in the dialect of the Huzail and the Saqeef *hattā* was pronounced *'attā* (see Lane's Lexicon under the root *'attā*). Ibn-i-Mas'ud did not belong to either of these tribes, but he favoured a peculiar reading which had been permitted only because people belonging to certain tribes could not utter the word otherwise. When 'Umar was told that Ibn-i-Mas'ud taught *'attā* instead of *hattā*, the Caliph wrote to him that the Qur-ān was revealed in the language of the Quraish, and that he should not read it in the dialect of the Huzail. The words of 'Umar as given in the report are: "Surely the Qur-ān was revealed in the language of the Quraish and not in the dialect of the Huzail, so teach it to the people in the language of the Quraish and not in that of the Huzail." Another evil that had sprung out of these variations in readings was that the new converts, unable to realize the need for which they had been permitted, began to attribute heresy one to another for a difference in the reading of certain words. It was this evil which made Huzaifa and 'Uṣman have great apprehensions, as many reports



show, and the only remedy for it was that the variations for which there now remained no need should be entirely suppressed in reading as well as in writing, and that the pure language of the Quraish, in which the Qur-án had been revealed, should be used by all.

The considerations and the anecdotes given above help us to understand the nature of the differences and the evil at which Huzaifa was alarmed, and to remove which was the object of 'Uṣman in destroying all private copies of the Qur-án. The instruction which 'Uṣman gave to the syndicate of the scribes further supports this conclusion. To the members of the committee who belonged to the tribes of the Quraish he gave the direction in plain words: "When you differ with Zaid in anything concerning the Qur-án, then write it in the language of the Quraish, for it is in their language that it was revealed." This direction, we are told, was obeyed. 'Uṣman then went no further than 'Umar. Only the variations of readings became more pronounced in his time, and became the source of much evil, and he took a step which was calculated to wipe off once for all those variations which 'Umar also wanted to put a stop to. It may be asked what was meant by differing with Zaid in anything concerning the Qur-án. In another report, also related by Bukharee, instead of "When you differ with Zaid in anything concerning the Qur-án," we have the words, "When you differ with Zaid in an *'arabiyyat* in the *'arabiyyat* of the Qur-án," the word *'arabiyyat* signifying the Arabic language. The word clearly implies that by difference in the report is meant difference in the method of pronouncing a word in different dialects. Zaid, as previously stated, did not belong to the tribe of the Quraish, and hence, where there was a difference in the manner of reading or writing a word, the decision of the Quraish members was to be accepted. The only example of the difference alluded to has been preserved to us in a report. On the authority of Ibn-i-Shaháb, the same narrator as in Bukharee's report, Tirmazi adds the following anecdote to the report accepted and narrated by Bukharee: "And they differed on that occasion as to *tabūt* and *tabūh*. The Quraish members said that it was *tabūt*, and Zaid said that it was *tabūh*. The difference was reported to 'Uṣman, and he directed them to write it *tabūt*, adding that the Qur-án was revealed in the dialect of the Quraish." This anecdote illustrates the nature of the differences at which Huzaifa was alarmed. It shows that the differences whose removal was aimed at by 'Uṣman were not ordinarily more serious than this. But since the companions of the Holy Prophet believed every word to proceed from a Divine source, they could not tolerate even such slight differences. And since the need for which such variations in the reading of certain words were previously permitted ceased to exist, and the danger of differences being accentuated increased with the influx of large numbers of foreigners into the holy religion of Islam, 'Uṣman thought it expedient to put a stop to all variations by circulating copies of the Holy Qur-án transcribed and superintended by competent men under his own orders, and suppressing all private copies which contained such variations.

Did the copies transcribed under the orders of 'Uṣman differ from the original collection made by Zaid in the time of Abu Bakr? The report tells us that when variations of readings in the distant parts of the kingdom were brought to the notice of 'Uṣman, the first idea to which he gave expression was to obtain the copy in the possession of Hafsa, and to have other copies transcribed from it for circulation among the Muslims. And from this intention he made no departure. The copies of the Qur-án transcribed under his orders were true and faithful copies of the collection of Zaid, which, as we have seen, was in the custody of Hafsa after the death of 'Umar. It was Zaid who transcribed the copy in the time of Abu Bakr, and it was Zaid who

was called upon to make fresh copies from it in the time of 'Uṣman. To remove any difference of dialect or variation in the mode of reading certain words that might possibly arise, 'Uṣman gave, no doubt, the orders that the reading of the Quraish should be adopted in preference to any other reading. But the only example of such variation that has been preserved to us in reports is that Zaid read a word as *tābīh* and the Quraish read it as *tābūt*, there being a very slight difference as to the manner in which the final letter of the word was to be written, without there being the slightest change in significance; and such importance was given to this trifling difference that the matter was reported to 'Uṣman for decision. There is no mention at all of any other departure having been made from the writing of Zaid in the copy of Hafsa. Hence we have conclusive testimony in our hands showing that the copies of the Qur-ān made and circulated under the orders of 'Uṣman were exact and faithful copies of the original collection of Zaid. Again, the message of 'Uṣman to Hafsa was: "Send us the copy of the Qur-ān that we may make copies from it, and then we will return it to you." In accordance with this, the copy of Hafsa was returned after the requisite number of copies had been made. Had there been any difference between the original and the copies made, it would no doubt have come to light in the long reign of 'Uṣman or in that of 'Ali, when the Muslims had been divided into factions, and that copy was still in the possession of Hafsa. The men who murdered in cold blood the aged and venerable prince 'Uṣman could not have failed to bring to light any difference that might have existed between the copy of Hafsa and the copies made by him. But there is nothing on record to show that any such difference really existed, and this evidence further corroborates the conclusion that the copies made by 'Uṣman were true and faithful copies of the original collection made by Zaid in the time of Abu Bakr.

Had the action of 'Uṣman in destroying all private copies of the Holy Qur-ān been arbitrary or unjustifiable, the companions of the Holy Prophet would never have yielded to it. But it appears that they not only approved of his action, but also assisted him with willingness in the execution of his designs. Huzaifa, one of the learned companions, had come to him in all haste from distant Syria to request that he should take immediate steps to put a stop to variations in readings, and this he could not do except by issuing official copies of the Holy Qur-ān as collected by Abu Bakr and suppressing all private copies, which were perhaps not made with sufficient care and contained any variation of reading. Nor did 'Uṣman take this step without consulting the companions. According to a report narrated by Ibn-i-Abi-Daood through a chain of narrators which has been admitted as trustworthy (see *Fat-hul-Bārī*, vol. ix. p. 16), 'Ali said: "Do not say aught of 'Uṣman but what is good, for he did not take the step with regard to the suppression of the private copies of the Qur-ān except after consultation with us. He spoke to us, saying, 'What do you think about this reading? I have been informed that some of them say to others, "My reading is better than thine." This, I think, may amount to unbelief.' We asked him what step he thought it advisable to take in this matter. He replied that he thought it necessary to gather people on one reading. To this we all heartily agreed." This anecdote shows that it was only after consultation with the general body of the companions that 'Uṣman took any step. There are said to have been twelve members in the syndicate which superintended the transcription of the copies. Among these were Zaid, Sa'id, Ubayy, Anas bin Málík, 'Abdullāh bin 'Abbas, and others. It appears that originally there were four members only, as the report in the *Bukhārē* tells us, but that others were added later on, perhaps because a larger number of copies than that imagined at first was

required. 'Abdulla bin Mas'ud was the only companion noted for his knowledge of the Qur'ân who was not included in the committee, but his exclusion was not due to any prejudice against him, but to his residence at a considerable distance from Medina. 'Abdulla lived at Kufa, and much delay would have been caused in the progress of the work if he had been included in the committee. And as 'Uṣman began his work after due consultation with the general body of the companions, they approved of his action after its completion. According to a report, Mus'ab bin Sa'd said that he met many companions when 'Uṣman gave orders for burning all private copies of the Qur'ân, and they were all pleased with it, and none of them took exception to it. In fact, 'Uṣman's apprehensions and those of the companions, as the words of 'Ali reported above show, were not due so much to the existence of variations in readings as to the differences resulting from these variations. Those who had newly entered into Islam were unaware of the circumstances as a result of which the Holy Prophet permitted certain variations in readings, and adopting the reading of a particular companion, they were severe upon others who adopted a different reading, and thus the slight variations in the mode of reading certain words began to lead to great controversies and quarrels. 'Uṣman and the other companions saw that the people were falling into errors and making a wide departure from what the Holy Prophet intended to be the use of variations, and they adopted the best way of remedying the evil.

Ibn-i-Mas'ud, for the reason stated above, could not take any part in the supervision of the transcription of copies made under the orders of 'Uṣman, and he is the only person who in some reports, by no means of the highest authority, is said to have made certain remarks against Zaid. For instance, he is reported to have disliked the appointment of Zaid for transcribing the copies, and to have remarked: "What! the transcription of the Qur'ân is taken away from me and it is entrusted to a man who was in the back of an unbeliever when I was a Muslim," referring to his older age and priority in the acceptance of Islam. Either this report is not true or Ibn-i-Mas'ud, if he actually uttered these words, made a grievous error. Zaid was the person who had collected and transcribed the Qur'ân in the time of Abu Bakr. Abu Bakr and 'Umar could not think of a better man than Zaid, and they entrusted to him the task of collection. When 'Uṣman felt a similar need, he inquired of the companions as to who was best qualified for the task and who excelled others in the art of writing, and he was told that Zaid was the man. This was the reason for his selection of Zaid to do the work of transcribing, and with him was joined a syndicate of several other companions to superintend the work, and it was in accordance with their directions that he transcribed the copies. Ibn-i-Mas'ud was, therefore, hardly right in speaking of Zaid in disparaging terms, if he spoke those words. But we may entertain grave doubts as to his having spoken them, for on the earlier occasion, when more important work was done than mere transcription, Ibn-i-Mas'ud never spoke a word against Zaid. The remarks which he is said to have made would have been more appropriate if they had been uttered at the time when Zaid was entrusted by Abu Bakr and 'Umar with the work of collecting the Holy Qur'ân from writings in manuscripts. It is strange that such remarks should have been made when nothing had to be done except transcription from an earlier original. But if the report be true, then its concluding words are sufficient to show that Ibn-i-Mas'ud was really in error, for we are told that "the most eminent companions disliked this remark of Ibn-i-Mas'ud." Moreover, according to this report, Ibn-i-Mas'ud did not find any fault with 'Uṣman. There are certain reports of very doubtful authenticity which assert that Ibn-i-Mas'ud had really refused to

give up his copy of the Qur-án or to accept that sent by 'Usman, but these reports have not been accepted by any reliable collector. Even supposing them, for the sake of argument, to be authentic, they do not throw any discredit upon the copies made under the orders of 'Usman. Ibn-i-Mas'ud read certain words, we are told, in a manner different from that in which the Quraish read them, and even 'Umar had enjoined him to give up such readings. On that ground he may have refused to give up his copy, but not a single other companion ever supported his views. They were free to express what view they liked, but they all, without any exception, sided with 'Usman.

These considerations can leave no doubt that the copies circulated by 'Usman were true and faithful copies of the collection of Abu Bakr, which again agreed in every word and point with the Qur-án as taught by the Holy Prophet. When 'Usman issued his copies, thousands of the companions were still living, and many of these, such as Ubayy, 'Abdulla son of 'Umar, and others, were among the men who had committed to memory the whole of the Qur-án in the lifetime of the Holy Prophet, while hundreds of others might have learnt it by heart after his death, as it was then in circulation. It was only thirteen years after the death of the Holy Prophet that 'Usman had given orders for making official copies of the Holy Qur-án, and if these had in any way differed from the original copy or from what had been preserved in memory, the companions would certainly have raised their voices against such maltreatment of the Holy Book. The Qur-án was still their most precious treasure, and they could not suffer a word of it to be changed. They would rather have given up their lives than permitted any tampering with the Qur-án. They were not only sincere and earnest in their professions, but they had also ample means to judge the correctness of the copies made under the orders of 'Usman. Anything left out from the Qur-án or anything added to it would at once have been pointed out by hundreds of the companions. But even Ibn-i-Mas'ud, with all the ill-will which he is reputed to have borne against 'Usman and Zaid, never pointed out a single word in the Qur-án that had been either altered, omitted, or added by 'Usman. He only remonstrated that he should be allowed to retain his peculiar reading of certain words, an example of which has been given in the word *hattá*, which he pronounced '*attá*, following the dialect of the Huzail.

'Usman, then, made no alteration in the Qur-án as it was collected by Abu Bakr immediately after the death of the Holy Prophet. He employed the same scribe who was employed before him by Abu Bakr and in his lifetime by the Holy Prophet himself. He acted after consultation with the companions, securing the services of the most eminent who were noted for their knowledge of the Qur-án to superintend the work of transcription. The copies made by his orders were recognized as true copies by the whole Muslim world. Nor could any alteration in the copies alter the text as preserved in the memories of thousands of men. The bitterest foes of 'Usman, those who cut off his head while he was reading the Qur-án and who had the whole power in their hands, never charged him with having tampered with the Qur-án, though ordering the burning of the copies of the Holy Book was one of their charges against him. But this latter charge was advanced because the act of burning papers on which the Holy Word was written was considered sacrilegious. Even during the reign of 'Ali no one pointed out a word which had been omitted by 'Usman, and 'Ali himself stated to have transcribed copies of the Qur-án from the official copies circulated by 'Usman.

As regards the copies in our hands, it is admitted by the bitterest enemies of Islam that the copies made by 'Usman have been handed down to later generations entirely unaltered. The purity of the text of

the Qur-ān is thus conclusively demonstrated. The collection of Abu Bakr was a faithful reproduction of the revelation as reduced to writing in the presence of the Holy Prophet, and agreed every whit, in text as well as in arrangement, with the Holy Qur-ān as preserved in the memories of the companions; the copies circulated by 'Uṣman were true and faithful copies of Abu Bakr's collection, and these copies have admittedly remained unaltered through the thirteen hundred years that have since elapsed.

## 5. Differences of readings.

Alleged differences of readings are said to interfere with the purity of the Quranic text in two ways. It is alleged that certain readings which had been permitted by the Holy Prophet were suppressed by 'Uṣman, and thus with their loss a portion of the original text was lost. This is one objection, and the other is that the variety of readings existing at the present time makes it difficult to decide with any degree of certainty as to which is the original or the authentic reading. These objections really arise out of a misconception of the significance of the word "readings" when used with regard to the Quranic text, and out of a confusion between the meanings of *ḥarf* and *qir'at* when used to denote "reading," and, accordingly, it is necessary to inquire first into the true nature of the "differences of readings."

In the first place it is important to bear in mind that the Arabic word used in the reports to denote *reading* is *ḥarf*. This word means "a dialect, an idiom, or a mode of expression, peculiar to certain of the Arabs," according to Lane's Lexicon, which is based on the best Arabic authorities. It is this meaning which the word conveys in the reports speaking of the variety of readings, as Lane himself adds: "So in the saying of Muhammad (TA), *the Qur-ān has been revealed according to seven dialects*, of the dialects of the Arabs (A'Obeyd, Az, I As, Q): or this means, according to seven modes or manners (Mgh, Msb) of reading: whence (you say) such an one reads in the manner of reading of Ibn-i-Mas'ud." These quotations would show that the differences spoken of in certain reports were only those arising from the variations of dialects, which necessitated the reading or expressing of certain words in a different manner by various tribes.

Let us now turn to the reports and see how far this conclusion is supported by them. The following reports bear on this subject:—

(1) Bukharee reports from Ibn-i-'Abbas: "The Holy Prophet, may peace and the blessings of God be upon him, said, 'Gabriel taught me to read the Qur-ān according to one *ḥarf* only. I addressed him repeatedly, and asked him to read it in other dialects also, and this I continued to do until he read it to me in seven dialects.'" Muslim gives the same report in the same words through a different chain of narrators, the original narrator being still Ibn-i-'Abbas, but the following words are added: "Ibn-i-Shahab said, 'It has been brought to my knowledge that seven *ḥarfs* (dialects) are in a matter which remains the same (that is to say, reading in any one of these dialects does not change the meaning), and they give rise to no difference as to what is lawful and what is forbidden.'"

(2) Bukharee reports from Ibn-i-Mas'ud: "I heard a man recite the Qur-ān, and I had heard the Holy Prophet, may peace and the blessings of God be upon him, read it differently. So I brought him to the Holy Prophet, may peace and the blessings of God be upon him. When I informed him of what had happened, I perceived displeasure in his countenance, and he said, 'Both of you read correctly; therefore do not differ, for surely there were those before you who differed and they perished.'"

(3) Bukharee and Muslim report from 'Umar bin Khattab: "I heard Hisham bin Hakim bin Hizam read the chapter entitled *Furqān* in a manner

different from that in which I read it, and it was the Holy Prophet himself, may peace and the blessings of God be upon him, who had taught me to read it thus. So I was about to stop him hastily, but I waited and let him read until he had finished. Then I threw my mantle round his neck, and brought him to the Messenger of God, may peace and the blessings of God be upon him, and I said, 'O Messenger of God, I have heard this man recite the chapter entitled *Al-furqân* in a manner different from that in which you taught me to read it.' The Messenger of God, may peace and the blessings of God be upon him, ordered me to release Hisham, and then ordered him to recite the chapter. He read in a manner in which I had heard him read it. The Messenger of God, may peace and the blessings of God be upon him, said, 'Thus has it been revealed.' Then he ordered me to read it, and when I read it he said, 'Thus has it been revealed. Surely this Qur-ân has been revealed in seven dialects; therefore recite it in the manner in which you find it easy to do so.' "

(4) According to another report by Muslim, Ubayy bin Ka'b heard two persons read the Qur-ân in a manner different from that in which he had been taught to read it. On his bringing the matter to the notice of the Holy Prophet, the latter approved of their reading. This perplexed Ubayy, whom the Holy Prophet satisfied by the following explanation, of which Ubayy himself is the reporter: "O Ubayy, the Holy Qur-ân was revealed to me to be read in one dialect only. I asked for permission to read it in other dialects, so that it might be easy for my people to recite it. Thereupon I was permitted to read it in two dialects; and again I asked for permission for more, so that it might be easy for my people, and I was permitted to read it in seven dialects."

(5) Muslim reports from Ubayy bin Ka'b to the following effect: "The Prophet of God, may peace and the blessings of God be upon him, was near the place known as the 'pool of the Bani-Ghafâr' when Gabriel came to him and said, 'Surely God commands you to make your people read the Qur-ân in one dialect only.' The Holy Prophet replied, 'I crave the pardon of God and His forgiveness, for my people cannot bear this.'" We are then told that the Holy Prophet continued to ask for permission to read the Qur-ân in other dialects until he was permitted to read it in seven dialects.

(6) Abu Daood makes Jâbir narrate the following words: "The Holy Prophet came to us, and we were reading the Qur-ân, among us being Arabians as well as foreigners, and he said, 'Keep on reading, for every one's reading is good. And there will come crowds of men who will read the Qur-ân straight on (that is to say, with good voices), like as an arrow is made straight, and they will hasten their reward in this life and will not look for it in the next.' "

(7) Tirmazi reports the following from Ubayy bin Ka'b: "The Messenger of God, may peace and the blessings of God be upon him, was visited by Gabriel, and he said to him, 'O Gabriel, surely I have been sent to a people who are without learning; among them is the old woman and the old man, and the boy and the girl, and the man who has never read a book.' Gabriel said, 'O Muhammad, surely the Qur-ân has been revealed in seven dialects.' "

These are the only important reports dealing with the subject of various readings as permitted by the Holy Prophet. The one conclusion upon which they all agree is that the alleged differences were not differences of text, but differences in the manner of reading or pronouncing certain words. To make this point clearer, I would discuss the several points mentioned in them at some length. The first question is, can the time to which these reports relate be fixed with any degree of certainty? In other words, was the permission to read the Qur-ân in seven dialects granted contemporaneously



with the commencement of the revelation or at a later time, and in the latter case, what was the probable date? This circumstance will serve to throw much light on the question of the nature of the differences, as I will show later on. It will also settle the question of the text. One inference as to time can be drawn from the fifth report given above, which tells us that at the time when the permission was granted the Holy Prophet was near the place known as the "pool of the Bani-Ghafâr." This place, as is well known, is situated at Medina, and consequently one thing of which we are certain as regards the time of the permission is that it was after the flight of the Holy Prophet to Medina. No variety of readings was therefore permitted at least during the first thirteen years at Mecca, when Islam was properly limited to the Meccans. There is another point, however, which shows that the permission to read in different dialects was not granted until after the conquest of Mecca; that is to say, about the ninth year of Hejira. In one of the reports given by Bukharee, Hisham bin Hakim bin Hizam is mentioned as the person who surprised 'Umar by reading the Qur-ân in a manner or dialect different from that in which 'Umar read it. Now, Hisham did not become a convert to Islam until after the conquest of Mecca, which event took place in the eighth year of Hejira, or nearly two years before the death of the Holy Prophet. The inference which can be drawn from this circumstance is that the permission as to reading in various dialects was granted about this time, for if it had been granted before, a man like 'Umar could not have remained ignorant of it. 'Umar was the man who had made arrangements with another companion to remain alternately in the company of the Holy Prophet in order to be kept informed of every new revelation and every new circumstance, and with the close relation which he had with the Holy Prophet, it is inconsistent that he should have remained ignorant of the permission to read the Qur-ân in dialects other than the pure idiom of the Quraish for any very long time—say several months, or at most a year. Not one of the reports, moreover, names any of the earlier converts as having read the Qur-ân in a dialect different from the pure idiom of the Quraish in which it was revealed originally.

Considerations such as the above show that the permission to read the Qur-ân in other dialects was granted when many of the Arabian tribes had embraced Islam, i.e. towards the close of the Holy Prophet's ministry. And it is a fact that more than nine-tenths of the Qur-ân had been revealed before the conquest of Mecca, and the whole of that was revealed in the language of the Quraish. This also shows that the permission was meant originally for such other tribes, and this point settles conclusively that the text of the Holy Qur-ân was that in which it was revealed originally. The differences of the readings were only such as were naturally necessitated by the influx into Islam of unlearned tribes, who spoke an idiom which was Arabic to all practical purposes, but which in the pronunciation of certain words differed slightly from the pure idiom of the Quraish. Examples of these differences have already been given. The Quraish say *hattâ* (meaning *until*), while the Huzail pronounce the same word as *'attâ*, there being no difference in the significance of the two words. (See Lane's Lexicon, which explains *'attâ* as being "a dial. var. of *hattâ* of the dial. of Hudheyl and Thakeef.") Other variations of the same kind are *ti'tamin* instead of *ta'tamin*, as the tribe of Asad read it; *yâsin* instead of *âsin* in 47:15; the reading of *hamzah* (one of the letters of the alphabet) by the Tamim, where the Quraish did not read it; and so on.

In support of the above are certain anecdotes left by early authorities. Thus Abu Shâma reported from one of the earlier authorities (vide *Fat-hul-Bâri*, vol. ix. p. 24) that "the Holy Qur-ân was first revealed in the language

of the Quraish and such of the Arabs as were in their neighbourhood and spoke the chaste Arabic idiom; then it was permitted to the other Arab tribes to read it in their own idioms, to the use of which they were habituated from their childhood, and they differed (from the pure idiom) in the pronunciation of certain words and the vowel-points. Therefore none of them was compelled to leave his own idiom for that of another, because of the difficulty which they would have experienced in doing so, and because of their great regard for their own idioms, so that they might easily understand the significance of what they read. All this was subject to the condition that there should be no change in the significance."

Most of the reports given above point out the reason for which the permission was granted, and in each case we find the reason to be in accordance with the view of the differences as advanced above. For instance, according to one of the reports the Holy Prophet asked the angel to "make it easy" for his people, showing that they experienced a difficulty in reading it otherwise. According to another, he is made to say that his people "could not bear it"—in other words, all the Arab tribes could not read in one dialect; according to a third, he pleads for his people, saying that they were unlearned, and among them were the old woman and the old man, and the boy and the girl, and the man who had never learned to read a book. Of course, if they had been educated, they could have easily spoken the literary and chaste idiom of the Quraish, but as most of them were unlearned, it was very hard for them to utter every word in the manner of the Quraish. Hence they were permitted to read certain words according to their own dialects. We have also one report ending with the words: *therefore read it in the manner in which you find it easy to do so*, which shows that the permission to read the Qur-án in dialects other than that of the Quraish was meant to afford facility to certain people.

Another remarkable circumstance is that among the earlier converts to Islam no such differences can be shown to have existed, nor were there any differences of readings among such eminent and learned companions as, for instance, Abu Bakr and 'Umar or Abu Bakr and 'Ali. This leads us to the same conclusion as we have arrived at above, viz. that the different readings were not variations of texts, but only different modes of pronouncing the same word in various dialects. It was, as we have seen, an actual need. It was very hard for the uneducated Arab tribes, whose dialects slightly varied from the standard of the Quraish—whose idiom was regarded as the purest and most chaste of all Arabic idioms—to speak every word exactly as the Quraish spoke it. It was necessary for every person who embraced Islam to know and to be able to recite a certain portion of the Holy Qur-án, and they were allowed the facility, with Divine permission, to express a word according to their own idiom when they found it hard to express or utter it in accordance with the chaste idiom of the Quraish.

To what extent the various dialects in which the recital of the Qur-án was permitted differed from each other is not a question of much importance, but there seems to be no doubt, as many instances preserved in reports show, that the variations were very slight and generally very unimportant. But while holding this on the basis of historical evidence, so far as access can be had to it, we have no reason for denying that in certain cases a word of one dialect may have been allowed to be expressed by its equivalent in another dialect, where the latter dialect did not possess the original word. This is what is meant when it is said in certain reports that the expression of meaning by a synonymous word was allowed in certain cases. Such a case is exemplified in one report by the use of any of the words *ta'al*, *halumma*, and *aqbil*, all meaning "come." This is not an actual case of variation

of reading in the Holy Qur-ān according to different dialects, but the example is only given to show the nature of the variation in such cases. This example shows that it was only in cases where the idea expressed by a word was so plain as not to be mistaken by a man of even ordinary understanding that the use of one word for an equivalent one of a different dialect was permitted. Other variations of reading in these dialects were of a much more insignificant nature, and related to certain changes in vowel-points. Thus the meaning was in no case altered. There were differences in the utterance of certain words, but there was no difference at all in the significance conveyed. This is attested by the report which tells us that by reading the Qur-ān in any one of the seven dialects no difference was caused as to the things allowed and the things prohibited.

It has been objected that, if the differences had been so slight as to have naturally arisen in the utterance of certain words by an illiterate people speaking different dialects, the companions would not have dealt so harshly with each other. 'Umar was about to stop Hisham in his prayers, as the report tells us, and at last brought him before the Holy Prophet with his mantle thrown round his neck, as if he had been guilty of some great offence. Such an incident, it is alleged, could not have taken place unless Hisham were reading a text totally differing from the text as known to 'Umar. This is, of course, a mere conjecture. We have produced above the strongest historical evidence showing that the differences of readings among the companions of the Holy Prophet arose only from the variations of dialects. But the companions were so scrupulous about every word and every letter of the Divine revelation, that the slightest change in any word or letter of the Holy Qur-ān was to them the greatest of sins. This is a fact which every right-minded critic must bear witness to. Hence it was that 'Umar was so impatient when he heard Hisham reading.

Another objection against the variety of readings being only dialectic is that Hisham and 'Umar both belonged to the tribe of the Quraish, and that hence the dialect of Hisham could not have been different from that of 'Umar, whereas the report shows that there was a difference between them. To understand this point, it must be borne in mind that once the necessity of dialectic variation was recognized and permission was granted, that permission could not be limited to a particular tribe. The Holy Qur-ān was taught by the companions to each other, and hence to a certain extent the peculiarities of one dialect or tribe found their way into another. Moreover, it was not necessary that, if one tribe was unable to utter a certain word according to the dialect of another tribe, the latter should also be unable to utter the equivalent word of the former. To give an example, the tribe of Huzail said '*attā* for *hattā* (meaning *until*), the latter pronunciation being that of the Quraish, but the Quraish could pronounce it in both ways, and they had no aversion to either form of the word. Though they ordinarily said *hattā*, they could also pronounce the word as '*attā*, as the case of Ibn-i-Mas'ud shows, who read '*attā hīn* instead of *hattā hīn*. The Quraish, in fact, seem to have had the aptitude to speak freely in the dialects of the other Arabian tribes, the reason of this probably being that thousands of men from every corner of the country flocked every year to the Ka'ba, when, besides paying a visit to the Holy Temp'le, they had also literary assemblies and commercial transactions in which the Quraish took part. On account of their being guardians of the Ka'ba, the Quraish had to come into contact with every tribe, and this intercourse had become more permanent by the establishment of commercial relations. It had also facilitated for them the utterance of certain words according to the peculiar modes of other tribes.

Now, Hisham became a Muslim after the conquest of Mecca, and this was the time when many Arabian tribes were embracing Islam. It is therefore probable that Hisham learned the chapter *Al-Furqān*, which gave rise to the difference, from the Holy Prophet when the latter was teaching it to some other tribe, and thus certain dialectic variations found their way into Hisham's recital.

It must not be thought that every word of the Holy Qur-ān was pronounced in seven different ways. What is meant is only this, that the variations of reading permitted belonged to one or other of the seven dialects. These variations were very few, for had there been a greater number of them, authentic reports would no doubt have preserved them in large numbers. The confusing of these dialectic variations with the readings which are mentioned in certain commentaries is a blunder. The nature of these readings I will describe later on. But so far as the dialectic variations permitted by the Holy Prophet (the *sab'at-i-ahruf* of the reports) are concerned, there are wonderfully few traces of them in the reports, showing that they were actually very few. For if there had been a large number of them, there is no reason why reports should not have preserved a good many. 'Uṣman's action in not allowing the writing of these variations in copies of the Holy Qur-ān could not bring about their entire extinction, for the numerous sayings of the Holy Prophet were never written, yet the minutest details have come down to us in reliable reports. Indeed, as I have shown above, the regular intercourse of the Arab tribes with the Quraish, and their commercial relations, had left no difference of importance in their dialects, and the variations that existed were very few and unimportant. Hence the dialectic variations permitted in the readings of the Qur-ān were also very few. The seven dialects in which the readings were permitted were those which were considered as the most chaste by the Arabs, and some authorities have named them, while according to others the number seven is not meant to convey a definite numerical significance, but only to express that some dialectic variations were permitted.

The above considerations clearly show that the variations at no time formed a part of the text of the Holy Qur-ān, nor were they ever meant for permanent retention. The necessity which had given rise to them was of a purely local and temporary nature. Almost the whole of the Qur-ān had been revealed before the time that these variations were permitted. The more we ponder over them, the more are we convinced that these variations were only allowed for the facility of certain tribes, and they did not in any way alter the text of the Holy Qur-ān as it was originally revealed. The Holy Prophet himself never recited in his public prayers any portion of the Holy Qur-ān in any dialect other than that of the Quraish, for if he had done so, men like 'Umar and Ubayy, who said their five daily prayers with the Holy Prophet, would not have found fault with dialectic variations, as they are reported to have done. The practice of the Holy Prophet, therefore, shows that the permission to use certain dialectic variations did not alter the original text of the Holy Qur-ān in the slightest degree. This was the text which the Holy Prophet used in his public recitals and public prayers. Another evidence that the Holy Prophet intended only the dialect of the Quraish to be retained for permanent use, and permitted the variations only for a temporary need, is to be met with in the circumstance that the writing of the Qur-ān, even after the permission as to dialectic variations, suffered no change. The text as it was written was still the same, i.e. in conformity with the dialect of the Quraish. These two points, viz. the writing of the Qur-ān and the Holy Prophet's own recital, conclusively

show that the dialectic variations permitted towards the close of the Holy Prophet's ministry did not in any way affect the original text. Perhaps one of the reasons why Zaid was ordered by Abu Bakr and 'Umar to collect the Qur-án from the original writings made in the presence of the Holy Prophet, and not to trust to memory alone, was that they knew that the originals were all free from dialectic variations, and therefore, to avoid them and secure the pure text, the safest course was to search those writings and copy them.

We are now in a position to consider the first of the objections stated in the beginning of this article. I have shown the true nature of the variations which were permitted by the Holy Prophet himself. I have also shown that these variations were meant to answer only a temporary need, and that the Holy Prophet did not order them to be written, nor did he ever use them when leading the public prayers. Nor do we find any trace of any scribe having ever been directed by the Holy Prophet to note any of the variations. And in spite of the permission to use in oral recitation of the Holy Qur-án certain dialectic variations, the Qur-án was generally spoken of as having been revealed in the dialect of the Quraish only. We find 'Umar writing during his Caliphate to Ibn-i-Mas'ud, who then taught at Kufa, not to teach the Qur-án according to the dialect of the Huzail, for it was revealed in the dialect of the Quraish. This order was given by 'Umar on hearing that Ibn-i-Mas'ud taught the people to read '*atta*', a dialectic variation, as used by the Huzail, of the word '*hatti*'. Again, when 'Usman ordered copies to be made from the collection of Zaid, he gave the express direction that when there was any difference as to the mode of writing a word, it should be written according to the dialect of the Quraish, for the Qur-án was revealed in that dialect. Thus it appears that neither the Holy Prophet himself nor his eminent companions ever gave any importance to the dialectic variations, nor did they ever consider them to have the effect of altering the text of the Holy Qur-án. Just as before the permission, so after it, the text was regarded as one which remained unaltered during the whole ministry of the Holy Prophet and has remained pure and unaffected to this day.

From the above it becomes clear that 'Usman did not suppress any part of the text of the Holy Qur-án by disallowing the writing of the dialectic variations, for these were never a part of it. Whatever may be said of 'Usman's action, it cannot be claimed that he suppressed a part of the text of the Holy Qur-án by disallowing certain dialectical variations. The text of the Holy Qur-án could not suffer anything by losing that which never formed a part of it. 'Usman only followed the example of the Holy Prophet and his two predecessors in the Caliphate. The Holy Prophet never ordered the variations to be written, nor did he ever use them in his public prayers. In the time of Abu Bakr, when the necessity of having a complete copy of the Qur-án was felt, that Caliph gave orders for the search of original writings, so that no variation should find its way into the authentic copy. Coming to 'Umar, we find him writing to Ibn-i-Mas'ud not to teach the people the dialectic variations of the Huzail. 'Usman, therefore, only followed in the footsteps of his eminent and worthy predecessors. The circumstances which obliged him to take this step have been narrated elsewhere. Islam had spread far and wide beyond Arabia, and people whose mother-tongue was not Arabic were embracing Islam in large numbers. To teach the Qur-án to these people was a task different from teaching it to the Arabian tribes. The latter, when they embraced Islam, had special facilities for learning the Qur-án, for it was in their language. But they had their special difficulties. They were accustomed to a particular idiom and particular way of pronouncing certain words from their childhood, and it was

very difficult for them to dispense with their own idioms. The people of other countries had, however, to learn Arabic before learning the Holy Qur-ân, and hence it was as easy for them to read the original text as the dialectic variations. It was, however, brought to the knowledge of 'Uṣman that some people were teaching these dialectic variations to the new converts, and as these new converts could not easily understand the true nature and significance of such variations, differences and quarrels were the result. 'Uṣman's object was to put a stop to such quarrels. It was for this reason that he ordered copies of the Qur-ân to be made from the collection of Zaid, as made in the time of Abu Bakr, and all other copies to be destroyed. He knew that the collection made in the time of Abu Bakr was made with the utmost care, and the original writings made in the presence of the Holy Prophet had all been gathered together after diligent search, and that, therefore, that was the only copy which contained the pure and original text of the Holy Qur-ân. Individuals teaching in distant centres were not so careful, and had probably put into writing in their private copies certain dialectic variations which they were permitted to recite orally in the lifetime of the Holy Prophet. Hence it was to secure the purity of the text of the Holy Qur-ân that other copies were ordered by 'Uṣman to be destroyed. It was a most judicious and most necessary step. At all events, Uṣman only prevented the writing of the dialectic variations, and we know for a fact that even the Holy Prophet did not order their writing. 'Uṣman's action was, therefore, entirely in accordance with the wishes of the Holy Prophet. By the suppression of the writings containing dialectic variations the text of the Holy Qur-ân did not lose anything, but had its purity firmly established.

We may now consider the second objection referred to in the beginning of this article. It is alleged that the existence of certain readings which are to be met with in certain reports and commentaries makes it uncertain which is the original and the revealed text, and that thus the purity of the text of the Holy Qur-ân is destroyed. Now, whatever may be the nature of the readings referred to above, the one consideration which settles the absolute purity of the text of the Holy Qur-ân, as in our copies of the Holy Book, is that no different text is met with in any copy of the Holy Qur-ân anywhere in the world. During all the ages and in all the countries, with all the differences, there has been only one text. Not a single one of the alleged various readings has ever replaced any word of the current text anywhere in the Muslim world. There are Muslims in countries situated farthest off from each other, there are Muslims who have been separated from each other for long ages, there are Muslim sects bearing the utmost enmity towards each other, yet they have always followed the same text of the Holy Qur-ân, and not a single copy can be produced with a varying text. Yet if temporal authority could not or did not interfere with the recital of these readings, there is no reason to believe that it could or did interfere with their writing in the text. In fact, temporal authority could not have access to what millions of men possessed and had in their hearts. Therefore, if the men to whom those readings are attributed had given them the same value as the critics now give, they would certainly have introduced them into their private copies and replaced the text by those readings, and to-day we should have had many such copies in circulation in the Muslim world. But, strangely enough, there does not exist a single copy varying from the received edition in the slightest degree. The text is in all cases the same, and thus the variety of readings in no way detracts from the value of the purity of the Quranic text.

Let us now consider the nature of the readings. It should be borne in mind that the readings of which traces are met with in certain reports and



commentaries are not identical with the dialectic variations permitted by the Holy Prophet, though they may contain some of the latter. It is a great error to confuse the two. But this error has been committed by some, owing to the confusion arising from the circumstance that the various readings were considered to be seven, which number corresponded with the seven dialectic variations. Now, the various readings may be dealt with under the following heads. Firstly, there are the dialectic variations. 'Uṣman could not stop their recitation. Though, therefore, these variations ceased to affect a wider circle, they could not at once come to an end. Some of these must have been preserved in reports by the admirers of those who used them, and by others for the sake of curiosity. With a few exceptions, it is difficult to say now which of the existing readings belong to this class. It has been pointed out by some that those readings which do not agree with the writing of the Qur-ān belong, if authentic, to this class, but this is a mere conjecture. Indeed, it does not concern us to know which readings may be brought under this head, for, as we have seen, they have never been considered parts of the text of the Qur-ān. Secondly, there are differences in the number of *was* (meaning "and"), and some other such unimportant differences in the number of one or two other letters, not affecting the meaning in the slightest degree. Thirdly, apart from the necessity of dialectic variations there may have been some revelations in which an optional reading, differing from the text which has been safely preserved to us, may have been permitted. Readings belonging to this class can be accepted only on the highest authority, and the trustworthiness of the report must be clearly established. There can be no objection to the existence of such readings, but neither is it necessary for a reader of the Qur-ān to know them, for the text is complete even without them. Such readings, if traced with certainty to the Holy Prophet, are considered to have the value of an authentic report in explaining the meaning of the text. Fourthly, a number of readings have been introduced by misapprehension of an expository word or phrase as part of the text of the Holy Qur-ān. Some companion might have explained a word when reading the Qur-ān by some other word or phrase, or he might have noted it on the margin of his copy of the Holy Qur-ān, which some hearer of his words or reader of his copy mistook for an alternative reading. The copies of the Qur-ān we possess are free from all such readings, as has been shown above, for the greatest care was taken by Abu Bakr and 'Uṣman in the collection and copying of the Holy Volume, and with them were associated all the other companions. Fifthly, there are said to be certain readings introduced after 'Uṣman had sent the official copies in various directions. The original writings are said to have been without dots and without vowel-points, and this is stated to be the reason of certain differences in readings having arisen in different centres. It is further asserted that these different readings were actually followed in reciting the Qur-ān by reciters in different centres, each one thinking his reading to be the only true reading. There are two very strong objections to this theory which do not permit us to believe in its truth. In the first place, if the Qur-ān was publicly recited in different ways in the different centres, and at each centre a peculiar reading was considered to be the only correct reading, and as such actually the true text of the Holy Qur-ān, why were not these readings made to supplant at that centre the text of the Qur-ān as we now have it? Why were not these readings introduced into the copies of the Qur-ān? Is it not strange that the copies of the Qur-ān made and circulated at a particular centre continued to follow the original text, while that text was not followed in reciting or teaching or learning the Qur-ān? What use did the writing

serve in such a case, and why did not those very men make their copies of the Qur-án tally with their recital? Certainly they had nothing to fear from the authorities, for the authorities, according to the supposition, did not interfere with their public recital of the Qur-án and their publicly teaching it in a different manner. Hence there was no reason why persons who believed a certain reading to be the true reading, and followed the same in their prayers or in teaching the Qur-án to others, should not introduce such reading into their copies of the Qur-án. But as no copy of the Qur-án with a text differing from ours is ever known to have existed, we may be sure that no such readings were ever publicly promulgated.

The second objection to the above theory is that if at different centres different readings of the Qur-án had been followed and taught, these differences, at least in oral recitation, would have become permanent, and we should have had to-day a different version followed, not only in every different country, but also in every important city of even a single country; and thus we should have had to-day no two persons belonging to two different countries or towns agreeing in the same reading. But do we find this to be the case as a matter of fact? Not at all. On the contrary, take any two Muslims from the most distant places who can recite the Qur-án and they will be found to be following one and the same text, the text that we have in our copies. Hence we cannot believe that at some earlier time different readings were followed by different reciters in different centres. If such differences had existed, their scope would have widened day by day, and they could not have vanished all of a sudden. But their utter absence to-day shows that different readings of this class never existed, or, if they existed, they were never considered, even by those who favoured them, to be part of the Divine revelation to supersede the text, but only as possible alternatives by adopting which the meaning was not changed.

It should also be borne in mind that writing was not the only means of preserving the text, and therefore the possible want of dots and vowel-points in the copies of 'Uṣman would not have left the text undecided. Memory was another safe repository in which the text of the Holy Qur-án was preserved with the utmost care, and when recited from memory no uncertainty or doubt of any kind was left. Therefore, side by side with writing, memory also guarded the text, and the combined evidence of the two could not leave the least doubt. There were even in the lifetime of the Holy Prophet many reciters of the Qur-án, that is to say, men who could repeat the whole of the Qur-án from memory, and their number fast increased with the spread and progress of Islam. At every centre of learning there were hundreds of these reciters, and thus there was ample means to decide any moot point concerning the text if a doubt ever arose.

It should also be noted that the number of readings alleged to have been reported by earlier authorities was very small, and the great mass of readings, like the great mass of reports, developed later. This is a very significant circumstance, as it shows that the number of authentic readings must be insignificantly small. The number of companions and *ṭabī'in* (immediate followers of the companions) who are mentioned to have reported readings is very small, but after them came a generation who made recitation their profession and multiplied the number of readings. Therefore it is only on the highest and most trustworthy authority that any reading can be accepted, and it would then have to be seen to which class that reading belongs. The mere circumstance that a reading can be traced with certainty to an earlier authority or even a companion does not show that it is actually an alternative Divine revelation. But the one point which is certain, and which is the only point which requires practical settlement, is that, whatever the nature of a reading, the purity of the text of the Holy Qur-án remains unassailed.

As regards the readings of the last class, I think that they may have been put forward as possible alternatives which did not substantially affect the meaning of the text. This appears to be the only reasonable conclusion when all the circumstances are considered, and especially when it is borne in mind that these readings never supplanted the text which was always followed when the Holy Qur-án was recited on any important occasion, as, for instance, in public prayers, or when, by transcribing copies, permanence was meant to be given to it.

The above discussion conclusively settles the true significance of the word "readings" when applied to the Holy Qur-án and the true nature of such readings. The term "reading" does not carry its general application. The existence of a reading generally makes the text uncertain, but not so in the case of the Holy Qur-án. In fact, the term "reading," in this case, has a significance totally different from that which it conveys when applied to other codices, as, for instance, to the codices of the Jewish or the Christian scriptures. The copies of the Qur-án throughout the world are free from all differences, errors, imperfections, interpolations, or corruption, and they have ever remained free from all these defects during the thirteen centuries that have elapsed since the first promulgation of Islam.

### 6. Allegations against the purity of the Quranic text.

Though the testimony produced under the previous headings of this important subject is sufficient to convince an intelligent reader of the absolute purity of the text of the Holy Qur-án, and quite conclusive as to the fact that the Holy Book has been handed down to us without any addition, alteration, or loss, yet it seems necessary for a comprehensive discussion of the subject to deal separately and at some length with the few objections which are met with in Christian writings on the Muslim religion. These objections may be briefly summed up as follows:—

(1) The existence of some passages in a fragmentary form leads to the logical conclusion that these passages must have been complete originally, and that some portions must have been lost in the transmission of the Holy Book.

(2) The suppression by 'Uṣman of some codices of the Qur-án in the possession of the companions must have resulted in the loss of some portions of the Qur-án.

(3) Certain passages might not have been intended by the Holy Prophet for permanent insertion in the Holy Qur-án, or might have been abrogated, and Zaid, on account of his ignorance of the circumstances, might have retained them in the Holy Book.

(4) The existence of some reports showing that certain passages were recited in the time of the Holy Prophet, combined with the circumstance that those passages are not now met with in the Qur-án, is a proof that the Qur-án has not been handed down to us complete.

(5) The existence of a Muslim sect (the Shias) holding the belief that the Qur-án is not complete leads to the same conclusion.

This is a brief summary of all the objections I have been able to gather from different writings by Christian critics of the Qur-án. Taking these objections in the order given above, I shall first consider the position of the critics who, like the author of the article on "Muhammadanism" in the *Encyclopædia Britannica*, assert that 'Uṣman's copies of the Holy Qur-án were not complete because "some passages are evidently fragmentary." An intelligent reader will easily see that such a poor contention against the strong historical testimony in support of the absolute purity of the text of the Holy Qur-án must be rejected as absurd. It is an erroneous conclusion, and

utterly illogical, that because a certain passage appears to a certain reader to be incomplete and fragmentary, therefore some portion must have been lost, and the speaker must have uttered it in another form. To apply such a test to historical facts is dangerous logic. When there is the strongest historical evidence that among the companions of the Holy Prophet there were many men and women who had committed the whole of the Qur-án to memory, and that most of them were still alive when a complete copy was prepared by Zaid from a collection of the transcripts made in the presence of the Holy Prophet, it is a mere delusion to think that some portions might have been overlooked by him. The report which describes the work of collection tells us that he not only sought out all the manuscripts, but that he also called in the assistance of the memory of the reciters.† And what is the alleged fragmentariness of certain passages but a form of rhetoric, the beauty and force of which cannot be realized by critics unacquainted with Arabic idiom? The so-called fragmentary passages are really expressions of exquisite beauty, and it is only a superficial knowledge of Arabic idiom that makes the European critics think that some portion has been lost.

As if to support the assertion that the fragmentariness of certain passages is evidence of something having been lost, the writer in the *Encyclopædia Britannica*, whose objection I have quoted above, adds, probably thinking it to be corroborative testimony, that "a few detached pieces are still extant which were originally parts of the Qur-án, although they have been omitted by Zaid." Now, this properly relates to the fourth objection, where the nature of such "detached pieces" and the trustworthiness of the reports containing them will be fully inquired into. But the critic would no doubt have given some weight to his assertion if he had shown that any of the "detached pieces" which are met with in certain reports so fit in with any of the alleged fragmentary passages that the whole may become a complete sentence. Proceeding upon the supposition that reliable reports have preserved some of the lost passages, the question is, do the passages so preserved answer to the allegations made in the first and the fifth objections? In other words, can they be regarded as parts of some fragmentary passages in the Holy Qur-án, or do they favour the higher pretensions advanced for 'Ali, the immediate successor of 'Uṣman? The answer to both these questions must be given in the negative. What according to the critics was lost, therefore, is nowhere to be found, and what is preserved in some of the reports was never lost.

Take the second objection now. 'Uṣman gave orders for the destruction of all copies of the Qur-án current in his time with the exception of the original collection made in the time of Abu Bakr, from which his own copies were made. Of the copies destroyed, or ordered to be destroyed, the greatest importance is attached to two, that of Ubayy and that of Ibn-i-Mas'ud. Regarding the nature of the differences between these copies and the official copies of 'Uṣman, I would take, as representing sane hostile criticism at its best, the opinion of the author of the article "Muhammadanism" in the *Encyclopædia Britannica*. Under the heading "other editions" he writes:—

"At the same time, the other forms of the Qur-án did not at once become extinct. In particular we have some information about the codex of Ubayy. If the list which gives the order of its *suras* is correct, it must have contained substantially the same materials as our text; in that case, Ubayy must have used the original collection of Zaid. The same is true of the codex of Ibn-i-Mas'ud, of which we have also a catalogue. It appears that the principle of putting the larger *suras* before the shorter was more consistently carried out by him than by Zaid. He omits I, and the magic formulæ of CXIII, CXIV. Ubayy, on the other hand, had embodied two additional short

prayers which we may regard as Muhammad's. One can easily understand that differences of opinion may have existed as to whether and how far formularies of this kind belonged to the Qur-án. Some of the divergent readings of both these texts have been preserved, as well as a considerable number of their ancient variants. Most of them are decidedly inferior to the received readings, but some are quite as good, and a few deserve preference."

To do justice to the author of this article, I may also quote the following paragraph in which grounds are given for believing 'Uṣman's text to be the only valid text. This paragraph immediately follows the one quoted above, and runs thus:—

"The only man who appears to have seriously opposed the general introduction of 'Uṣman's text is Ibn-i-Mas'ud. He was one of the oldest disciples of the Prophet, and had often rendered him personal service; but he was a man of contracted views, although he is one of the pillars of Muslim theology. His opposition had no effect. Now, when we consider that at that time there were many Muslims who had heard the Qur-án from the mouth of the Prophet, that other measures of the imbecile 'Uṣman met with the most vehement resistance on the part of the bigoted champions of the faith, that these were still further incited against him by some of his ambitious old comrades until at last they murdered him, and, finally, that in the civil wars after his death the several parties were glad of any pretext of branding their opponents as infidels; when we consider all this, we must regard it as a strong testimony in favour of 'Uṣman's Qur-án that no party, not even that of 'Ali, found fault with his conduct in this matter, or repudiated the text formed by Zaid, who was one of the most devoted adherents of 'Uṣman and his family."

Two points deserve to be discussed in this connection. It is admitted that substantially the copies of Ibn-i-Mas'ud and Ubayy agreed with the copy of 'Uṣman in text as well as in arrangement of the verses and the chapters, so much so, indeed, that the writer of the article from which the above quotations are taken thinks that the collections of Ubayy and Ibn-i-Mas'ud must have been based on the original collection of Zaid, made in the time of Abu Bakr. But, as I have already shown, the text and arrangement were complete in the lifetime of the Holy Prophet, and there were many companions who could recite the whole of the Qur-án by heart before the Holy Prophet died. It was this fact which made the collections of Ubayy and Ibn-i-Mas'ud substantially agree with the copies made by Zaid, because all drew their knowledge from the same source. The differences of these two copies from the copy of 'Uṣman were, according to the same writer, only on two points, viz.: firstly, Ubayy had in his copy two short prayers besides the known *suras*, and Ibn-i-Mas'ud omitted from his copy the last two chapters which are contained in our copies of the Qur-án, and also the opening chapter which is called the *Fātiḥah*: and secondly, both had a certain number of readings differing from the copy of 'Uṣman.

Accordingly, we have only to see whether Ubayy and Ibn-i-Mas'ud had their own copies, whether they differed from 'Uṣman's copies in the number of chapters and in the variety of readings, and if so, how far. We take Ubayy first. There is no reliable report showing that Ubayy had a copy of the Qur-án differing from the ordinary copies in circulation, or that it had two short formulæ of prayer added at the end as two more chapters of the Holy Qur-án. Vague reports to this effect are mentioned by Jalal-ud-Din Sayuti in his *Itqán*, but Sayuti is unanimously looked upon as the last person on whom any reliance can be placed in the matter of the authenticity of reports. The following remarks of Shah 'Abdul 'Aziz in his '*Ujálah Náfí'ah*

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Accordingly, we have only to see whether Ubayy and Ibn-i-Mas'ud had their own copies, whether they differed from 'Uṣman's copies in the number of chapters and in the variety of readings, and if so, how far. We take Ubayy first. There is no reliable report showing that Ubayy had a copy of the Qur-án differing from the ordinary copies in circulation, or that it had two short formulæ of prayer added at the end as two more chapters of the Holy Qur-án. Vague reports to this effect are mentioned by Jalāl-ud-Dīn Sayutī in his *Itqān*, but Sayutī is unanimously looked upon as the last person on whom any reliance can be placed in the matter of the authenticity of reports. The following remarks of Shah 'Abdul 'Aziz in his '*Ujālah Nāfi'ah*

are an echo of the general opinion of all authorities on the trustworthiness of reports: "To the fourth class belong all those reports of which no trace at all is to be met with in the earlier generations, and which were reported only by people of a later time. With regard to these reports one of two things must have happened: either the earlier collectors, after inquiry into them, found them to be unauthentic or fabricated, and therefore they did not report them, or they did not think them to be fabricated, but found some of their narrators to be untrustworthy. Upon whatever supposition we may proceed, it follows that the reports of this class are not reliable. . . . The whole stock of reports on which Jalal-ud-Din Sayuti depends in his writings and pamphlets belongs to this class."

From the above, the reader will see how far the *Itqân* may be relied upon when there is nothing to support its conclusions in reliable collections. Nay, more than this, reliable reports accredited by Bukharee and others, contradict the *Itqân*. There are some reports which clearly state that Ubayy was one of the men whom 'Uṣman had entrusted with the supervision of the work of transcription when he ordered the making of official copies from the original collection of Zaid. There are other reports which show that even in the time of Abu Bakr he assisted in the work of collection. Indeed, even the writer in the *Encyclopædia* arrives at the conclusion that Ubayy must have based his copy on the first collection of Zaid. But if we suppose, for the sake of argument, that Ubayy had a copy of the Qur-ān in which he wrote down two additional chapters containing short formulæ of prayer, even then it does not follow that these two prayers actually formed a part of the Qur-ān, and that the copies circulated by 'Uṣman are defective for omitting them. Among more than a hundred thousand companions of the Holy Prophet there was not a single person who supported Ubayy's views. Even Ibn-i-Mas'ūd, with his strange opinions on some other questions, did not share Ubayy's views. Now, the Qur-ān was not the property of one or two individuals, so that any portion of it might have been known to Ubayy alone and thousands of other companions should never have heard of it. Every verse of the Holy Qur-ān was, when revealed, proclaimed widely and circulated among friends as well as foes. One person could make an error, but this could be immediately rectified by the testimony of hundreds of others. The one thing which placed the Qur-ān beyond the danger of the loss of any portion of it was that every verse obtained a wide publicity at the time of its revelation, and thus it had not one guardian or custodian, but hundreds of them. It is the collective testimony of the whole body of companions that settles the point. It is not a case of difference between 'Uṣman and Ubayy, so that a critic might think that the truth might have been with this person or that, but it is a case of the solitary view of one person opposed to the combined testimony of all the companions. In such a case and under such circumstances, when sufficient publicity was given to every verse revealed, it cannot be admitted that the two chapters were brought only to the knowledge of Ubayy while the other companions remained ignorant of them, and even opposed his views. All this, of course, is based on the supposition that the report mentioned in the *Itqân* is true in fact, which, as I have shown above, is really not the case.

We may, however, make this point clearer still by a reference to the words of the alleged additional chapters in Ubayy's codex. The *Itqân* tells us that they were only two short formulæ of prayer, the first running thus\*: "O Allah! we beseech Thy help and ask Thy protection, and we laud Thee in the best manner, and we cast off and forsake him who disobeys Thee!" And the second thus: "O Allah! Thee do we serve and to Thee do we pray and make

\* For the original Arabic see p. xxv.

obeisance, and to Thee do we flee, and we are quick, and we hope for Thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the unbelievers!"

The Muslim reader will at once see that this is the *du'a-ul-qumit* (lit. the supplication of the standing), which is still repeated by many Muslims in their prayers, others substituting for it any of the other prayers taught by the Holy Prophet. I may mention only one form of an alternative prayer which is even more authentic than this. It runs thus: "O Allah! guide me among those whom Thou hast guided, and protect me among those whom Thou hast protected, and befriend me among those whom Thou hast befriended, and bless me in what Thou hast granted me, and save me from the evil of what Thou judgest, for Thou judgest and art not judged; surely he whom Thou befriendest is not disgraced: Blessed art Thou, our Lord! and High" (*vide* *Mishkat*, chapter *Witr*). It is easy to see that the first and the second prayers are both contained in reports of the Holy Prophet, and have nothing to do with the Holy Qur-án. Early and later Muslims all used these formulæ in their nightly prayers called the *witr*, and the Holy Prophet taught them to do so. If there is any difference it is this, that the second form is met with in more reliable reports than the former. It was not, then, only that the companions of the Holy Prophet had never been taught these words as part of the Qur-án, but they had been taught, and they knew, that they were not part of the Holy Qur-án. The Holy Prophet himself recited this formula in his prayers, as did also his companions. They were recited not as part of the Qur-án following the *Fátihah*, or the opening chapter of the Qur-án, but they were specially recited as prayer formulæ. Similarly, other prayer formulæ are recited in the prayers when standing or sitting or when prostrate, and these are not verses of the Qur-án. If Ubayy actually wrote down the two formulæ in his copy of the Qur-án, which we have very strong reasons to doubt, he made a mistake, probably thinking that their recital in prayers entitled them to a place in the Holy Qur-án. But thousands of the other companions who had also heard the Holy Prophet reciting the same formulæ in his prayers, and who themselves also recited them, knew that they were not parts of the Divine revelation. Ubayy was clearly in error and he soon renounced it, for when 'Uṣman had the official copies made after consultation with all the companions, Ubayy, who was himself one of the supervisors, recognized their authority. It was the consensus of opinion of the companions which made Ubayy conscious of his error, if he was ever guilty of that error, and, having then seen that his view had neither authority nor reason on its side, he gave it up.

As regards the variation of certain readings, I have already discussed the question, and will now proceed to deal with the alleged rejection by Ibn-i-Mas'ud of the two concluding chapters, and, as some add, of the opening chapter also. On this point Bukharae has only this much, that somebody said to Ubayy that "Ibn-i-Mas'ud said so and so" with reference to the *Mu'awwazátan* (the last two chapters). Ubayy's answer to this question is reported to have been to the following effect: "I asked the Messenger of God, may peace and the blessings of God be upon him, and he said to me that they were so read out to him and so he read." Then he said: "So we say as the Messenger of God, may peace and the blessings of God be upon him, said." The wording of this report is not quite clear, and, accordingly, the concluding words are understood by some to have been spoken by Ibn-i-Mas'ud, and by others they are taken to be the words of Ubayy. Both opinions have other reports to support them. In the former case, Ibn-i-Mas'ud accepted Ubayy's opinion, and in the latter Ubayy stated his own belief. But even supposing that Ibn-i-Mas'ud

entertained a different opinion, he was alone in this case, and his opinion was not supported by a single other companion of the Holy Prophet. This is not only clear from their support of 'Uṣman, but we have it also on record that "not a single other companion followed Ibn-i-Mas'ud in this opinion" (see *Fat-hul-Bari* under the report quoted above). And, as we have seen, even Ubayy opposed Ibn-i-Mas'ud on this point. It is rather an interesting circumstance that the two men, who are said to have differed from the other companions on one or two points, did not agree among themselves: each objected to the opinion of the other on the point on which he differed. The result is, that if they differed at all, neither of them had his views supported by any other companion on the points in which he differed, and his solitary opinion stands condemned by the consensus of opinion of the whole body of the companions.

Against Ibn-i-Mas'ud's view there are other circumstances also. It is clear from many of the reports that the two chapters objected to by Ibn-i-Mas'ud were well known to the companions as part of the Divine revelation. There are reports which tell us that the Holy Prophet used to recite these two chapters in his prayers. Now, it is an established fact that he always followed the recital of the *Fātiḥah* with some other portion of the Qur-ān, and since these two chapters were so recited, it follows conclusively that they were regarded as part of the Qur-ān by the Holy Prophet. Ibn-i-Mas'ud based his opinion on certain grounds, but he was wrong. One report ascribes to him the words: "Surely the Holy Prophet, may peace and the blessings of God be upon him, said that they [the two chapters] taught men how to seek refuge in the Lord." The reference in these words of Ibn-i-Mas'ud is to 16:98: "So when you recite the Qur-ān, seek refuge with Allah from the accursed devil," so that he thought that the two chapters were only meant to teach how to seek refuge in the Lord. But it does not follow from this commandment of the Holy Qur-ān that they were not part of the Qur-ān, and the mistake made by Ibn-i-Mas'ud thus becomes manifest. It has been suggested by Qazi Abu Bakr Baqalani, and Qazi 'Ayaḍ entertains the same view, that Ibn-i-Mas'ud did not deny their being part of the Qur-ān, but only objected to their being written in the same column because he had not, probably, heard the Holy Prophet ordering them to be written down. It may be further mentioned that some of the reports speaking of Ibn-i-Mas'ud's views with regard to these two chapters describe him as "blotting them out" from his copy, as if it were an afterthought on his part that these two chapters should not be written in the Qur-ān. Be that as it may, the conclusion is undeniable that Ibn-i-Mas'ud's view was not supported by a single other companion, and accordingly his opinion, standing thus condemned by the agreement of all the companions, is utterly devoid of weight, and must be rejected as erroneous. As regards his omission from his copy of the Qur-ān of the *Fātiḥah*, or the opening chapter, no reliable report bears testimony to it, and the only report which speaks of it belongs to the unreliable class. If the report be true, the error may have arisen from the circumstance that the *Fātiḥah* was looked upon as a kind of abridgment of the whole Qur-ān, and therefore Ibn-i-Mas'ud did not write it with the rest of the Qur-ān. In view of the great importance universally attached to the *Fātiḥah*, it is impossible to think that any Muslim should ever have entertained the idea that it did not form part of the Divine revelation.

The third objection is a mere conjecture. What the Holy Prophet intended, he pointed out to the scribes who wrote the Holy Qur-ān and to others of his companions who committed it to memory. Had the

collection of the Qur-án been the work of Zaid alone, unaided by any other companion, there might have been room for such doubts as that he might have overlooked certain passages or embodied others in the Holy Book which were not meant for insertion. But as the concurrent testimony of numerous reports received through different channels shows, Zaid was assisted on each occasion in the task of the collection by the whole body of companions whose assistance was available. In such a case it was impossible, when many of those who knew the whole of the Qur-án by heart were still living, that anything which the Holy Prophet had taught to his followers as being part of the Qur-án should have been overlooked, or any words should have found their way by mistake into it which the Holy Prophet had not meant to be included in the Divine revelation. Such an error could have been made by one man, but it could have been easily rectified by the testimony of the reciters and by the manuscripts written in the presence of the Holy Prophet and the companions, who day and night heard the Holy Qur-án recited by the Holy Prophet and other reciters. No one would deny the possibility of error on the part of one or two individuals, but the fact is self-evident that there were ample means for the correction of all possible errors. Zaid, who did not depend upon writing alone, sought out the writings chapter by chapter where complete chapters had been revealed, and verse by verse where separate verses were revealed, and he had the testimony of the reciters—who had committed to memory the whole of the Qur-án during the lifetime of the Holy Prophet—to corroborate that which was supplied by the writings. To avoid mistakes, he did not rely upon one or two reciters; but in order to correct all possible errors, he sought the evidence of many reciters, comparing their recitals with the written word, for as a rule every verse of the Holy Qur-án was reduced to writing immediately after its revelation. These two mutually corroborative measures precluded all possibility of any error finding its way into the collection or of anything being overlooked. It was the double test which Zaid applied to every verse of the Qur-án that he referred to when he spoke of his collecting the Qur-án from writing and from memory.

I shall now proceed to consider the fourth objection, relating to the existence of reports which speak of certain passages being recited in the time of the Holy Prophet or the existence of the "detached pieces," as the writer in the *Encyclopædia Britannica* calls them. That there are some reports showing the existence of some such passages I admit, but they are neither authentic nor reliable, though I am bound to add that misconception with regard to the meaning of certain words has given rise to much misunderstanding as to the true significance of some of these reports. Before considering each of these reports separately, I shall make some general remarks which will, I hope, help the reader to a clear understanding of the subject. To establish the purity of the text of the Holy Qur-án we have to prove two points: firstly, that nothing has been added to the original text, and secondly, that nothing has been omitted. As regards the first of these points, no report, reliable or unreliable, authentic or fabricated, makes the assertion that anything contained in the Holy Qur-án was not part of the Divine revelation in the lifetime of the Holy Prophet, except the solitary report which relates that Ibn-i-Mas'ud blotted out from his copy the last two chapters as contained in our copies of the Holy Qur-án. This I have already discussed, and have clearly shown that Ibn-i-Mas'ud was in error, and that the whole body of the companions opposed him on this point. Ibn-i-Mas'ud thought that these two chapters were meant only to be recited after any portion of the Holy Qur-án was

recited, and that, therefore, they could not be embodied in the written copy of the Qur-án; as some men thought of *Bismilláh*, the opening formula of every chapter of the Qur-án, that it was only meant to begin with, and was not a part of every chapter. It was exactly in this way that Ibn-i-Mas'ud thought that the last two chapters should not be written along with the rest of the Divine revelation. But the opinion of a solitary person, especially when it is clearly seen to be based on a misconception of the real facts, can have no weight against the unanimous testimony of all the other companions, based as that testimony is on their sure and certain knowledge. But, besides this, there is no other report whatever showing that anything which forms a part of the Qur-án at present was not a part of it in the lifetime of the Holy Prophet. This circumstance is very valuable in considering the question whether any passage which is not to be found in our copies of the Holy Qur-án was at any time a part of it. Only by means of a profound investigation and searching inquiry could the Holy Qur-án be so collected that nothing might find its way into it which could not be considered a part of it; and as the collection in our hands has been admittedly successful in this respect, it follows that such an inquiry was made. But the same searching inquiry which successfully kept everything out of the Holy Qur-án which was not part of it, must reasonably be taken to have been successful in embodying in the Holy Book everything which was a part of it. Such an inquiry was possible on account of the presence of many of those who knew the whole of the Qur-án by heart, and whose collective testimony as to whether any passage was or was not a part of the Holy Qur-án was the most conclusive and certain proof that could be obtained. Had there been any carelessness, it was as probable that anything should have been lost as that something should have been added. But the absence of all proof as to addition indirectly leads to the conclusion that no passage was overlooked.

The next point on which I wish to lay special stress is the wrong method of drawing inferences from certain reports, a method which is generally followed by all European critics. It is not the collective evidence of reports on which conclusions are based in all cases, but sometimes, when there is a preconceived idea, or where there is a proneness to hostile criticism, a solitary report is made to yield a conclusion which contradicts the strongest historical testimony, however absurd on the face of it such a conclusion may be. There is a large element of historical unreliability in many of the reports, and it was only after great patience and diligent search that the more reliable and authentic reports were compiled by some of the collectors. The chief place among these is occupied by the *Bukharee*, and, accordingly, it is safest to resort to it where some reports give rise to conflicting evidence. The first rule, then, which should be followed in interpreting reports is to distinguish the reliable from the unreliable generally. Without this we can never be safe in drawing a conclusion from any report. The second rule which should be followed, in the case of conflicting testimony afforded by certain reports, more or less reliable, is to see on which side the weight of evidence lies. But the most important and the surest test of all is, what conclusion is supported by practice?

These tests I shall now apply to the different reports which are relevant to the question of the purity of the text of the Holy Qur-án. But before doing this, I will quote the reports on which the objections are based. They are as follows:—

(a) In the *Sahih Muslim*, *Kitáb-uz-Zakát*, 'Abdul Aswad reports the words of Abu Musa Ash'ari, who said: "Surely we used to recite a



*sūra* which we likened in length and warning to the *Barā'at*, but I have forgotten it except this piece: 'If there were for the son of man two valleys of wealth, he would desire a third, and nothing can fill the belly [i.e. satisfy the desire] of the son of man except dust'; and we used to recite a *sūra* which we likened to one of the *Musabbiḥāt* [the shorter chapters at the end of the Holy Qur-ān], but I have forgotten it, and now remember only this much: 'O you who believe! why do you say what you do not do; surely the testimony of this is written in your necks, and of this you will be questioned on the day of judgment.'"

(b) In the *Ṣaḥīḥ Muslim, Kitāb-ur-Riḍā'*, the following is reported as having been related by 'Ayesha: "Surely in what was revealed of the Qur-ān there was this injunction, that ten known acts of suckling are effective in the prohibition of marriage relations, but these were abrogated and replaced by five acts of suckling, and the Messenger of God, may peace and the blessings of God be upon him, died, and this was among what was recited of the Qur-ān."

(c) In the *Ṣaḥīḥ Muslim, Kitāb-ul-Hudūd*, there is a report from 'Abdulla, son of 'Abbas, who quoted the words of 'Umar, son of Khattāb, spoken while he sat in the pulpit: "Surely God raised Muhammad, may peace and the blessings of God be upon him, with truth, and He revealed to him the Book, and there was among what was sent down upon him the verse relating to stoning [of the adulterer and the adulteress]; we read it, and guarded it, and understood it, and the Messenger of God, may peace and the blessings of God be upon him, stoned [the offenders], and after him we also stone [them]. But I fear that when time lengthens with the people, a sayer will say, 'Surely we do not find stoning in the Book of God,' and thus they will go astray by forsaking an injunction which God has sent down; and surely stoning is truly in the Book of God a punishment for the person who commits adultery, whether man or woman, either after its having been proved by witnesses, or by the woman's conception or the confession of the accused."

(d) In the *Itqān*, vol. ii. p. 30, 'Ayesha is reported to have said that "there used to be recited two hundred verses in the chapter *Al-Aḥzāb* in the time of the Holy Prophet, but when 'Uṣman wrote the copies of the Qur-ān, we could not get more of it than what we have now."

(e) In the *Itqān*, vol. i. p. 81, there is a report from Mālik saying that "when the first part of it [the chapter entitled *Immunity*] came down, the *Bismillāh* [or the opening formula] also came with it, from which it appears that it was like the *Baqrah* in its length. And in the copy of Ibn-i-Mas'ud there were 112 chapters, for he did not write the *Mu'awwazāt* [the last two chapters], and in the copy of Ubayy there were 116 chapters, for he wrote at the end two chapters, *Ḥafd* and *Khalā'*."

These are the five reports on the basis of which it is sought to establish that some verses, passages, or chapters which once formed part of the Holy Qur-ān are not now contained in it. The first question is, Are there any reports which contradict the conclusion that is sought to be drawn from these? If there are, then the next point to be settled will be which set of reports is more reliable, on which side the weight of evidence lies, and which is the conclusion which early practice and established historical facts confirm. It is in the *Itqān* that the two last-mentioned reports are met with, and the *Itqān* is the work of Jalāl-ud-Din Sayutī, the material for whose writings, as already shown, is entirely drawn from reports of the lowest value—reports of which no trace is to be met with among the earlier generations. Such reports cannot be depended upon even

reliability is sufficient to condemn them. Thus there remain the three reports contained in the *Sahih Muslim*. In accordance with the first principle laid down above, let us now resort to the *Bukhāree* and see if it supports any of these three narratives of the *Muslim*, for it must be borne in mind that the *Bukhāree* is our best and highest authority on reports, and so the Muslim world has regarded the work ever since it became public. The *Sahih Bukhāree*, according to the unanimous verdict of all learned Muslims, not only surpassed in authority and reliability all the collections which were made before it, but even the later collections do not approach its trustworthiness. If, then, any report in the *Muslim* or any other collection contradicts the *Bukhāree*, we should without any hesitation reject such a report. In the present case, however, it is not the testimony of the *Bukhāree* alone which contradicts the three reports quoted above, but there is ample testimony in the *Muslim* itself and other collections which is against those reports.

Let us take these three reports separately and see how far they can be relied upon. The first mentions an address of Abu Musa Ash'ari to certain reciters of Basrah to the effect that he and the other companions of the Holy Prophet used to recite two *sūras*, but that with the exception of one passage of each of these *sūras* he had forgotten the whole. Both external and internal evidence supplied by the *Muslim* itself condemns the trustworthiness of this report. For external evidence we will consider first the chain of narrators on whose authority Muslim believed the report to be authentic. On referring to the chain of narrators we find Suwaid bin Sa'id to be the immediate informer of Muslim, and much depends on the circumstance as to how far he can be relied upon. The *Mizān-ul-I'tidāl* by Zahabi is the best and the most reliable work which criticizes the narrators. Referring to this work, we find a long article on Suwaid bin Sa'id, in which a few of the collectors of reports express a good opinion about him, but the majority discredit him. It is, however, agreed upon by all that he attained to a very old age and became blind during his latter days, and in this condition he reported and taught reports which were not really his. Bukhāree rejected his evidence as absolutely untrustworthy, and so did most of the other collectors. From an anecdote related of him in the same work it also appears that he had a tendency towards Shi'ism, for we are told that when a person came to him with a book on the excellences of the companions, he placed 'Ali first and then Abu Bakr. Some have gone so far as to condemn him as a liar, but there is no doubt that with the exception of some two or three collectors, Muslim being one of them, all the others agree that reports narrated by him could not be accepted. Abu Daood judges him to be "worth nothing," while Ibn-i-Habban tells us that he was accused of being a *zindeeq*, or one who concealed unbelief and made an outward show of belief. Muslim's most important and immediate informer, therefore, possessing so unenviable a record for unreliability bordering on mendacity, it is hardly necessary to consider the question of the reliability of the other narrators of this report.

There is another kind of external evidence supplied by Muslim which also contradicts the testimony of the report under discussion. Immediately preceding this report there are recorded in the *Muslim* four other reports to the same effect, with this difference, that they describe the words here attributed to Abu Musa Ash'ari by the said Suwaid as being remnants of a forgotten chapter of the Qur-ān, not as portions of the Holy Qur-ān, but as words uttered by the Holy Prophet. According to the first of these, three men, Yahya bin Yahya, Sa'id bin Mansur, and Qutaiba bin Sa'id, informed

Muslim, through a chain of narrators ending with Anas, that the Messenger of God, may peace and the blessings of God be upon him, said on one occasion (referring to man's love of riches) that "if there were two valleys of wealth for the son of man, he would still desire to possess a third, and nothing but dust can fill the belly of the son of man, and God certainly repents on him who repents." It will be seen that the words reported here to have been spoken by the Holy Prophet are exactly the same as are related to be a portion of a *sūrah* in the report of Suwaid. Of the three men who vouched the truth and authenticity of this report, two, viz. Sa'id bin Mansur and Yahya bin Yahya, are expressly mentioned in the critical work of Zahabi, the *Mizān ul-I'tidāl*, as being trustworthy, while of the third it is related that nothing is known about him. This report, therefore, stands on a far firmer basis than that under discussion. As against a single man who has been pronounced a *zindeeq*, liar, untrustworthy, by the almost unanimous testimony of the collectors, we have here the evidence, furnished by Muslim himself, of three men, two of whom at any rate are admitted to be trustworthy, that the passage in question did not form any part of the Qur-ān, but was only the word of the Holy Prophet himself. Three other reports are narrated by Muslim, each of which ascribes the utterance of these words to the Holy Prophet, and none asserts that they were portions of chapters of the Qur-ān which were quite forgotten. In one of these reports, to Ibn-i-'Abbas, the first narrator in this case, are ascribed the words that he was not aware "whether it was or was not a portion of the Qur-ān," but these words are immediately contradicted by the second narrator, who does not mention the name of Ibn-i-'Abbas in connection with their utterance.

If we turn to Muslim himself, we find that of all the five reports which he has narrated relating to the passage, "If there were two valleys of wealth for the son of man, he would desire a third," such being the heading of his chapter, he has given the least credit to the report related by Suwaid bin Sa'id, who makes the passage in question a remnant of a lost chapter. He begins his chapter with the report related by the three narrators quoted above, then follows it with three others, none of which makes the passage in question a portion of the Qur-ān, and then relates the report in dispute, which, by placing it last, he himself hints to be the least credible of all and the lowest in authority. This is not a mere conjecture, for Muslim himself tells us in the introduction to his collection that under each heading he gives the priority in relation to those reports which he considers to be the more reliable. His words, literally translated, run as follows: "We have set this rule before ourselves, that we should mention first those reports which are freer from defects than others, and which on account of the reliability and righteousness of their narrators are purer. . . . And we follow reports of this class with other reports, among whose narrators are men who cannot be relied upon to the same extent as narrators of the first class of reports, because they are not marked by the same degree of truthfulness and the same good memory." These words clearly show that Muslim considered the report under discussion to be the least reliable of all, and hence we should not have the least hesitation in condemning it as false.

I will now consider the internal evidence afforded by the report itself. In the first place, the style of the passage is remarkable. Any one who has any acquaintance with the Arabic language will see that it has no resemblance whatever to the style of the Holy Qur-ān, and this consideration is alone sufficient to show that the passage never formed a part of the Holy Qur-ān. Secondly, the words attributed to Abu Musa Ash'ari

are a clear evidence of the falsity of the report. He is made to say, "We used to recite a *sūra*," indicating that he was not the only man who could recite the whole of that chapter by heart, but that there were others too. In fact, by "we" he means the companions of the Holy Prophet. The alleged chapter, therefore, must have been well known to the companions. Supposing it was possible that Abu Musa Ash'ari should forget the whole of it with the exception of a single passage, how was it that all the other companions also forgot it at the same time? None of the companions makes the slightest mention of such a chapter having ever formed a part of the Qur-án; none, including Abu Musa Ash'ari, brought it to the notice of Zaid in the time of Abu Bakr, at the time when public announcement was made that any one who had received any portion of the Qur-án from the Holy Prophet should bring such portion, or in the time of 'Uṣman, when a large number of companions were associated with Zaid to assist him in making copies of the Holy Qur-án. No reciter of the Qur-án ever pointed out that such an important chapter was missing from the Holy Book. Even the codices of Ibn-i-Mas'ud and Ubayy, with their alleged differences, did not contain any trace of such a chapter. Not a single voice out of thousands of the companions was raised in support of Abu Musa, if he ever uttered these words. And, wonder of wonders, men who made long journeys for the sake of ordinary reports made no inquiry about these long chapters of the Qur-án which Abu Musa had unfortunately forgotten. And how was it that Abu Musa himself, who had forgotten these chapters, did not care in the least for their recovery? In fact, the statements made in the report are too absurd to be believed by any sensible person for a single moment. Thus both external and internal evidence clearly show the report to be absolutely false, and not a tittle of evidence can be produced in support of its authenticity or truth. The mere fact that Muslim has recorded it in his collection is no evidence, for, as I have shown, even Muslim did not give it any credit.

A detailed critical examination of the remaining two reports would perhaps be tiresome, and from what has already been written on one, the reader can easily see how unreliable reports of this sort are. It will, therefore, be sufficient to consider briefly the internal evidence which the remaining two reports supply. According to one of these, 'Ayesha is reported to have said that there was a verse in the Holy Qur-án plainly saying that ten known acts of suckling were effective in marriage prohibitions; that this injunction was abrogated by another, by which the number was reduced to five, and that this was recited in the Qur-án at the death of the Holy Prophet. This report must have been wrongly attributed to 'Ayesha. The statement attributed to 'Ayesha in the report gives us to understand clearly that the verse was recited by others than herself. In fact, if there had been any such verse, it could not have remained unknown to the companions generally, for it contained an injunction of daily application. On the other hand, it would have been the best known of all verses. It contained an injunction as to marriage prohibition, and in a society in which the infants were generally suckled by others than their mothers, it was of the utmost importance that everybody should know which were the women with whom marriage was forbidden by reason of foster relationship. Hence the knowledge of the verse could not be limited to a single person. The collectors of reports have laid down a principle that when an event from the very circumstances of the case ought to be known by a large number of people who all disclaim a knowledge of it, this is clear evidence of its fabrication. This principle is a very reasonable one, and it will be easily seen that, judged by it,

the report relating to acts of suckling and attributed to 'Ayesha is a clear fabrication. As we have seen, such a verse should have been one of the most well known of all verses. Up to the death of the Holy Prophet, 'Ayesha had heard it recited generally. Six months after this, her father, Abu Bakr, ordered the collection of the Holy Qur-án, and no such verse was brought to his notice or that of Zaid. 'Ayesha herself never told the collectors that any such verse existed. Even at the time when 'Usman made transcripts, 'Ayesha was still living, and no such verse was pointed out even then by her. How was it that she spoke of such a verse to 'Urwa years afterwards and had nothing to say of it to her own father when a collection of the Holy Qur-án was being made under his orders? How was it, again, that no one besides 'Ayesha knew anything of such a verse? As in the case of the report already discussed, there is further evidence in the report recorded by Muslim himself that no such verse was ever known to any of the companions of the Holy Prophet. 'Ayesha and other reporters are represented as giving expression to reports according to which the Holy Prophet was on different occasions asked as to whether one or two acts of suckling were effective in marriage prohibitions. Had there existed a verse plainly stating that ten or five acts of suckling had such an effect, the question would never have been asked. Nor can it be supposed that the verse was revealed on such questions being asked, for in such a case the report would have clearly stated that such and such a revelation was received by the Holy Prophet on the question being asked. Therefore all considerations point to the fabrication of the report we are discussing.

The third report that remains may now be disposed of in a few words. The conclusion which is drawn from the words of 'Umar is that a passage regarding the punishment of adulterers and adulteresses was known to 'Umar and the other companions to be a part of the Qur-án, but that it was not met with in the Qur-án. 'Umar is said to have also related that that passage was recited and kept in memory and understood, and that the Holy Prophet acted upon it and so did his successors after him. Now, it may be asked—'Umar himself being the man who had the greatest hand in the collection of the Qur-án, and the copy made being in his possession during his caliphate—what was it that led to the omission of the passage? With regard to the passage in question there can be only two propositions: (1) 'Umar and the other companions agreed that the passage was a part of the Qur-án; (2) 'Umar held the opinion that it was a part of the Qur-án, but the other companions rejected his view. Now, if they all agreed that the passage was a part of the Qur-án, who withheld them from placing it in the Holy Book? The first proposition is, therefore, evidently absurd. As regards the second proposition, there is no evidence at all that 'Umar's statement was contradicted by any of the companions. But if it were actually contradicted, 'Umar must himself have been convinced of his error by not finding any support from any of the other companions. Thus either the report must be rejected as having been wrongly attributed to 'Umar or it should be taken that there was a misconception on the part of 'Umar. Possibly there can be a third explanation, that the words "Book of God" as used in the report do not indicate the Qur-án, but simply an *ordinance of God*, as in the Holy Qur-án, 4 : 24, where *Kitáb-Alláh-i 'alaikum* means *Allah's ordinance to you*.

It will be seen from the above that no reliability can be attached to all these reports. But it will be asked, How was it that fabricated reports derogatory to Islam found a currency among the Muslims and were embodied in their collections by some well-known collectors? It should

be borne in mind that the fabrication was effected at a later period by *zindeeqs*. In the case of one of these reports, the character of whose reporter has been laid bare, we have seen that he was accused of being a *zindeeq*. Yet Muslim accepted his authority, though he did not attach much weight to it. One reason of this, probably, was that at the time when Muslim wrote his hidden feelings had not been seen into. It was in this way that some false reports derogatory to the dignity of Islam found currency and gained credit. But in most cases critical inquiry regarding the narrators of reports has successfully sifted the unreliable from the reliable reports. And, even if external evidence did not exist, a critical study of such reports is in itself sufficient. And lastly, when differing statements clash with one another, we have to see on which side the weight of evidence lies. For instance, take the report traced back to Abu Musa Ash'ari. Even if Muslim himself had not discredited it, even if Suwaid were not known to be a *zindeeq*, we should have, on the one hand, the evidence of Abu Musa Ash'ari that two chapters were recited by the companions, but that he had forgotten them at the time when he mentioned this circumstance; and on the other hand we have the evidence of all the companions disclaiming all knowledge of any such chapters. No reciter of the Qur-án, no one who possessed any transcription of the Holy Book, had ever heard of them. How can the evidence of one man carry any weight against the unanimous testimony of all the companions?—especially when that evidence relates to a circumstance the existence of which, if it ever existed, must have come to the knowledge of a very large number. Had there been the evidence of even two or three companions, there might have been cause for doubt in the mind of the historian, but such a claim made on the evidence of a single person, when negated by the evidence of thousands of better informed witnesses, is the most preposterous claim that has ever been made. And what is true of this one report is true of every other report belonging to the same class. In each case we have the evidence of only one person, whose testimony is quite unsupported. Abu Musa Ash'ari is said to have asserted that two chapters were lost: there is nobody else to support him; 'Ayesha is alleged to have asserted the loss of some verses: she cannot produce the evidence of a single other witness from among thousands of companions; and so with all the others. Where Ibn-i-Mas'ud makes an assertion, Ubayy's evidence, along with that of the whole body of companions, goes against him, and where Ubayy makes an assertion, Ibn-i-Mas'ud's evidence, along with that of all the rest of the companions, contradicts him. In fact, each of these reports has but a single companion to support it. It may be added that the evidence of one witness could not prove that any verse really belonged to the Holy Qur-án, for it is a fact borne out by numerous reports that every verse of the Qur-án was widely published at the time of its revelation, and was secured in the memories of many reciters. The anecdote related at the end of the report, speaking of Zaid's collection in the time of Abu Bakr, which is to the effect that a certain verse of the chapter entitled *Bard'at* was not found in the possession of anybody except Abu Khuzaima, does not negative this conclusion, for, as I have already shown, it is the verse in writing that is meant there, as other reports show that there was a considerable number of men who could recite the whole of the Qur-án from memory. In short, the evidence of a single companion as against the unanimous testimony of all the others is absolutely devoid of weight.

The third criterion by which such reports may be judged is to ascertain how far early practice supports the conclusions to which they give rise. The



Qur-ân, after the Holy Prophet, was the most valuable thing which the Muslims had in their possession, and every Muslim, no doubt, did his best to have it preserved and transmitted in all its purity to the next generation. Now, supposing for the sake of argument that 'Uṣman arbitrarily suppressed certain copies, was it in his power to destroy every transcript of every verse or chapter in the possession of the widely spread community of the Muslims? Supposing he could seize the copies of such prominent men as Ibn-i-Mas'ud, how could he get hold of the numerous transcripts that must have been made from Ibn-i-Mas'ud and others? For the practice of early Muslims shows that transcripts of the Holy Qur-ân were extensively made. If any of the Muslims had therefore considered 'Uṣman's copy to be defective, and they had in their possession any transcript substantially differing from it, they would experience no difficulty in keeping it hidden during the reign of 'Uṣman. In such a case, however, such copies would have become abundant as soon as 'Uṣman's power declined, or at least during the reign of 'Alī, who could not have any motive to continue the policy of 'Uṣman with regard to the suppression of variant copies. During the reign of 'Alī, therefore, many other copies would have come into circulation, and even if he had not the courage to stop the circulation of 'Uṣman's copy he would have favourably regarded the circulation of other copies. But the wonder is that even the men who murdered 'Uṣman did not interfere with the circulation of 'Uṣman's copy of the Holy Qur-ân, nor did they put into circulation a different edition or a new chapter or even a single new verse. They never pointed out that a single word in the Divine revelation had been changed by 'Uṣman. When 'Uṣman's power ceased to exist, or when he himself was murdered in cold blood by the insurgents, what hindrance was there then to the circulation of parts which 'Uṣman might have suppressed? Even if the transcripts could by some extraordinary means be all destroyed, the words imprinted on the living tablets of Muslim hearts could not be blotted out by any means in the power of a mortal. It was simply impossible. The end of 'Uṣman's reign would have seen the circulation of all these parts which, it is alleged, had been suppressed by him, and such parts would no doubt have then been embodied in the copies of the Qur-ân. But history shows no trace of any such happening. With all their differences, different men and different sects have always used one and the same copy of the Qur-ân. Had any difference actually existed, such difference must have appeared in subsequent copies of the Qur-ân; but the use of the same Qur-ân by sects which have sometimes had the deadliest designs against each other shows clearly that no difference actually existed.

The recent "discovery" of Dr. Mingana, who has given us *Leaves from Three Ancient Qur-âns*, has proved from a critical point of view as great a failure in assailing the purity of the text of the Holy Qur-ân as the unwarranted assertions of earlier writers. Certain leaves are said to have been bought by Dr. Agnes Lewis from a commercial antiquary, containing three writings crossing each other, the oldest of these writings being some passages of the Qur-ân. When these passages were written and who wrote them are questions which Dr. Mingana has not answered. All statements to the effect that they are pre-'Uṣmanic, or copies made from pre-'Uṣmanic manuscripts, are simply conjectures, boldly put forward as "facts" to attract public attention. And what are the differences that are shown to exist? That certain words are written in a different style of writing; that there are some variants (three in all); that there are three omissions, *huwa*, *kaffah* and *mā-lakum*, in three places, and that there is one addition, the word *Allah*.

This "discovery" is, I think, additional proof that the text of the Holy

Qur-án is the one and the same, and has always remained the same, for these leaves do not show the omission, addition, or variation of any verse or part of a verse, or any change in the order of a chapter or in the order of the verses contained in a chapter, nor do they show that any verse was misplaced. Substantially, the Qur-án as found in these manuscripts is the same as that of the received text. If there are any differences, they are such as would necessarily arise in the transcription of copies by inexperienced hands. Mistakes would necessarily occur in making transcriptions from other copies, and it was to guard against such mistakes that 'Uṣman caused the official copies to be prepared, so that all copies made should be compared with them and mistakes arising in transcription should thus be corrected. It is clear that the very few mistakes discovered in these ancient leaves are the mistakes of transcription by inexperienced hands, as the text given

by Dr. Mingana clearly shows; for instance, writing **صل** instead of **قرآن**; **واعرض** instead of **قرون**; **واعرض** instead of **صلال**;

**ينالوا** instead of **اذنا**; **اذنا** instead of **ينالوا**; and so on. These are clear mistakes of transcription, as recognized by Dr. Mingana, and it is rather amusing to find him contesting the purity of the text of the Holy Qur-án on the basis of certain stray leaves, containing unknown and uncultured writing, once obliterated to give place to quite another writing. If there is an omission in these leaves it is not due to a clerical mistake of the writer, according to Dr. Mingana, but it is a clear proof that the received text was interpolated, and this in spite of the admission that it is uncertain which of the two was written first. It is clear from this that bias against the Holy Qur-án quite unbalanced the mind of Dr. Mingana. The "discovery" of the manuscripts only shows that there has always been only one text of the Holy Qur-án. As for the alleged variations, it may be said, without entering into details, that they are partly due to a slip of the pen of the scribe, partly to the rubbing off of the vellum for a second writing, partly to cross super-impositions, and partly, perhaps, to doubtful reading on the part of Dr. Mingana himself. The smallest variation in the style of writing has been proclaimed to be a variation giving an entirely different meaning, as in the case of the word *bāraknd*, occurring

in 17:1, which means *We have blessed*, whether written as **باركنا**, or as **باركنا**, the former being the style adopted by the Qur-án, the variation in Dr. Mingana's manuscript only omitting the *alif* written over the letter *bā*.

As regards the fifth objection, viz. that the Shias regard the Qur-án as incomplete, the following remarks from Muir's *Life of Mohammad*, which has raised and answered this question, will be a sufficient answer. He says:—

"Assuming, then, that we possess unchanged the text of 'Uṣman's recension, it remains to inquire whether that text was an honest reproduction of Zaid's, with the simple reconciliation of unimportant variations. There is the fullest ground for believing that it was so. No early or trustworthy tradition throws suspicions upon 'Uṣman of tampering with the Qur-án in order to support his own claims. The Shias, indeed, of later times pretend that 'Uṣman left out certain *sūras* or passages which favoured 'Alī. But this is incredible. When 'Uṣman's edition was prepared, no open breach had taken place between the Omeyyads and the 'Alyites. The unity

of Islam was still unthreatened. 'Ali's pretensions were as yet undeveloped. No sufficient object can, therefore, be assigned for the perpetration by 'Uṣman of an offence which Muslims would have regarded as one of the blackest die. Again, at the time of the recension, there were still multitudes alive who had learnt the Qur-ān by heart as they had heard it originally delivered; and copies of any passages favouring 'Ali, if any such passages ever existed, must have been in the hands of his numerous adherents, both of which sources would have proved an effectual check upon any attempt at suppression. Further, the party of 'Ali, immediately on 'Uṣman's death, assumed an independent attitude, and raised him to the Caliphate. Is it conceivable that, when thus arrived at power, they would have tolerated a mutilated Qur-ān, mutilated expressly to destroy their leader's claim? Yet we find that they continued to use the same Qur-ān as their opponents and raised not the slightest objection against it."

The Shias, however, do not all believe that portions of the Holy Qur-ān have been lost or that passages favouring 'Ali's claims were intentionally omitted by Zaid or 'Uṣman. The vast majority of them admit that the Holy Qur-ān has been handed down to us in all its purity. Such is the belief of the more learned Shias, while it is largely the ignorant masses that think that some portions have been lost. In the *Tafsir Sāfi*, an important Shia commentary on the Holy Qur-ān, the author, Mulla Muhsin, thus denounces the ignorant Shias who taught that certain portions were lost:—

"Certain men from among us and the Hashwīa masses have reported that the Qur-ān has suffered loss and alteration. But the true belief of our friends is against this, and such is the belief of the vast majority. For the Qur-ān is a miracle of the Holy Prophet and the source of all knowledge relating to law and all religious injunctions; and the learned Muslims have taken the utmost pains for its protection, so that there is nothing relating to its vowel-points, its recital, its letters, and its verses, which they do not know. With such strong measures of protection and such faithful preservation of the Holy Book [by the Muslims] it cannot be supposed that any alteration or loss could take place" (p. 14).

The learned author goes on to say:—

"Surely the Qur-ān was collected and arranged in the lifetime of the Holy Prophet exactly as it is in our hands. This is inferred from the fact that the Qur-ān was even then recited and committed to memory as a whole, and there was a body of the companions whose duty it was to commit it to memory. It was also recited and read out as a whole to the Holy Prophet [by the angel]. A large number of the companions, as 'Abdulla bin Mas'ūd and Ubayy bin Ka'b, had finished the Holy Qur-ān in the presence of the Holy Prophet several times. All these facts show conclusively that the Holy Qur-ān was complete and collected in the lifetime of the Holy Prophet, and it was not dispersed or scattered. It has been stated that those from among the Hashwīa and Imāmīa sects [of the Shias] who hold a contrary view are nothing when compared with the vast majority who hold the right view. It should also be borne in mind that the contrary view was held only by some of the reporters who gave circulation to very weak and unreliable reports."

After this, Mulla Muhsin quotes the opinions of several learned Shias, honoured and respected by the whole Shia world, who taught in clear words that "the Qur-ān as sent down by God to His Prophet is exactly what is now between the two boards [that is, in the written volume] and in the hands of the people." He also quotes a report the trustworthiness of which has never been questioned by any Shia. That report also supports the conclusion that the Holy Qur-ān has come down to us without the alteration or loss of a single word or letter.

The above quotations are sufficient to show that learned Shia theologians agree with all the other Islamic sects in holding the contents and arrangement of the Qur-án to be exactly in the condition in which the Holy Prophet left them. In fact, it is easy to see that if, as is admitted on all hands, the Holy Qur-án could be handed down to us from the time of 'Uṣman without any alteration or loss, during a long period of nearly thirteen hundred years, with the Muslims spread in every country and in all corners of the world, all agreeing upon one and the same book with no variation, not even so much as of a letter or a vowel-point, it is the height of absurdity to suppose that alteration or loss could take place in the thirteen years after the death of the Holy Prophet, when the Muslims were all yet in one place, and when many of those were still living who had learnt the whole of the Qur-án by heart direct from the Holy Prophet. The circumstances which contributed to the preservation of the purity of the text and arrangement of the Holy Qur-án after 'Uṣman were present even in a greater degree in the early Muslim society. The companions of the Holy Prophet and the early Muslims all knew and believed that nothing had been lost or omitted from the Holy Qur-án. Bukhāree tells us in a report, the truth of which has never been questioned, that when Ibn-i-'Abbas and Muḥammad bin Hanfiah ('Alī's son by a wife belonging to the Hanafī tribe) were asked as to what the Holy Prophet had left behind him, they both replied: "He left nothing but what is contained between the two boards," i.e. in the copies of the Qur-án as circulated by 'Uṣman, for it was to these copies that the words *mā bain-ad-daffatain*, or "what is contained between the two boards," were first applied.

In conclusion, I should like to say that my object in dealing at some length with the above two points, viz. the summary of the teachings of the Holy Qur-án and its collection and arrangement, is to give the reader of this volume an idea how religion has been made perfect in Islam and then guarded against every corruption; and thus I have established the two points which demonstrate Islam to be the final religion of the world, under the banner of which all the nations may gather together and form one vast brotherhood of humanity. We know that not only has no other scripture ever advanced the claim of being a perfect and final manifestation of the Divine will, as the Qur-án has done, but further, that every religious scripture revealed before the Holy Qur-án has undergone alterations in the course of time, and the Holy Qur-án is therefore the only Book that can be a true guide for an ever-advancing humanity.

### Chief features of the work.

So much for the sacred work of which a translation is offered in this volume. As regards the translation itself, I need not say much. That a need was felt for a translation of the Holy Book with full explanatory notes, in spite of the existing translations, is universally admitted; that this translation satisfies that need, only time will decide. I may, however, say that as regards the translation (as distinguished from the explanatory notes) I have tried to be more faithful to the words of the Holy Writ than all existing translations in the English language, among which Palmer has remained nearest to the words. I have, however, given up the antiquated *thou* (except when the Divine Being is addressed), but have in all such cases, and in other cases where sense would have been sacrificed by a too literal rendering, given the exact significance of the original in the margin, showing the departure by the use of italics.

will be noticed that additional words as explaining the sense of the original have generally been avoided, and where necessary—and these cases are very few—they are given within brackets. Occasionally, alternative significances of words have also been noted in the margin, the use of italics in the translation pointing to the other significance. Whenever a departure has been made from the ordinary or primary significance of a word, reason for this departure has been given in a foot-note and authorities have been amply quoted.

There are some novel features in this translation. The Arabic text has been inserted, the translation and the text occupying opposite columns. Each verse begins with a new line in both the text and the translation, and verses are numbered to facilitate reference. Necessary explanations are given in foot-notes in running numbers, and generally either authorities are quoted or reasons given for the opinion expressed. This made the work very laborious, but I have undertaken this labour to make the work a real source of satisfaction to those who might otherwise be inclined to be sceptical regarding many statements which will appear new to the ordinary reader. I have tried to avoid repetition in the explanatory foot-notes by giving a reference in the margin where repetition was necessary, but I must confess that these references are far from being exhaustive. When the significance of a word has been explained in one place it has been thought unnecessary, except in rare cases, to make a reference to it in the margin. For the reader's facility I have, however, added a list of the words explained, and the reader may refer to it when necessary. This list, however, contains only those words and phrases about which the reader is likely to feel any difficulty.

Besides the foot-notes, ample introductory notes have been given at the commencement of each chapter. These introductory notes give the abstract of each chapter in sections, at the same time showing the connection of the sections and also explaining that of the different chapters with each other. And at the commencement of each section is added an abstract of that section, which explains the connection with each other of the verses of that section, being supplemented, when necessary, by an explanation in the foot-notes. The arrangement of the verses in a chapter and the arrangement of the chapters themselves is thus made clear. This feature of the translation is altogether new, and will, I hope, in course of time, prove of immense service in eradicating the idea which is so prevalent now that there is no arrangement in the verses and chapters of the Holy Qur-án. It is quite true that the Qur-án does not classify the different subjects and treat them separately in each section or chapter. The reason of this is that the Holy Qur-án is not a book of laws, but essentially a book meant for the spiritual and moral advancement of man, and therefore the power, greatness, grandeur, and glory of God is its chief theme, the principles of social laws enunciated therein being also meant to promote the moral and spiritual advancement of man. But that there exists an arrangement will be clear even to the most superficial observer of the introductory notes on these chapters. It will be further noted that the Meccan and Medinian revelations are beautifully welded together, and there are groups of chapters belonging to about one time and relating to one subject. The introductory notes also show whether a particular chapter was revealed at Mecca or Medina, and also the probable period to which it belongs. Exact dates and specified order of the revelation of different chapters are often mere conjectures, and therefore I have avoided this useless task. On account of the various events referred to in Medina revelation, it is often easier to give

probable date of the Medinian revelations, but no such help being obtainable in the case of the Meccan revelation, I have thought it safer to divide the Meccan revelation into three periods, and any chapter can with a certain degree of probability be referred to one or other of these periods. I take the early Meccan period to about the first flight to Abyssinia, the middle Meccan period to four years previous to the Hejira, while the last four years of that period I designate as the last Meccan period.

The references to the authorities quoted in the notes are explained in the list of abbreviations given on p. cxii. Among the commentators, I have made the greatest use of the voluminous commentaries of Imam Fakhr-ud-Din Razi (known as *Tafsir-i-Kabir*, or the Great Commentary), Imam Asirud Din Abu Hayyan (known as the *Bahr-ul-Mukhit*), and Ibn-i-Jarir Tabri, and the shorter but by no means less valuable commentaries of Zamakhshari (known as *Kashsháf*), *Baidáwí* and *Jami'-ul-Bayán*. Among the lexicons, the *Taj-ul-'Arús* and the *Lisán-ul-'Arab* are voluminous standard works and have been freely consulted, but the smaller work of Imam Raghíb Isphhani, known as the *Mufradát fi gharib-il-Qur-án*, has afforded immense help, and it undoubtedly occupies the first place among the standard works in Arabic lexicology so far as the Qur-án is concerned. The valuable dictionary of *Hadees*, the *Niháyah* of Ibn-i-Asir, has also proved very serviceable in explaining many a moot point. It will, however, be noted that I have more often referred to Lane's Arabic-English Lexicon, a work the value of which for the English student of Arabic can hardly be overestimated; this has been done purposely, so that the reader of this volume may have the facility to refer to an easily accessible work. Besides commentaries and lexicons, historical and other works have also been consulted. Among the collections of reports, Bukharee's *Kitáb-ut-Tafsir*, or chapter on the commentary of the Holy Qur-án, has been before me throughout. And lastly, the greatest religious leader of the present time, Mirza Ghulam Ahmad of Qadian, has inspired me with all that is best in this work. I have drunk deep at the fountain of knowledge which this great reformer—*Mujaddid* and *Mehdi* in Islam, of the present century—and founder of the Ahmadiyya movement, has made to flow. There is one more person whose name I must mention in this connection, the late Maulvi Hakim Nurud Din, who in his last long illness patiently went through much the greater part of the explanatory notes and made many valuable suggestions. To him, indeed, the Muslim world owes a great debt of gratitude as the leader of the new turn given to the exposition of the Holy Qur-án. He has done his work and passed away silently, but it is a fact that he spent the whole of his life in studying the Holy Qur-án, and must be ranked with the greatest expositors of the Holy Book. It is a pity that his valuable Arabic commentary has not yet been given to the world, but when that manuscript sees the light, it will reveal that he was one of the master minds.

The principle of the greatest importance to which I have adhered in interpreting the Holy Qur-án is that no word of the Holy Book should be interpreted in such a manner as to contradict the plainer teachings of the Holy Qur-án, a principle to which the Holy Word has itself called the attention of its reader in 3: 6; see 387. This rule forms the basis of my interpretation of the Qur-án, and this is a very sound basis, if we remember that the Holy Qur-án contains metaphors, parables, and allegories side by side with plain teachings. Practice (*summat*) and sayings of the Holy Prophet when contained in reliable reports are the best commentary of the Holy Word, and I have therefore attached the greatest



importance to them. Earlier authorities have also to be respected, but reports and comments contradicting the Qur-án itself cannot but be rejected. I have also kept before me the rule that the meaning to be adopted in any case should be that which suits the context best, and the only other limitation to which I have subjected myself is that the use of that word in that sense is allowed by the lexicons or by the Arabic literature. Existing translations have rendered me great help, but I have adopted an interpretation only after fully satisfying myself and having recourse to original authorities. Many of the stories generally accepted by the commentators find no place in my commentary, except in cases where there is either sufficient historical evidence or the corroborative testimony of some reliable saying of the Holy Prophet. Many of these stories were, I believe, incorporated into the Islamic literature by the flow of converts from Judaism and Christianity into Islam. Nor have I placed much reliance upon the stories of *shah-i-nazil* (i.e. the occasion on which a particular verse was revealed), accepting their evidence when necessary as affording an illustration of the significance underlying a verse. A full discussion as to the principles and rules of interpretation I reserve for a separate exposition. But I must add that the present tendency of the Muslim theologians to regard the commentaries of the Middle Ages as the final word on the interpretation of the Holy Qur-án is very injurious, and practically shuts out the great treasures of knowledge which an exposition of the Holy Book in the new light reveals. A study of the old commentators, to ignore whose great labours would indeed be a sin, also shows how freely they commented upon the Holy Book. The great service which they have done to the cause of truth would indeed have been lost to the world if they had looked upon their predecessors as uttering the final word on the exposition of the Holy Qur-án, as most theologians do to-day.

The laborious work which I now place before the public has kept me occupied for about seven years, and has had, in fact, to be hastened on account of the impatience of the public. I am conscious of the many defects which will be met with in the present volume, and only hope that when there is a demand for a second edition I shall be able to revise this work thoroughly. I cannot, however, bring this Preface to a close without acknowledging the heavy debt of gratitude I owe to my learned friend and brother, the Maulvi Sadr ud Din, B.A., B.T., at present Imam of the Mosque at Woking (England), who has, while pressed with heavy work in connection with the Woking Muslim Mission, helped me with untiring energy and zeal in bringing out this work. He has not only thoroughly revised and corrected the proofs, which work would have been impossible for me at such a distance, but he has, in fact, been solely responsible for getting this work through the press, looking carefully to the minutest details of the work. And lastly, all those gentlemen are to be thanked who have assisted the Ahmadiyya Anjuman-i-Isha'at-i-Islam, Lahore, with generous donations, and thus enabled it to bring out the first edition of this work. And all praise is due to Allah, the Lord of the worlds, who enabled us all to perform our share in this noble undertaking.

MUHAMMAD ALI.

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# A LIST OF ABBREVIATIONS

## OF THE NAMES OF AUTHORITIES REFERRED TO IN THE EXPLANATORY NOTES

Abbrevia- tion.	Authority.	Abbrevia- tion.	Authority.
A . .	<i>Asās</i> of Zamakhshari (his com- mentary is referred to as Kf).	Jal . .	Jalalain (a commentary).
AbM . .	Abu Musa.	JB . .	<i>Jāmi 'ul Bayān</i> (a commentary).
AD . .	Abu Dawud, <i>Sunan</i> of.	Kf . .	<i>Kashshaf</i> , the commentary of the Holy Qur-ān, by Zamakhshari.
AH . .	Abu Hayyan, Imam Asirud Din, the commentary of (the <i>Baḥr ul Muḥit</i> ).	LA . .	<i>Lisan-ul-Arab</i> , by Abul Fadl Jamal-ud-Din Muhammad.
AIs . .	Abu Ishaq.	LL . .	Ar. Eng. Lexicon by E. W. Lane.
AKh . .	Akhfash.	Ls . .	Lais.
A'Ub . .	Abu 'Ubaidah.	M . .	<i>Muḥkam</i> .
Bd . .	<i>Baiḍawi</i> .	MB . .	<i>Majma'-ul-Biḥar</i> .
Az . .	Azhari.	Mgh . .	<i>Mughnee</i> .
Bkh . .	Bukhari, Abu 'Abdullah Muham- mad bin Ismail, <i>Ṣaḥīḥ</i> of.	Mjd . .	Mujahid.
Cr . .	Cruden's Bible Concordance.	Msb . .	<i>Misbāḥ</i> of Al Fayumi.
Dk . .	Dahak.	Msh . .	<i>Mishkāt-ul-Maṣābīḥ</i> .
Dr . .	Derimi.	Mus . .	Muslim, <i>Ṣaḥīḥ</i> of.
En. Bib.	<i>Encyclopædia Biblica</i> .	Q . .	<i>Qāmūs</i> .
En. Br.	<i>Encyclopædia Britannica</i> .	Qt . .	<i>Qatada</i> .
Ham . .	<i>Ḥamasa</i> , exposition of, by Tabrezi.	Rgh . .	Raghib, Imam, the <i>Mufradāt</i> of.
I'Ab . .	Ibn-i-'Abbas.	Rz . .	Razi, Imam FaKhruddin, the <i>Tafsir-i-Kaḥir</i> of.
IAs . .	Ibn-i-Asir (a dictionary of the Hadees).	S . .	<i>Ṣiḥaḥ</i> , the.
IHsh . .	Ibn-i-Hisham.	S. A. .	Syed Ahmad Khan, commentary of.
IJ . .	Ibn-i-Jarir, Tabri, commentary of (his history is referred to as Tb).	TA . .	<i>Tāj-ul-'Arūs</i> .
'Ik . .	'Ikrama.	Tb . .	Tabri, Abu Jafar Muhammad Ibn-i-Jarir, <i>History of the Nations and Kings</i> of.
IMj . .	Ibn-i-Majah, <i>Sunan</i> of.	Tr . .	Tirmazi, <i>Jāmi'</i> of.
IMsd . .	Ibn-i-Mas'ud.	Wh . .	Wherry, commentary of.
Itq . .	Itqān, by Jalālud dīn Sayūfī.	Zj . .	Zajaj.

Other authorities quoted are mentioned by name and are not therefore included in this list.



## TRANSLITERATION OF ARABIC WORDS

TRANSLITERATION is rather a difficult task. Many of the sounds of Arabic letters are unknown to the English language. The system adopted in this work is explained below.

### CONSONANTS

Arabic Letters.		Represented by
أ	<i>Alif</i> (sounding like <i>h</i> in <i>hour</i> )	<i>a</i>
ب	<i>bā</i> (same as <i>b</i> )	<i>b</i>
ت	<i>tā</i> (softer than the English <i>t</i> )	<i>t</i>
ث	<i>ṣā</i> (pronounced like <i>th</i> in <i>thing</i> )	<i>ṣ</i>
ج	<i>jīm</i> (pronounced like <i>g</i> in <i>gem</i> )	<i>j</i>
ح	<i>ḥā</i> (very sharp but smooth guttural aspirate)	<i>ḥ</i>
خ	<i>khā</i> (as <i>ch</i> in Scotch <i>loch</i> )	<i>kh</i>
د	<i>dāl</i> (softer than the English <i>d</i> )	<i>d</i>
ذ	<i>ẓāl</i> (as <i>th</i> in <i>that</i> )	<i>ẓ</i>
ر	<i>rā</i> (same as <i>r</i> )	<i>r</i>
ز	<i>zā</i> (same as <i>z</i> )	<i>z</i>
س	<i>ṣīn</i> (the surd <i>s</i> )	<i>s</i>
ش	<i>shīn</i> (as <i>sh</i> in <i>shut</i> )	<i>sh</i>
ص	<i>ṣād</i> (strongly articulated <i>s</i> )	<i>ṣ</i>
ض	<i>ḍād</i> (aspirated <i>d</i> , somewhat like <i>th</i> in <i>this</i> )	<i>ḍ</i>
ط	<i>ṭā</i> (strongly articulated palatal <i>t</i> )	<i>ṭ</i>
ظ	<i>ẓā</i> (strongly articulated palatal <i>z</i> )	<i>ẓ</i>
ع	<i>ʿain</i> (strong guttural—not a mere vowel)	<i>ʿ</i>
غ	<i>ghain</i> (guttural <i>g</i> )	<i>gh</i>
ف	<i>fā</i> (same as <i>f</i> )	<i>f</i>

Arabic Letters.		Represented by
ق	<i>qāf</i> (strongly articulated guttural <i>k</i> )	<i>q</i>
ك	<i>kāf</i> (same as <i>k</i> )	<i>k</i>
ل	<i>lām</i> (same as <i>l</i> )	<i>l</i>
م	<i>mīm</i> (same as <i>m</i> )	<i>m</i>
ن	<i>nūn</i> (same as <i>n</i> )	<i>n</i>
و	<i>wāw</i> (same as <i>w</i> )	<i>w</i>
ه	<i>hā</i> (sounds as <i>h</i> )	<i>h</i>
ء	<i>hamza</i> (a sort of catch in the voice)	
ي	<i>yā</i> (same as <i>y</i> )	<i>y</i>

## VOWELS

The short vowels are represented as follows:

*a* for ' (*fat-ḥa*), *i* for , (*kasrah*), *u* for ' (*ḍammah*).

The long vowels are represented as follows:

*ai* to express *fat-ḥa* before a *yā* (as *a* in *hat*);

*au* to express *fat-ḥa* before a *wāw*;

*ā* for long *fat-ḥa* (as *a* in *fāther*);

*ī* for long *kasrah* (as *ee* in *deep*);

*ū* for long *ḍammah* (as *oo* in *moot*).

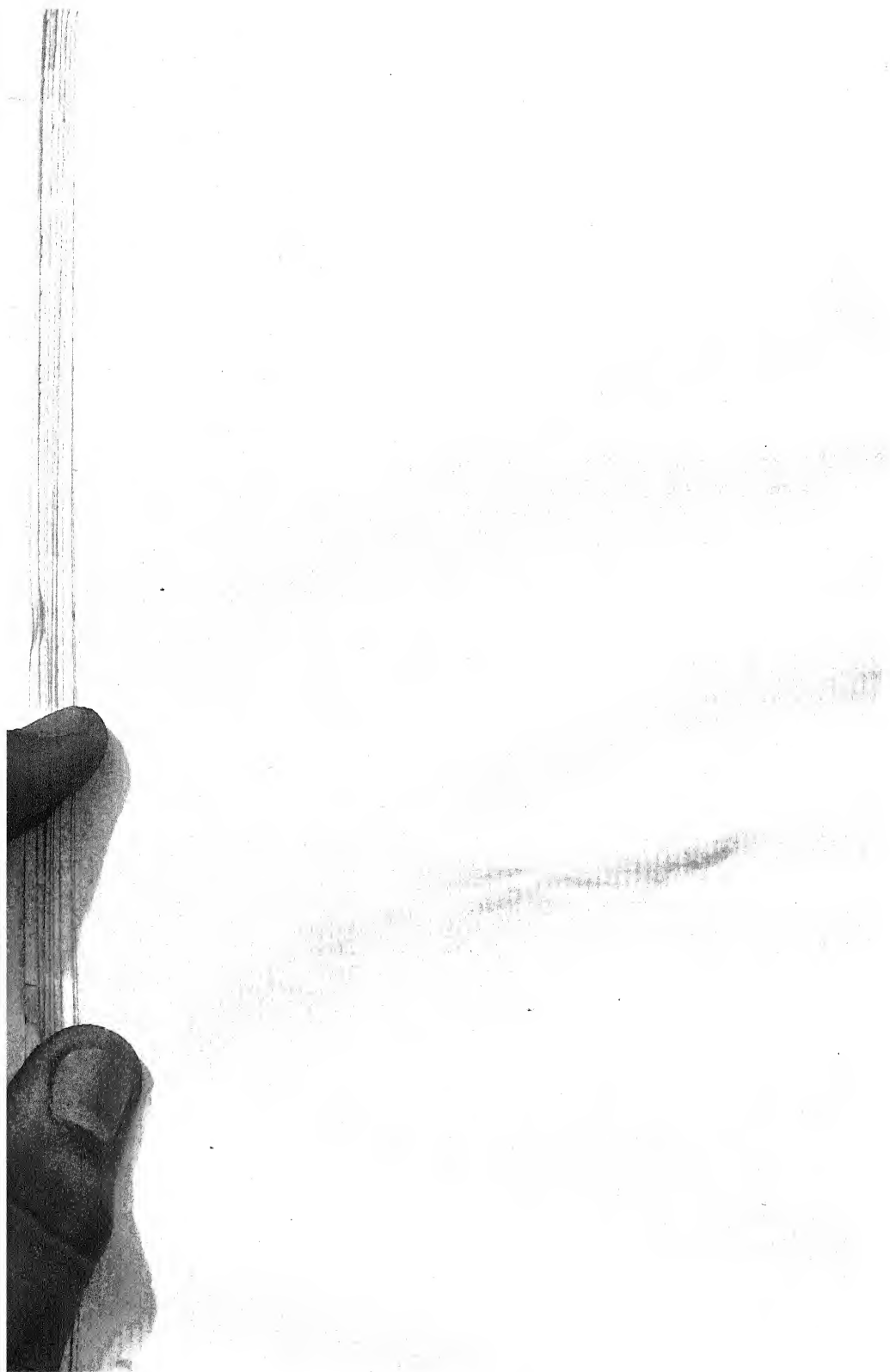
The *tanwin* is represented by *an* or *in* or *un*, as the case may be.

## PROPER NAMES

BIBLICAL proper names are not transliterated, but their Biblical form is adopted; other names are transliterated, but in this case the minor distinctions are not observed. For instance, *d* stands for *dāl* as well as *dād*; *h* stands for *hā* as well as *ha*; *s* stands for *sin*, *ṣād*, and *ṣā*; *t* stands for *tā* and *ṭā*; and *z* stands for *zā*, *ẓā*, and *ẓāl*; similarly *a*, *i*, and *u* in their simple form stand for both the short and the long vowels.

The following list shows the Biblical names and their Arabic equivalents.

Biblical Name.	Arabic Form.	Biblical Name.	Arabic Form.
Aaron . . . .	<i>Hārān</i>	Jesus . . . .	<i>'Īsā</i>
Abraham . . . .	<i>Ibrāhīm</i>	Jew . . . .	<i>Yahūdī</i>
Adam . . . .	<i>Adam</i>	Job . . . .	<i>Ayyūb</i>
Amran . . . .	<i>'Imrān</i>	John . . . .	<i>Yahyā</i>
Babel . . . .	<i>Bābil</i>	Jonah . . . .	<i>Yūnus</i>
Christian . . . .	<i>Nagrānī</i>	Joseph . . . .	<i>Yūsuf</i>
David . . . .	<i>Dāwūd</i>	Korah . . . .	<i>Qārūn</i>
Egypt . . . .	<i>Miṣr</i>	Lot . . . .	<i>Lūṭ</i>
Elias . . . .	<i>Ilyās</i>	Magog . . . .	<i>Māḡūḡ</i>
Ezra . . . .	<i>'Uzair</i>	Mary . . . .	<i>Maryam</i>
Elisha . . . .	<i>Al-Yasī'a</i>	Michael . . . .	<i>Mikāl</i>
Gabriel . . . .	<i>Jibrīl</i>	Moses . . . .	<i>Mūsā</i>
Gospel . . . .	<i>Injīl</i>	Noah . . . .	<i>Nūḥ</i>
Gog . . . .	<i>Yājūj</i>	Pharaoh . . . .	<i>Fir'aun</i>
Goliath . . . .	<i>Jālūt</i>	Saul . . . .	<i>Tālūt</i>
Isaac . . . .	<i>Is-ḥāq</i>	Sheba . . . .	<i>Sabā</i>
Ishmael . . . .	<i>Ismā'il</i>	Solomon . . . .	<i>Sulaimān</i>
Jacob . . . .	<i>Ya'qūb</i>	Torah . . . .	<i>Taurāt</i>
		Zacharias . . . .	<i>Zakariyyā</i>





## PART I

### CHAPTER I

#### THE OPENING

(*Al-Fātiḥah*)

REVEALED AT MECCA

(7 verses)

#### Abstract:

1. ALLAH, the Lord of the whole creation, brings the creation to its goal of completion. 2. His loving beneficence and mercy are exercised both before and after man makes himself deserving of them. 3. His dealing with man is as that of a master with his servants, and therefore His law of requital is characterized by forgiveness. 4. Man's dependence on Him and His assistance of man. 5-7. Prayer for being kept always on the right or the middle path and not to be diverted to either side.

#### General Remarks.

The *Fātiḥah* or the *Opening* is known under various other names. It is spoken of as *Sab'an minal Maṣāni* or the *Seven Oft-repeated Verses* in the Qur-ān itself (15 : 87) because its seven verses are constantly repeated by every Muslim in his prayers at least thirty-two times a day. It is spoken of as the *Fātiḥat-ul-Kitāb* or the *Opening of the Book* in a saying of the Holy Prophet in which it is said that "No prayer is complete without the recitation of *Fātiḥat-ul-Kitāb*" (AD, Tr.). Hence it is also called *Sūrat uṣ Ṣalāt*, i.e. the *chapter of Prayer*, being essential to every prayer whether performed in congregation or in private. It is also called *Sūrat-ud-Du'a*, i.e. the *chapter of Supplication*, because the entire chapter is a supplication or a prayer to the Great Master, and because as a prayer it not only occupies the highest place among the prayers of other sacred books, but also among those taught by the Holy Qur-ān itself. It is also called *Ummul-Kitāb*, i.e. the *Basis of the Book*, because it contains the whole of the Qur-ān as it were in a nutshell. Some of the other names given to this chapter are the *Praise*, the *Thanksgiving*, the *Foundation*, the *Treasure*, the *Whole*, the *Sufficient*, the *Healer*, and the *Healing*.

*Al-Fātiḥah* or *Fātiḥat-ul-Kitāb* contains seven verses in a single section, and was revealed at Mecca, being without doubt one of the earliest revelations. Muir, who divides the whole of the Meccan revelation into five periods, places the *Fātiḥah* in the first period—though he is mistaken in placing it before even the 96th chapter, for which there is overwhelming evidence as being the first revelation. It is, of course, impossible to give the exact date or even the exact order in which the various chapters were revealed, but there is not the least doubt that the *Fātiḥah* must be placed among the earliest revelations. It is referred to in 15 : 87 as the *Seven Oft-repeated Verses*, a name by which this chapter is generally known, and the 15th chapter, which is undoubtedly Meccan, can by no means be placed among the latest Meccan revelations. Again, it is a fact that the *Fātiḥah* formed an essential part of the Muslim prayers from the earliest days when prayer was

made obligatory for the Muslims, and there is a vast mass of evidence showing that this happened very early after the Prophet's call. For not only is the fact referred to in the earliest revelations, such as the 73rd chapter, but there are also other historical incidents showing that prayer was observed by the earliest Muslim converts. The Holy Prophet's removal to the house of Arqam is a historical fact of undoubted truth, and it occurred at the latest in the fourth year of his preaching, and this removal was necessitated by the troubles caused to the Muslims on account of their saying prayers in places which were not safe from the interference of the unbelievers. Thus the story of Sa'd, who "retired for prayer with a group of believers to a valley near Mecca," and the occurrence of an affray with some of his neighbours, as narrated by Muir, may be taken as a preliminary to the choice of Arqam's house so as to avoid interruption.

The chapter is headed by the words *Bismillāh-ir-Rahmān-ir-Rahīm*, which also head every one of the other 114 chapters of the Holy Qur-ān with the exception of one only, the ninth, while the same sentence occurs once in the middle of a chapter, viz. in 27:30, thus occurring 114 times in the Holy Qur-ān. The phrase has besides acquired such a wide usage among the Muslims that it is the first thing which a Muslim child learns, and in his everyday affairs the *Bismillāh* is the first word which a Muslim utters.

The *Bismillāh* is the quintessence of the chapter *Fatiḥah*, in the same manner as the latter is the quintessence of the Qur-ān itself. By commencing every important affair with the *Bismillāh* the Muslim in fact shows in the midst of his everyday life affairs that the right attitude of the human mind towards the Great Mind of the universe is that it should always seek a support in the Mighty One who is the source of all strength, and thus Divine Unity finds expression in the practical life of man in a manner unapproached anywhere else in the history of religion.

The revelation of the *Bismillāh* seems to have soon followed the first revelation of the opening verses of Chapter 96, for it forms a part of even the shortest chapter revealed to the Holy Prophet. Moreover, the words of the *Bismillāh* show a deep connection with the account of the first revelation as given by the Holy Prophet himself. He was in the well-known cave of Hira when the first message came to him. This message was brought by an angel, who asked the Holy Prophet to read. "I am not one who can read," was the reply. The request and the answer were repeated thrice, when the angel said: "Read in the name of your Lord Who created, He created man from a clot; read and your Lord is most Honourable" (Bkh). And as the Prophet, who on the most trustworthy testimony did not know either reading or writing, was able to read with the help of the Lord, even so is every Muslim taught to seek the help of Allah, the Beneficent, the Merciful, in everything that he seeks to do. The *Bismillāh* must thus have immediately followed the very first revelation.

Besides the word *Allāh*, which in the Arabic language is the proper name of the Divine Being, there occur in the *Bismillāh* the two chief attributive names *Ar-Rahmān* and *Ar-Rahīm*, which signify respectively the Beneficent One Who exercises His love towards all His creatures in providing for them before they come into existence, and the Merciful One Who deals mercifully with His servants in making their humble deeds bear fruit. Thus, in addition to the dependence of man on his Divine Maker, the *Bismillāh* teaches the absolute and transcendental Unity of the Divine Being in the use of the word *Allāh*, which was never applied to any other object of worship by the Arabs, and His great and unbounded love and mercy for His creatures in the use of the two words *Ar-Rahmān* and *Ar-Rahīm*. So great is His love that He requires no compensation for its exercise, as the Christian doctrine of atonement teaches, and so great is His mercy that He can make the deeds of man bear an unbounded fruit, and the gift of His salvation is therefore permanent and not temporary, as taught by the Vedic religion.

Rodwell's suggestion that the *Bismillāh* in the form in which it appears in the Holy Qur-ān was first taught to the Quraish by the poet Umayya of Taif seems to have been due to some misconception, for there is unimpeachable testimony to show that the Quraish not only did not know the name *Ar-Rahmān* of the Divine Being, to which they asserted themselves to be utter strangers (25:60), but that they were averse to the use of

the *Bismillāh* itself in the form in which it was taught by the Holy Prophet. For so late as the sixth year of Hejira, when a truce was drawn up between the Muslims and the Quraish, Suhail ibn-i-'Amru, on behalf of the Quraish, refused to prefix *Bismillāh-ir-Rahmān-ir-Rahīm* to the agreement, saying "I do not know this," and the agreement was therefore headed by *Bismika Allāhumma*, the form in common use among the Quraish (Tb). That some nations had some such form which they prefixed to their writings cannot be denied, but the mere existence among any other people, as the Jews or the Sabians or the Zoroastrians, of any expression which they prefixed to their writings does not show that the Holy Prophet had borrowed the idea from here or there. It is in the choice of the words that the real beauty lies, for the real message of Islam was the perfection of religion, and this perfection is made clear in its *Bismillāh*, in the very first words with which it opens. Islam has never claimed that what it preached was never preached to the world before; on the other hand, it lays claim to purifying and making perfect the old doctrines (5:3). Even the words *Bakhshāshgar* and *Dādār*, meaning respectively the *Pardoner* and the *Just*, make no approach to the beauty of the two fundamental attributes of love and mercy made manifest in the words *Ar-Rahmān* and *Ar-Rahīm*. The choice of these two attributes of love and mercy as the prime attributes of the Divine Being is sufficient comment on the misstatements of the carpers at Islam, who misrepresent the God of Islam as a Cruel and Wrathful Being.

The *Fātiḥah* has a special importance as a prayer, being an essential part of every prayer, whether offered in congregation or in private. Its *Of-peated Seven Verses* constitute the prayer for guidance of every Muslim at least thirty-two times a day, and therefore it has a much greater importance for him than the Lord's prayer for a Christian. And there is another difference too. The latter is instructed to pray for the coming of the kingdom of God, whereas the Muslim is instructed to seek for his right place in that kingdom, which had already come, the hint no doubt being that the coming of the Holy Prophet was really the advent of the kingdom of God about whose approach Jesus preached to his followers (Mark 1:15). Thus the prayer is a model prayer taught to the Muslims, and the objection as to the inconsistency of the form of address adopted here with the Divine authorship of the Book vanishes in the light of these facts. The numerous prayers contained in the Holy Qur-ān follow the same rule and are never preceded by the word "say" or any other word to that effect. For instance, compare the prayer contained in the concluding verse of the 2nd chapter, and also the prayer contained in 8: 7, 8 and 3: 190-193 and elsewhere. That a form of prayer or supplication is meant for the supplicant is so clear that any introductory word commanding men to pray in that form would have been superfluous.

Some hostile critics have suggested that such a prayer is suited only for blind and sinful men groping in the dark to find out the way. Surely it is a very distorted view of the sublime words, which express the natural yearning of the sincere soul to be kept on the right way and to be saved from stumbling. The prayer contained in this chapter is the sublimest of all the prayers that exist in any religion, and occupies the first place among all the prayers contained in the Qur-ān itself. A chorus of praise has gone forth for it from the greatest detractors of the Holy Qur-ān, and they have been compelled to "admire its spirit." The entire chapter is composed of seven verses, the first three of which speak of the four chief Divine attributes, viz. providence, beneficence, mercy, and requital, thus giving expression to the grandeur and praise of the Divine Being, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness without stumbling on either side, while the middle one is expressive of man's entire dependence on Allāh. The attributes referred to are those which disclose Allāh's all-encompassing beneficence and care, and His unbounded love for all of His creatures, and the ideal to which the soul is made to aspire is the highest to which man can rise, the path of righteousness, the path of grace, and the path in which there is no stumbling. If, on the one hand, the narrow views which addressed the Divine Being as the Lord of a particular nation are swept off before the mention of His equal providence and equal love for all mankind, nay for all the creatures that exist in all the worlds, and the idea of



paternal care and affection contained in the word *Father* dwindles into insignificance before the all-embracing beneficence and love of the *Rabb* of all existence Who provides and regulates the means of existence, nourishment, and perfection of the creatures long before they come into existence, there is, on the other, the high aspiration of the soul for an unbounded spiritual rise unhampered by all considerations of cares of the body which craves for the "daily bread," and even of solicitude for forgiveness of wrongs done and injuries inflicted, for the soul seeks to rise to a place where wrongs and injuries are not known. It makes the soul aspire to the great spiritual eminence to which arose those to whom Allah was gracious, the prophets, the truthful, the faithful, and the righteous (4:71) It sets before the eye that high goal, the goal of Divine grace wherein is no displeasure and which is beyond the reach of error. With all its beauty, even the Lord's prayer sinks into insignificance before the all-comprehensiveness and majestic glory of the *Fātiḥah*, and one would in vain turn over the pages of sacred books to find anything approaching the grand and sublime ideas contained in this chapter of the Holy Qur-ān.

The four attributes of the Divine Being mentioned here are, moreover, a refutation of the wrong conceptions of the fundamental principles of faith met with in some of the prominent religions of the world. The name *Rabb*, for instance, which signifies Divine providence, indicates that all things in creation are so made as to attain gradually to a state of perfection within their spheres of capacity, and thus points out the erroneousness of the doctrine of the "Fall of man," which upholds that an original state of perfection has given place to degeneration. The designation of the Divine Being as *Lord of the worlds* gives a death-blow to all narrow views of the spiritual blessings and their limitation to certain territorial bounds, racial distinctions, or particular times, and thus makes clear that the highest of these blessings, the gift of Divine revelation, could neither be limited to a particular country nor to a particular nation, nor yet to a particular age. The attribute of loving beneficence in *Ar-Rahmān* is a refutation of the doctrines of atonement and sonship, as it directs attention to the fact that benefits are conferred on man by the Divine Being without exacting any compensation from him, *Ar-Rahmān* being the Beneficent Lord whose manifold blessings are conferred on man without his ever having done anything to deserve them. The attribute of mercy in *Ar-Rahīm* points out the error of the Vedic doctrine which teaches that the Divine Being is unable to give manifold and unlimited reward for limited acts of man and that therefore his salvation, even when it has been earned after going through innumerable states of life, must be shortlived, for *Ar-Rahīm* signifies the Merciful Being Who multiplies rewards to an unlimited extent. And the last attribute, *mastership of the day of requital*, is directed against those doctrines which deny the quality of forgiveness in the Divine Being, the most prominent of these being the doctrine of the transmigration of souls, for *Malik* is not the king or the judge whose duty is to hold the balance equally between two parties, but He is the Master, and those that are guilty are only His creatures, whom He can wholly forgive without any idea of injustice or favouritism being attributed to Him.

I have also said that the seven verses of the *Fātiḥah* contain the whole of the Qur-ān in them. It is for this reason that in 15:87, already quoted, it is spoken of as the *Great Qur-ān* (Bkh). And so in fact it is, as the name *Umm-ul-Qur-ān*, a name given to it by the Holy Prophet himself, shows (Bkh). For the Qur-ān is a Book which declares the glory of Allah and teaches the right way to man, and both these themes find expression in the *Fātiḥah*. The fundamental principles of faith, the prime attributes of the Divine Being, which are the basis of all other attributes, the relations which ought to hold between man and his Creator, are all contained in their essence in the seven short sentences of which this wonderful chapter is made up. And to crown all, this chapter opens with the broadest possible conception of the Lordship (this word is intentionally adopted in the place of *Fatherhood*) of the Divine Being and the brotherhood of man, nay of the oneness of all creation, for the unity of the creation necessarily follows the unity of the Creator.

In<sup>1</sup> the name of Allah,<sup>2</sup> the  
Beneficent, the Merciful.<sup>3</sup>

1 (All)<sup>4</sup> Praise is due to  
Allah, the Lord<sup>5</sup> of the Worlds.<sup>6</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

1 I retain the ordinary translation of the particle *bā*, but I must warn the reader that the sense of this particle is not the same in Arabic as the sense of the word *in* in the equivalent phrase *in the name of God*, *in* in the latter case signifying *on account of*, whereas the *bā* in Arabic signifies *by*, or *through*, or, to be more exact, *with the assistance of*. The phrase is in fact equivalent to: *I seek the assistance of Allah, the Beneficent, the Merciful* (AH).

2 *Allāh*, according to the most correct of the opinions respecting it, is a proper name applied to the *Being Who exists necessarily by Himself, comprising all the attributes of perfection* (TA-LL), the *al* being inseparable from it, not derived (Msb-LL). *Al-ildāh* is a different word, and there is nothing to show that *Allāh* is a contraction of *Al-ildāh*. The word *Allāh* is not applied to any being except the only true God, and comprises all the excellent names (TA-LL), and the Arabs never gave the name Allah to any of their numerous idols. Hence, as being the proper name of the Divine Being, and not having any equivalent in any other language, I have adopted the original word in this translation.

3 *Ar-Rahmān* and *Ar-Rahīm* are both derived from *rahmat*, signifying *tenderness requiring the exercise of beneficence* (Rgh), and thus comprising the idea of *love and mercy*. *Ar-Rahmān* and *Ar-Rahīm* are both active participle nouns of different measures denoting intensiveness of significance, the former being of the measure of *fa'lan* and indicating the greatest preponderance of the quality of mercy, and the latter being of the measure of *fa'il* and being expressive of a constant repetition and manifestation of the attribute (AH). The two words have been explained by the Holy Prophet himself, and though the words are different, the ultimate significance is the same as that which is the result of the grammatical consideration. He is reported to have said: "*Ar-Rahmān* is the Beneficent God Whose love and mercy are manifested in the creation of this world, and *Ar-Rahīm* is the Merciful God Whose love and mercy are manifested in the state that comes after" (AH), i.e. in the consequences of the deeds of men. Thus the attribute of mercy in *Ar-Rahmān* is manifested before man comes into existence in the creation of things that are necessary for his life here, and therefore without his having deserved them, while the same attribute in *Ar-Rahīm* is manifested when man has done something to deserve it. Thus the former is expressive of the utmost degree of love and generosity, the latter of unbounded and constant favour and mercy. Lexicologists agree in holding that the former includes both the believer and the unbeliever for its objects, while the latter particularizes more the believer (LL, Rgh, LA, TA). Hence I render *Ar-Rahmān* as meaning *the Beneficent God*, because the idea of doing good is predominant in it, though I must admit that the English language lacks an equivalent of *Ar-Rahmān* even making an approach to giving expression to the all-comprehensive love and goodness manifested in that word.

It may also be noted that *Ar-Rahmān*, though manifesting an attribute, is like a proper name and applicable only to the Divine Being. The word is, in fact, used as an alternative with Allah, very clearly so in 17: 110. Hence it is not applied to denote the quality of mercy in man, though *Ar-Rahīm* is so applied. The only exception mentioned by the lexicologists is that Musailma the Liar was called the *Rahmān of Yamāmah* by his followers, but such a use of a proper name has always been considered allowable. As the word *Rahmān* as a name of the Divine Being was quite new to the Arabs (25: 60), the followers of the Liar may have applied it to him as a retort to the Muslims.

4 The *al* in *al-hamd-u* is for *istighrāq-ul-jins*, i.e. the universal inclusion of the genus (AH), showing that all kinds of praise are included.

5 The Arabic word *Rabb* conveys not only the idea of *fostering, bringing-up, or nourish-*

6, see next page.

water...  
above th.

2 The Beneficent, the Merciful,

3 Master<sup>7</sup> of the day<sup>8</sup> of requital.

4 Thee do we serve and Thee do we beseech for help.

5 Guide us on the right path,

6 The path of those upon whom Thou hast bestowed favours,<sup>9</sup>

الرَّحْمَنِ الرَّحِيمِ  
مَلِكِ يَوْمِ الدِّينِ  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

ing, but also that of regulating, completing, and accomplishing (TA-LL), i.e. of the evolution of things from the crudest state to that of the highest perfection. According to Rgh, *Rabb* signifies the *fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion*. Hence *Rabb* is the Author of all existence, Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. It will thus be seen that the word *Rabb*, which, for want of a better word, I render as *Lord*, conveys a far nobler and grander idea than the word *ab* or *father*, which has comparatively a very limited significance. The Muslim prayer therefore prefers the use of the word *Rabb* or *Lord* to that of *ab* or *father* in addressing the Divine Being.

6 The word translated as *worlds* is '*dlamin*', which is pl. of '*dlam*' (from the root '*ilm*', meaning to *know*), indicating literally *that by means of which one knows a thing*, and hence it signifies *world* or *creation*, because by it the Creator is known. In a restricted sense it is applied to *any class or division of created beings* or of *mankind* (LL). Hence '*dlamin*' has been translated as "*nations*" in 2:47 and elsewhere. The all-comprehensiveness of the Lordship of Allah in the very first words of the Qur-án is quite in consonance with the cosmopolitan nature of the religion of Islam, which requires an admission of the truth of the prophets of all nations and thus subverts all narrow views of religion and of Godhead.

7 English translations have usually adopted *King* as the translation of the word *Málik*, which is not strictly correct. *Málik* and *malik* are two different words from the same root, the former signifying *master* and the latter *king*. According to the rule of forming derivations in Arabic, an additional letter (as the *alif* in *Málik*) gives the meaning a greater intensity (AH), and hence a master is more than a king. The adoption of the word *málik* or *master* is to show that Allah is not guilty of injustice if He forgives His servants, because He is not a mere king or a mere judge, but more properly a *Master*.

8 The word *yaum* is applied in the Holy Qur-án to any period of time, from a moment (55:29) to fifty thousand years (70:4), and may therefore indicate an indefinitely small or indefinitely large space of time. According to LL *yaum* is a *time, whether day or night* (Msb); *time absolutely, whether night or not, little or not*; also a *day, meaning the period from the rising of the sun to its setting*. According to Rgh the word *yaum* indicates a *period of time, whatever period it may be*, and this is the proper signification. As there are ample indications in the Qur-án that the Divine law of requital is working every moment, and there is nothing to support the idea that it will not come into force before a particular day, the law of requital referred to in this verse is therefore a law which is constantly at work.

9 Those upon whom favours are bestowed are according to I'Ab the four classes mentioned in 4:69, viz. the prophets, the truthful, the faithful, and the righteous (AH). This shows that according to the Holy Qur-án, the favours that were bestowed upon the prophets, the gift of Divine revelation being one of the chief of them, can still be bestowed upon the righteous who follow the right way.

Or, other  
than.

7 Not those upon whom  
wrath is brought down, nor  
those who go astray.<sup>10</sup>

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ②

10 The Holy Prophet is reported to have said: Those upon whom wrath is brought down are the Jews and those who go astray are the Christians (AH). Of course the words are only explanatory and do not limit the significance of the original words used. The Holy Prophet made the Arabs realize by the case of the two peoples whom they knew well how men sometimes desert the right or the middle path, leaning to either extreme, the Jews rejecting Jesus Christ, a righteous servant of God, as a liar, while the Christians went to the other extreme and raised that same mortal to the dignity of Godhead. Islam inculcated that the middle path was to be followed, neither leaning to the side of hatred nor being excessive in love, because the former brings down Divine wrath as it did in the case of the Jews and the latter leads a man astray as it led the Christians.

## CHAPTER II

### THE COW

(*Al-Baqarah*)

REVEALED AT MEDINA

(40 sections and 286 verses)

#### Abstract :

- Sec. 1. Fundamental principles of Islam.
- Sec. 2. Lip-profession.
- Sec. 3. Divine Unity.
- Sec. 4. Man's vast capabilities.
- Sec. 5. Fulfilment of Israelite prophecies in the Holy Prophet.
- Sec. 6, 7. Divine favours on Israel and their stubbornness.
- Sec. 8. Israelites' degeneration.
- Sec. 9. They grow in hard-heartedness.
- Sec. 10. Their covenant and its violation.
- Sec. 11. Their rejection of the Prophet.
- Sec. 12. Their enmity towards the Prophet.
- Sec. 13. Former scriptures are abrogated.
- Sec. 14. Perfect guidance is only in Islam.
- Sec. 15. Covenant with Abraham.
- Sec. 16. The religion of Abraham.
- Sec. 17. Ka'ba as the centre.
- Sec. 18. Grounds for making the Ka'ba the Muslim centre.
- Sec. 19. Hard trials necessary to establish that centre.
- Sec. 20. Unity must prevail ultimately.
- Sec. 21. Certain changes in old laws : prohibited foods.
- Sec. 22. Retaliation and bequests.
- Sec. 23. Fasting.
- Sec. 24. Fighting in defence.
- Sec. 25. The pilgrimage and the mischief-makers.
- Sec. 26. Trials and tribulations.
- Sec. 27. Miscellaneous questions.
- Sec. 28, 29. Divorce.
- Sec. 30. Remarriage of divorced women and widows.
- Sec. 31. Additional provisions for divorced women and widows.
- Sec. 32, 33. The necessity of fighting in the cause of truth : illustrations from Jewish history.
- Sec. 34. There should be no compulsion in religion.
- Sec. 35. How dead nations are raised to life.
- Sec. 36, 37. Spending money in the cause of truth.
- Sec. 38. Usury prohibited.
- Sec. 39. Contracts and evidence.
- Sec. 40. The Muslims shall be made victorious.

### Title and Subject-matter.

THE name of this chapter is taken from the story narrated in vv. 67-71 regarding the slaughter of a *cow*. As this chapter deals chiefly with the Jews, and as cow-worship, as shown in foot-notes 84 and 108, was the particular form of idolatry which took a hold among the Jews, the importance of that incident seems to have been rightly estimated in giving this chapter the name that it bears.

This chapter deals mainly with the Jews and their contentions against Islam, and hence it is that much of the legislation, details of which necessarily differ from the Jewish law, and most of the Jewish objections to the prophethood of Muhammad—may peace and the blessings of Allah be upon him—are dealt with in this chapter. A perusal of the analysis of the chapter will show how the various sections fit into each other, the allegation of confusedness in the arrangement being simply due to want of reflection. The chapter opens with a brief statement of the fundamental principles of Islam, and, after mentioning the consequences of their acceptance or rejection in the first section, and dealing with lip-professions in the second, draws an inference of the truth of those principles, and more particularly of Divine Unity, by referring to the work of God in nature in the third. The fourth section proceeds to show that man is endowed with vast capabilities, but suffers the consequences of wasting his opportunity, and this is illustrated in the story of Adam. Then in the fifth section the case of the Israelite nation is introduced, and they are told how the Qur-án fulfils the prophecies met with in their books, and the next two sections are devoted to Divine favours on them and their stubbornness, being followed by three others which speak of their degeneration, their hard-heartedness, and their violation of covenants. The eleventh section speaks of their objections to the Holy Prophet, and the twelfth refers to their great enmity and to their plans against him. The thirteenth states that former scriptures are abrogated and a better and more advanced code is given in the form of Islam, the religion of entire submission. The next section points out that partial good is met with in all religions, but it is only in Islam that religion attains to perfection. The fifteenth reminds the Israelites of the covenant with Abraham, which required the raising of a prophet from among the Ishmaelites, being followed by another dealing with the religion of the great patriarch. The subject of *Qiblah* being transferred to the Ka'ba, the house rebuilt by Abraham, is thus introduced, and the next two sections, while declaring the Ka'ba to be the new centre of spiritual activity, also give reasons for the change. The nineteenth warns the Muslims that they must undergo hard trials before they obtain mastery of the Sacred House, which was henceforth to be the centre of the Muslims, though the idolatry prevailing there was certainly destined to disappear, while Unity must ultimately obtain the triumph, this being made clear in the twentieth section. Certain minor differences with the Jewish law are then introduced as against the common principle of the doctrine of Unity, and thus the laws relating to foods, retaliation, transfer of property on decease, fasting, fighting, pilgrimage, wine, gambling, orphans, marital obligations, divorce, and widowhood are discussed in the eleven sections that follow. The next two make a reversion to the subject of fighting, which was necessary if the Muslims would escape national death, and illustrations are given from the Israelite history. We are then told in the thirty-fourth section of the mighty power of Allah to give life to the dead, and the Muslims are told that they should not use compulsion in the matter of religion, as their opponents had done. Two instances are then quoted in the following section, one from the history of Abraham and the other from the Israelitish history, showing how dead nations are raised to life. But national growth and prosperity, we are immediately told in the thirty-sixth and thirty-seventh sections, depends on acts of sacrifice, and every penny spent in the cause of truth yields seven hundredfold and even much more fruit. The Muslims, being thus promised abundance of wealth as the result of their sacrifices, are warned in the following section against usurious dealings which breed an inordinate love for wealth, for the amassing of wealth was not the goal of a Muslim's life. They are at the same time told, in the thirty-ninth section, to guard their property rights by the employment of writing in their transactions and securing evidence. In conclusion they are taught a prayer for the ultimate triumph

of the truth. Thus we find no break in the continuity of the subject, and the change, whenever necessary, is introduced quite naturally.

### Connection with the preceding Chapter.

There is a clear connection between this chapter and the last one. There in the concluding words is a prayer for being guided on the right path (1:5), while here that guidance is afforded in the opening words: "This book, there is no doubt in it, is a guide" (v. 2). Again, that prayer seeks to establish us in the path of those who have received Divine favours (1:6), and here we are told in v. 5 who are they on the right direction and who shall be successful. Similarly, while that prayer creates in us the yearning to avoid the path of those upon whom wrath has been brought down and those who go astray (1:7), this one hastens to point out that those who do not care for the Prophet's warning, neither reflecting upon it nor lending ear to it (v. 6), have ultimately their very hearts and ears closed against the truth, this grievous punishment being the form in which wrath is brought down upon them (v. 7), and that those who consider faith to be only a lip-profession are really they who go astray, because they buy error at the price of right direction (v. 16). Any one who has read the Holy Qur-ân will easily see that no other chapter could have so fittingly followed the *Fâtîhah*, and as in the beginning, so in the end, there is a clear connection with the opening chapter.

But though this chapter follows the *Fâtîhah* it is really the first chapter, because the *Fâtîhah* is placed at the head, being the essence of the whole of the Qur-ân. This affords very clear evidence of the wisdom displayed in the arrangement of the chapters of the Holy Book. For this chapter fittingly opens with a prelude as to the object which is aimed at in the revelation of the Holy Qur-ân, and contains in its very opening verses the fundamental principles of the Islamic religion, which are also in fact the fundamental principles which can form the basis of the natural religion of man. These principles are five in number, three of them containing theoretical ordinances or articles of belief and two containing practical ordinances or principles of action. The theoretical ordinances are a belief in the Unseen, i.e. Allah, in Divine revelation to the Holy Prophet as well as to the prophets before him, and in the life to come, while on the practical side is mentioned prayer, the outpouring of the human heart before the Great Divine Mind, which is the source from which springs true Divine love, and charity in its broadest sense. The result of the acceptance of these fundamental principles is mentioned in v. 5, being guidance in the right direction and success. Similarly, it is with a reiteration of the broad principles of the Islamic faith and with a prayer for the triumph of the truth that the chapter ends, and the whole of the chapter is really an illustration of the truth of the principles enunciated in its beginning. If this chapter were removed from its place there is not a single other chapter in the whole of the Qur-ân that could take its place and serve the purpose of a prelude to the Holy Book.

### Date of Revelation.

There is little doubt that this chapter was revealed at Medina, and belongs to the earliest Medinian revelations. Doubt has been entertained as to vv. 21-39 and 164-172, but the reasons given are very poor. That all those verses in which the words "O men" occur belong to the Meccan revelation, and those in which the words "O you who believe" occur belong to Medinian revelation, is the unwarranted generalization of some exegetists; and European students of the Holy Qur-ân have taken it from the *Itqân*, without caring to see that even the *Itqân* does not rely on this test, and without giving any consideration to facts. For the 4th chapter, the *Women*, undoubtedly belongs wholly to the Medinian revelation, and it opens with the words "O men." Similarly, the 22nd chapter, which is unanimously accepted as belonging to the Meccan period, begins with the words "O you who believe." Hence the criterion on which vv. 21-39 are regarded as belonging to Meccan revelation fails altogether. As regards the testimony of the subject matter in these verses, as well as in 164-172 and 256-258, doubt being also entertained as to the Medinian origin of the latter, it seems to me to be a mere fancy of the critics, for no hard-



## SECTION 1

## Fundamental Principles of Islam

1. Omniscience of Allah. 2. Qur-án a perfect guidance. 3, 4. Fundamental principles. 5-7. Consequences of their acceptance and rejection.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْمَرَّةِ

1 I am Allah, the best  
Knower.<sup>11</sup>

and-fast line can be drawn as to the subjects which are treated in Meccan or Medinian revelations. The latest European criticism on this point inclines more to a right view than the hasty opinion of earlier critics. In his "New Researches" Hirschfeld observes: "If we had no other critical aid, it would frequently be quite impossible to distinguish between Medinian and later Meccan revelations. . . . Medinian addresses, like the Meccan ones, abound in declamatory, narrative, and parabolical passages." But I must add that many of the unwarranted conclusions of European critics are based on the rash generalizations of Oriental exegetes.

The doubt regarding vv. 285, 286, the concluding verses of the chapter, is equally groundless. V. 285 only reiterates the cosmopolitan nature of the religion of Islam, which has already been established in the very beginning in v. 4, and then in the middle of the chapter in v. 136, a belief in the truth of all the prophets being mentioned as the very basis of the religion of Islam in all the three places. V. 286 teaches a prayer, about the Medinian origin of which it is rather strange that a doubt should have been entertained.

I do not find any reliable report as to the Meccan origin of any portion of this chapter. Even if there were any such report, I would warn the reader to receive it with caution. The whole of the 2nd chapter thus belongs to earlier Medinian revelation, and I very much doubt the reports which refer the injunctions regarding the prohibition of usury in the concluding sections to about the closing period of the Holy Prophet's life. That portion may have been revealed at a later period than the rest of the chapter, but in view of the same prohibition having been revealed in 3:129 it could not be so late. An analysis of the chapter leads one to the conclusion that almost the whole of it was revealed previous to the revelation of the next or the 3rd chapter.

The original words are *alif, lám, mim*. Translations of the Holy Qur-án generally leave abbreviations, like the one occurring here, untranslated. The combinations of letters or single letters occurring at the commencement of several chapters of the Holy Qur-án, 29 in all, are called *الحروف المقطعة* or simply *muqatta'ât*, and according to the best received opinion these letters are abbreviations standing for words. The Arabs used similar letters in their verses, as in *قلت لها قفى نقالت قاف* where the letter *qáf* stands for *waqaf-tu*, i.e. *I stop* (AH). Another instance of the same is contained in the verse, *بالخير خيرات وان شرفاً . . . ولا اريد الشرا الا ان تأ* where *fá'* stands for *fasharrun*, meaning *then evil let there be*, and *tá'* for *tashá'*, meaning *thou pleasest* (AH). And in ordinary conversation you hear a man saying *fá'* in answer to one who says, *Wilt thou come?* The *fá'* in this case means *فاذهب بنا* i.e. *then go thou with us* (LL). Abbreviations are known to all languages, the only peculiarity of their use in Arabic literature being that the letters carry different meanings in different

2 This<sup>12</sup> book,<sup>13</sup> there is no doubt in it, is a guide to those who guard (against evil),<sup>14</sup>

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هٰدًى لِّلْمُتَّقِيْنَ ۝

places, and the meaning is decided in each case by the context. Such is the opinion of I'Ab (AH). Both he and IMsd agree in interpreting the combination **اَلَمْ** (read *alif, lám, mim*) occurring here, as well as at the commencement of the 3rd, 29th, 30th, 31st, and 32nd chapters of the Holy Qur-án, as standing for **اَنَا اللهُ اَعْلَمُ** i.e. *I am Allah, the best Knower*, *alif* standing for *ana*, *lám* for *Alláh*, and *mim* for *a'lamu* (AH, IJ), being respectively the first, the middle, and the last letter of the words for which they stand. Others regard them as contractions for some Divine attribute. That they may also serve as the names of chapters is no ground for supposing that they carry no significance. The strange suggestion of Golius that *alif, lám, mim* stands for *amr-li-Muhammad*, which is said to mean *at the command of Muhammad*, is not only devoid of authority but is also grammatically incorrect, and the correct Arabic equivalent would be *bi-amr-i-Muhammad*, which, however, does not give us the actual letters. Rodwell's statement, made in his comment on the significance of the letter *nim* occurring in the beginning of chapter 68, that "the meaning of this and of the similar symbols, throughout the Qur-án, was unknown to the Muhammadans themselves even in the first century," is equally devoid of truth, for the significance of these letters can in most cases be traced to the companions of the Holy Prophet, and hence the suggestion that these were "private marks or initial letters attached by their proprietor to the copies furnished to Zaid, when effecting his rescension of the text under 'Usmán" is not even worth consideration, and it is further opposed to the surest historical testimony, which proves beyond all doubt that these letters were recited as parts of these chapters in the time of the Holy Prophet himself.

12 Palmer translates the word *zálíka* as *that*, and thinks that its rendering as *this* is an error, but as LL says: "Like as a person held in mean estimation is indicated by *házá*, which denotes a thing that is near, so, on account of its high degree of estimation, a thing that is approved is indicated by *zálíka*, whereby one indicates a thing that is remote." In other words *zálíka* does not refer here to a remote thing, and should not be rendered as *that*, but it indicates the *high estimation* in which the Qur-án is held.

13 The Qur-án is here called *al-kitáb*, or *the Book*. The root-word *Kataba* means *he wrote* and also *he brought together* (LL) and *kitáb*, or *book*, is a writing which is complete in itself. Thus a letter may also be called a *kitáb*, and in this sense the word occurs in 27: 28, 29. The application of the word *kitáb* to the Holy Qur-án occurs in very early revelations, and the use of the word shows clearly that the Qur-án was from the first meant to be a *complete book*, and one that existed not only in the memory of men but also in visible characters on writing material, for otherwise it could not be called *al-kitáb*. Thus there is conclusive internal evidence in the use of this word that its arrangement, without which it could not be called a book, was effected by the Holy Prophet for himself, and the copy prepared by Zaid in the time of Abú Bakr followed that arrangement. For the explanation of the word *Qur-án* see foot-note 228.

14 I make a departure here from the rendering of the word *muttaqí*, which English translators generally render into *God-fearing* or *pious*. The root is *waqá*, and conveys the sense of *saving, guarding, or preserving* (LL). According to Rgh, *wiqáyah* signifies the *guarding of a thing from that which harms or injures it*. The verb of which *muttaqí* is the nominative form is *ittaqá*, which means, *he preserved or guarded himself exceedingly*. "In the conventional language of the law," according to LL, "*he preserved or guarded himself exceedingly from sin or what would harm him in the world to come*." Hence the word *muttaqí* may properly be translated only as *one who guards himself (against evil)*, or *one who is careful (of his duty)*.

	3 Those who believe in the unseen <sup>15</sup> and keep up prayer <sup>16</sup> and spend out of what We have given them; <sup>17</sup>	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
Ar. thee,	4 And who believe in that which has been revealed to you and that which was revealed before you, <sup>18</sup> and they are sure of the hereafter. <sup>19</sup>	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَلَا يَلْحَقُونَ بِهِمْ يُؤْفِقُونَ
Ar. thee.		

15 *Al-ghaib* is that which is unseen or unperceivable by the ordinary senses, such as the existence of Allah, the certainty of which is obtained through Divine revelation. To render it as *mysteries of faith*, as Sale has done, is to introduce the Christian formulas of mysteries into the clear principles of Islam. As regards the acceptance of the unseen, it must be borne in mind that every science is based on certain fundamental principles, the truth of which is actually witnessed only in the result.

16 *Ṣalāt* among the Arabs stood for *supplication* or *prayer*, as A'shā says, speaking of wine: *وتابها الریح فی دثها* .: *وصلی علی دثها وارتمس* i.e. *and he exposed it to the wind in its jar, and he prayed over its jar and petitioned for it* (IJ). Similarly in another verse the same poet says,

لها حارس لا یبرح الدهر بیتها      وان ذبحت صلے علیها وزمنا

The phrase *صلی علیها* is here equivalent to *دعائها* i.e. *he prayed for her* (IJ). In Islam *Aṣ-ṣalāt* assumed a regularity and a form, and became an established institution of religion, for details of which see Preface. The verb used to indicate the observance of *ṣalāt* is throughout the Holy Qur-ān *آقام الامر* i.e. *he kept a thing or an affair in a right state* (LL), and hence it is not the mere observance of the form that the Qur-ān requires, but the keeping of it in a right state, i.e. being true to the spirit of the prayer. It should, however, be borne in mind that besides the regular service, which is performed five times a day and which is obligatory, there is ample room for the individual in the Muslim *ṣalāt* for the outpouring of the heart's sentiments. It may also be added that prayer, according to the Holy Qur-ān, is the true means of the purification of the heart, for "prayer keeps one away from indecency and evil" (29: 45).

17 Spending out of what one has been given stands here for charity in its broadest sense, or the doing of good to all creatures. Like its other institutions useful to humanity, Islam has given a regularity and a permanence to the institution of charity. No one can enter into the brotherhood of Islam unless and until he is willing to give annually a part of his wealth for the support of the poorer members of the brotherhood. The part thus required to be paid into the public funds is called *Zakāt*, which is a kind of tax, amounting generally to a fortieth portion of certain possessions—a tax which is levied on the rich for the benefit of the poor. The conditions subject to which it is made obligatory, and other details, will be found in the Preface. Besides the obligatory payment, however, the expression used here includes voluntary charitable acts of every kind, from a complete devotion of oneself to the cause of humanity to a smile to one's fellow-being; the last is included in the definition of charity according to an express saying of the Holy Prophet.

18 Of all the religions of the world Islam is the only one that laid down the broad basis of faith in all the prophets of the world, and the recognition of truth in all religions is its distinctive characteristic. The words *that which was revealed before you* include revelations to all the nations of the world, for we are elsewhere told that "there is not a people but a warner has gone among them" (35: 24). The Qur-ān does not, however,

Ar. thou.

5 These are on a right course from their Lord, and these it is that shall be successful.

6 Surely those who disbelieve, it being alike to them whether you warn them or do not warn them,<sup>20</sup> will not believe.

7 Allah has set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and there is a great chastisement for them.<sup>21</sup>

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ  
 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ  
 ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ  
 خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ  
 أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

mention all the prophets by their names, for "there are some of them that We have mentioned to you, and there are others whom We have not mentioned to you" (40:70). It should also be noted that the word *anzala* (inf. n. *inzāl*), which occurs here in connection with revelation, is frequently used in the Qur-ān in the simple sense of *irsal* or *ibdlgh*, i.e. *the making a thing attain or arrive at or come to a certain place*, and does not necessarily imply *sending down*. Hence, wherever the word is used in connection with Divine messages, I have translated it as *revealed*, because revelation is the form in which Divine messages are communicated to men. It should also be noted that the singular personal pronoun *kāf* has been translated as *you*, while the exact sense of the original is given in the margin invariably.

19 A belief in a life after death is the last of the five fundamental principles of Islam that are stated here. It is only this belief that can make the generality of men conscious of the responsibility of human actions. A life after death, according to Islam, implies a state of existence which begins with death, but a complete manifestation of which takes place later, when the fruits of the actions done in this life take their final shape. It should be borne in mind that a belief in Allah and a belief in the hereafter, being respectively the first and the last of the fundamental principles of Islam as mentioned here, often stand for a belief in all the fundamental principles of Islam, as in vv. 8, 62, etc. That the word *al-khīrat* does not signify the later revelation is made clear by a comparison with a similar use of the word elsewhere, as, for instance, in 12:37, where Joseph is made to say: "Surely I have forsaken the religion of a people who do not believe in Allah and they are deniers of the hereafter"; or in 27:3: "Who keep up prayer and pay the poor-rate, and of the hereafter they are sure." In fact, it is quite unwarranted to take *al-khīrat* as meaning some particular revelation to be granted after the Holy Prophet, for the door to revelation is open to all the followers of the Holy Prophet, and thousands have been made to drink deep at this source.

20 The passage *سواء عليهم ءانذرتهم ام لم تنذرهم* is parenthetical (AH), and should be translated as such. The ordinary rendering of the passage, which makes the parenthetical passage an enunciative one, makes the verse meaningless, for it would then run thus: "Surely those who disbelieve, it is alike to them whether you warn them or do not warn them; they will not believe." Now this amounts to saying that no one who has once disbelieved would ever believe, a statement which is absurd on the face of it. Treating the portion quoted above as parenthetical, the meaning is quite clear, viz. disbelievers of a particular type, i.e. those who pay no heed at all to the Prophet's warning, cannot benefit by his preaching. This interpretation makes the passage agree with the spirit of the Holy Qur-ān. Otherwise the preaching of the Qur-ān would be meaningless, for as a matter of fact it was from among those who disbelieved first that the converts to Islam were continually gained.

21 It should be noted that only those disbelievers are spoken of here who so hardened their hearts as not to pay any heed to the Prophet's preaching and warning, as clearly indicated in the previous verse. It is not on every heart that the seal is set, but only on

## SECTION 2

## Lip-profession

8-16. The hypocrites and their indulgence in mischief and mockery.  
17-20. Two parables.

8 And there are some people who say: We believe in Allah and the last day<sup>22</sup>; and they are not at all believers.

9 They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.<sup>23</sup>

10 There is a disease in their hearts, so Allah added to their disease, and they shall have a painful chastisement because they lied.<sup>24</sup>

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ  
بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ  
يُخَدِّعُونَ اللَّهَ وَالدِّينَ آمَنَاءُ وَمَا  
يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ  
فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ رِجْسًا  
وَهُمْ فِيهِمْ عَنِ ابْنِ آدَمَ كَانُوا يَكْفُرُونَ

that of the reprobate, the hardened sinners who pay no heed to the call of the reformer. They refuse to open their hearts to receive the truth, and do not lend their ears to listen to it nor use their eyes to distinguish the truth from the falsehood. This is stated clearly in 7:179: "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear: they are as cattle." And in 41:5 we have: "And they say, Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears and a veil hangs between us and you." A comparison with these two verses is sufficient to show that what is indicated by "the setting of the seal on the hearts and hearing" in the first case is indicated in the second by "the possession of hearts with which they do not understand, and ears with which they do not hear," and in the third by "their hearts being under coverings and their ears having a heaviness in them." Thus the significance of "their hearts being sealed" is simply this, that they pay no heed to the Prophet's warning, and refuse to understand and hear what he says, and so their very refusal becomes the sealing of their hearts and ears. And as Allah made them taste the consequences of their heedlessness, He is spoken of as having sealed their hearts and ears.

22 Belief in Allah and the last day is here equivalent to the profession of the faith of Islam. See foot-note 19. The persons spoken of in this verse are the hypocrites, who were a source of constant trouble to the Holy Prophet at Medina. Before he came to that city, Abdulla bin Ubayy was a person of note there, and he expected to become the leader. But the Holy Prophet's advent, and his recognition by all the communities of that city as the head of the republic there, robbed Abdulla of those dearly cherished hopes, and he along with his followers adopted an attitude of hypocrisy towards the Holy Prophet and his companions. The case of the hypocrites is dealt with at length here, in 3:148-180, 4:60-152, 9:38-127, and in the 68rd chapter, and occasionally elsewhere.

23 *Khāda'a-hū* signifies *he strove, endeavoured or desired to deceive him* (LL). . . . One says this of a man when he has not attained his desire, for many a verb of the measure of *fa'ala* relates to one only as in the instance of *عاقبت اللص* i.e. *I pursued the thief* (LA-LL). *Khāda'a* also indicates, when used concerning the Divine Being, *He requited to him his deceit* (TA-LL). See further foot-notes 27 and 637. But note that

*khāda'a* also means *taraka* (Q), i.e. *he forsook*, as in *خادع الجند* i.e. *he forsook glory*

24, see next page.

11 And when it is said to them, Do not make mischief in the land, they say: We are but peacemakers.

12 Now surely they themselves are the mischief-makers, but they do not perceive.<sup>25</sup>

13 And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

14 And when they meet those who believe, they say, We believe; and when they are alone with their *devils*,<sup>26</sup> they say: Surely we are with you, we were only mocking.

15 Allah shall *pay them back their mockery*,<sup>27</sup> and He leaves them alone in their inordinacy, blindly wandering on.

Or ring-leaders.

Or bring disgrace upon them.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○

أَلَا تَتَذَكَّرُ لَهُمُ الْمُفْسِدُونَ وَلَكِنْ

لَا يَسْمَعُونَ ○

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ

قَالُوا أَأَتُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا

أَنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ○

وَإِذَا قِيلَ لِلَّذِينَ آمَنُوا تَالُوا آمَنَاءُ وَإِذَا

خَلَوْا إِلَى شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ

إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ○

○ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

(TA-LL), and similarly *khada'a* means *he refrained*, as in *ثم خذ ع* (S-LL).

24 The disease is the pain in their hearts due to the advent of the Holy Prophet, for i deprived them of leadership. Allah's adding to this disease signifies that their pain became greater as they witnessed the triumphant progress of Islam. As for attributing this addition to Allah, compare 71: 6, where Noah is made to say: "But my call has only made them fly the more." The increase in the disease or the aversion was the result of their own act in each case, but as Allah's raising the Prophet and the triumph of his cause or the invitation of the Prophet became the respective occasions of that act, Allah or the invitation is spoken of as the effective cause. Similarly in 95: 5 it is said: "Then we render him the lowest of the low"; whereas the degradation is the result of man's own action and the Divine Being only brings about the consequences of the evil that man does. Or the *disease* here stands for the weakness of their hearts (AH), for they had not the courage to deny Islam openly, and this weakness only became the greater as the cause of Islam became more and more triumphant.

25 Their idea of making peace was only this, that they mixed with both parties, but they were really taking advantage of this opportunity to sow the seeds of dissension and mischief among the various parties. In fact, they were a constant source of mischief, for whereas outwardly they were with the Muslims, they always plotted against them and gave help to their enemies.

26 By their *shayāṭīn* or *devils* are meant their *evil companions*, as plainly stated in v. 76: "And when they meet those who believe they say, We believe; and when they are alone with one another they say," etc.; where, instead of being alone with their *devils*, they are spoken of as being alone with *others from among themselves*. IMsd says that by their *devils* are meant their *leaders in unbelief* (IJ). This significance is given in the margin. Kf and Bq say by their *shayāṭīn* or *devils* are meant *those men who made themselves like the devils in their insolence and rebellion*. In fact, in the Arabic language the word *shayṭān* (devil) signifies, as A'Ub puts it, "*every insolent or rebellious one from among the jinn and the men and the beasts* (Rgh). Hence the word is freely used to indicate *insolent men, serpents*," etc.

27 The word *istihza'* occurring in this verse is thus explained by Kf: *The meaning is*

16 These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.<sup>28</sup>

17 Their parable is like the parable of one who kindled a fire,<sup>29</sup> but when it had illumined all around him, Allah took away their light,<sup>30</sup> and left them in utter darkness<sup>31</sup>—they do not see:

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدْيِ  
فَمَا رَاحَتْ بِجَنَاحِهِمْ وَمَا كَانُوا مُهْتَدِينَ  
مَثَلُكُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا  
أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ  
وَتَرَ كُهُومًا فِي ظُلُمٍ لَا يَبْصُرُونَ ۝

the sending down of disgrace and contemptibility, for the object which a mocker has in view is to seek to hold him whom he mocks in light estimation, and to lower his condition, and to bring down contempt and disgrace upon him. The significance of mocking, the equivalent of the Arabic word, which is "treating derisively or contemptuously," lends support to the explanation given by Kf. This significance of the word is, however, given in the margin, while I adopt another which is preferred by the lexicologists, as LA says: "And it is allowable, and this is regarded as the more preferable explanation by the

lexicologists, that the meaning of *يستهزئ بهم* may be *He will requite them with punishment according to their mockery*, and thus the punishment of an evil is spoken of in the terms of that evil, another instance of which in the word of Allah is *جزاء سيئة سيئة مثلها* (lit., *the reward of an evil is evil like it*), where the

second evil is really not an evil (but punishment)." A comparison with 6:10 makes this significance still more clear: "And certainly apostles before you were mocked at, but that which they mocked at encompassed the scoffers among them," where the punishment of mockery is spoken of as their being overtaken by what they mocked at. There are many instances of this in Arabic literature. AH quotes the following verse:

إِلَّا لَا يَجْعَلُن أَحَد عَلَيْنَا : فَنَحْضِلُ فَوْقَ جَهْلِ الْجَاهِلِينَ

which would literally mean, *now surely let no one act ignorantly against us, otherwise we too will act ignorantly, with an ignorance above that of the ignorant*, where what is really implied is the punishment of the ignorant. Hence, *Allah will pay them back their mockery* is the correct translation.

28 The right direction was pointed out to them, but they left it for error, hence they are spoken of as buying error at the price of guidance, i.e. as exchanging the one for the other.

29 The kindler of the fire is the Holy Prophet, who kindled the torch of light. Thus a saying of the Holy Prophet is reported which begins thus: "My example is the example of a man who kindled a fire. . . ." (Bkh). This interpretation of the parable is, moreover, in accordance with the next parable, where the rain is unanimously agreed upon as representing the Divine revelation.

30 The light of their eyes, which alone could make them take advantage of the light which was lit up by the Holy Prophet, was taken away. The act of taking away the light of their eyes is attributed to Allah, who is not the effective but the remote cause of the disappearance of their sight. See foot-notes 21 and 24.

31 The word *zulumat* is plural of *zulmat*, i.e. darkness. The plural is used to denote the intensity of the darkness, as if there were layers of darkness, one above another. Hence I give *utter darkness* as the equivalent of the plural form.



18 Deaf, dumb, (and) blind,<sup>32</sup> so they will not turn back.

19 Or like abundant rain (pouring forth) from the cloud<sup>33</sup> in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death, and Allah encompasses the unbelievers.

Ar. eyes.

20 The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

صَمٌّ بَكْمٌ عُمْيٌ فَهُمْ لَا يَرَاجِعُونَ  
أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ  
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي  
أُذُنِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ  
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ  
يَكَادُ الْبَرْقُ أَنْ يَنْبُطَ أَبْصَارَهُمْ  
كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا  
أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ  
لَنَهَبَ بِسَمْعِهِمْ وَأَبْصَارَهُمْ إِنَّا  
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

## SECTION 3

### Divine Unity

21, 22. The Lord to be served alone. 23, 24. Challenge to doubters of revelation. 25. Fruits of faith. 26, 27. Parable of false deities and the objections thereto. 28. Testimony of human nature. 29. Everything is created for man's benefit.

21 O men! serve your Lord Who created you and those before you so that<sup>34</sup> you may guard (against evil),

يَا أَيُّهَا النَّاسُ اعْبُدُوا إِلَهَكُمْ الَّذِي خَلَقَكُمْ  
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

32 The description seems to apply to those spoken of in v. 5, and accordingly the first parable may apply to them instead of to the hypocrites; or it may apply to those hypocrites who persisted in the wrong course and refused to take any advantage of the light and guidance brought by the Prophet.

33 *Samā* is literally the higher or the upper, or the highest or the uppermost part of anything, and it means the sky or the heaven, the clouds or a cloud (TA). It is a collective noun and is used both as singular and plural (LL). The rain in the parable represents the Divine revelation, and the darkness and thunder stand for the trials, distresses, and afflictions which were a necessary concomitant to the spread of truth, while the lightning represents the good that they occasionally met with even in the midst of those distresses and difficulties. It is to these trials and hardships that reference is made in the words, *when it becomes dark to them they stand still*. The same idea is expressed in 22:11 in the following words: "And among men is he who serves Allah standing on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong." The difficulties and distresses which the Muslims experienced in the early days of Islam greatly obstructed its spread and held back many of the weak-hearted, who, under better circumstances, would have gladly joined its ranks.

34 *La'alla* in its original acceptation expresses hope, but in the word of God it often expresses certainty and may be rendered "verily" (LL). According to AH, *la'alla* signifies *kai*, meaning so that. The reason given is that when a great and generous man gives hope, he no doubt intends to fulfil it, and thus in his case it really stands for a promise.

Or, cloud, a canopy.

22 Who made the earth a resting-place for you and the heaven a structure,<sup>35</sup> and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

Or, leaders.

23 And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it<sup>36</sup> and call on your helpers besides Allah if you are truthful.<sup>37</sup>

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا  
وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ  
بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْحَلُوا  
بِاللَّهِ إِنَّهُ أَدَّاءٌ أَوْ أَنْتُمْ تَعْلَمُونَ  
وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا  
فَأْتُوا السُّورَةَ مِمَّنْ قَبْلَكُمْ وَأَوْحُوا شُهَدَاءَكُمْ  
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

35 The word *samā*, as shown in foot-note 33, signifies really the *higher* or the *upper* regions, and hence it may be rendered as heaven, i.e. the expanse of space surrounding the earth and appearing above and around as a great arch or vault in which the sun, the moon, and the stars seem to be set. The word *binā* signifies a *structure* (LL) in its widest sense, viz. any production or piece of work consisting of parts joined together in some definite manner. Thus, in a saying of Solomon the word *binā* is applied to the human body:

من هدم بناء ربه فهو ملعون i.e. whoever destroys the structure of his Lord is

accursed, the meaning being من قتل نفسا بغير حق i.e. whoever kills a person unjustly (IAs). The heaven is here called a *structure* because it is the handiwork of Allah. The word *binā* is also used to signify the roof or the ceiling of a house, and as such it is used figuratively to indicate the vast blue overhead. It may be added, however, that the word *samā* is used in various other senses, its significance as *cloud* being of very frequent occurrence, and even here it may carry this significance, which is supported by the words that follow it.

36 A similar challenge is contained in 10:38, and in 11:13 the doubters are challenged to produce ten chapters like it, while in 17:88 the whole of mankind are declared to be unable to produce a book like the Qur-ān. Is it a question of mere style and diction? The Qur-ān itself does not say so, nor does any saying of the Holy Prophet. That the Qur-ān is a unique production of Arabic literature and has ever been regarded as the standard of the purity of that literature goes without saying, but the chief characteristic of the Holy Book, in which no other book can claim equality, is the wonderful transformation which it accomplished, and it is to this characteristic that it lays claim in the very commencement when it says: "This Book, there is no doubt in it, is a guide to those who guard against evil." That the transformation wrought by it is unparalleled in the history of the world is admitted on all hands, for if the Holy Prophet was the "most successful of all prophets and religious personalities" (*En. Br.* 11th ed., Art. Koran), this success was due to no other cause than the Qur-ān. Its injunctions swept off the most deep-rooted evils, like idolatry and drunkenness, so as to leave no trace of them in the Arabian peninsula, welded the warring elements of Arabian society into one nation, and made an ignorant people the foremost torchbearers of knowledge and science. Besides, every word of the Qur-ān gives expression to Divine majesty and glory in a manner which is not approached by any other sacred book; hence the challenge of the Holy Qur-ān remains unanswered to this day.

37 The word *shuhadā*, translated as *helpers* or *leaders*, is the plural of *shahīd*, meaning one who gives information of what he has witnessed, or one who knows and declares what he knows, or one possessing much knowledge (LL). *Shahīd* also means an *imām* or a leader (Rz), or it here signifies *helpers* (Bd).

24 But if you do (it) not—and never shall you do (it)—then be on your guard against the fire of which men and stones are the fuel;<sup>38</sup> it is prepared for the unbelievers.

Ar. beneath.

25 And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow;<sup>39</sup> whenever they shall be given a portion<sup>40</sup> of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it,<sup>41</sup> and they shall have pure mates<sup>42</sup> in them, and in them they shall abide.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا  
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
أَعِدَّتْ لِلْكَافِرِينَ ○  
وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ  
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
كُلَّمَا سَرُفُوا مِنْهَا مِنْ شَرِّهِ زُقُوا  
قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ  
وَأَنْتُمْ فِيهَا كَاذِبُونَ  
مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ○

38 The word *stones* stands for *al-hijarah*, the plural of *hajar*, meaning *stone*, so called because it resists by reason of its hardness (the verb *hajara* signifies *he prevented, hindered, forbade*, etc.) (LL); and by *stones* are here generally understood the *idols* which the Arabs worshipped, even unhewn stones being sometimes the objects of worship among them. As *nār*, or *fire*, is a symbol of war among the Arabs, testimony to which is borne by the Qur-ān itself in the words: *Whenever they kindle a fire for war, Allah puts it out* (5: 64), the allusion here may be to both men and idols perishing in their wars against the Holy Prophet as a proof of the punishment awaiting them in the life after death. But the word *hijarah* may bear another significance. According to LA you say: "Such an one was assailed with the *hajar* of the earth" when his assailant was a formidable man. An when Mu'aviyah named 'Amar-ibn-'Aṣ as one of the two umpires to decide the quarrel

between himself and 'Ali, Aḥnaf said to 'Ali: *قد رميت نجر الأرض* Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee (LL). The reference in *hijarah* may therefore be to the leaders spoken of in the previous verse.

39 Gardens with rivers flowing beneath them is the ever-recurring description of a future life of the righteous that occurs in the Holy Qur-ān. Elsewhere the pure word of faith is compared to a tree which gives its fruit in all seasons (14: 24). Belief is thus like a seed cast into the ground, which grows into a tree and bears fruit when properly nurtured. The rivers represent the good deeds which are necessary to the growth of the seed. There is also a hint at the Muslims' conquests, for which see 2419.

40 *Rizq* also signifies *hazz* or a portion (LL). The fruits of the life after death are the consequences of the deeds done in this life.

41 The meaning seems to be that whenever the faithful shall be made to taste of a portion of the fruits of their good deeds, in the life to come, they shall find those fruits so much resembling the fruits which they tasted spiritually in this life that they shall think that the same fruits are given to them again, for the fruits of the next life shall be like the spiritual fruits of this life. Or *هذا الذي رزقنا من قبل* may signify:

*This is what was promised to us before*, and *the like of it* may signify that the fruits of their deeds will be similar to those deeds.

42 The pure mates may be the believing wives of the faithful, as elsewhere we have: "They and their wives shall be in shades reclining on raised couches" (36: 56). But more probably these are among the blessings of the heavenly life to which men and

Or, below.

26 Surely Allah is not ashamed to set forth any parable<sup>43</sup>—(that of) a gnat or any thing *above* that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable? He causes many to err by it and many He leads aright by it; but He does not cause to err by it (any) except the transgressors,<sup>44</sup>

إِنَّ اللَّهَ لَا يَسْتَحْي أَن يَضْرِبَ مَثَلًا  
مَّا بَعُوضَةً فَمَا تَلَّا الَّذِينَ  
آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا  
أَرَادَ اللَّهُ بِهَذَا مَثَلًا هُمْ يُضِلُّونَ بِهِ  
كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ  
بِهِ إِلَّا الْفَاسِقِينَ ۝

women are equally entitled. The true nature of these blessings is pointed out elsewhere under the word *hur* in foot-note 2356, but it may be remarked here that all the blessings of heavenly life are, according to a saying of the Holy Prophet, "things which no eye has seen and no ear has heard, nor has it entered into the heart of man to conceive of them." The words in which these blessings are depicted in the Holy Qur-ān, therefore, should not be taken too literally.

43 The parables to which reference seems to have been made specially in these words are the parables speaking of the weakness of the false deities, as the parable of the *spider* in 29:41: "The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house, and most surely the frailest of the houses is the spider's house"; and the parable of the *fly* in 22:73: "O people! a parable is set forth, therefore listen to it: Surely those whom you call upon besides Allah cannot create a fly though they should all gather for it, and should the fly carry aught from them, they could not take it back from it: weak are the invoker and the invoked."

Instead of the spider and the fly, however, the gnat is mentioned here because the *ba'udah*, or the *gnat*, is among the Arabs a proverbially weak creature, so that to express the utmost degree of weakness they say: *أضعف من بعوضة* i.e. *weaker than the gnat*.

44 This verse affords a clear explanation as to how it is that Allah causes people to err. Allah does not lead them astray or show them a wrong path or compel them to walk in error, but it is when a man becomes a transgressor, that is, goes beyond the limits set forth, that Allah causes him to err, Allah's causing a man to err being really equivalent to His pronouncing the judgment of being in error against a man, because we have it plainly stated here that He does not cause any one to err unless he first becomes a transgressor. The word *adalla* is used in this sense in the Arabic language, as in the verse of Tarfa *وما زال شرى الراح حتى اضلنى صديقى و ساءنى بعض ذاك* where

*اضلنى صديقى* as the context clearly shows, signifies *my friend pronounced me to be in error*. In connection with this subject it should be further borne in mind, firstly, that as here it is stated that Allah does not cause to err any except the transgressors, so elsewhere it is the *unjust* (14:27), the *extravagant* (40:34), the *unbelievers* (40:74) who are spoken of as being caused to err by Allah, and secondly, that it is the devil who leads astray (28:15, etc.), or the ignorant leaders of the people who make people to walk in error (6:120, 41:29, etc.). Hence *iqdāl*, or *causing to err*, cannot be ascribed to Allah in the sense of leading astray, because in that sense it is applied to the devil.

27 Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

28 How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

29 He it is who created for you all that is in the earth, and<sup>45</sup> He directed Himself to the heaven, so He made them complete seven heavens,<sup>46</sup> and He knows all things.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ  
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ هُمُ الْخَاسِرُونَ ○  
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا  
فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ  
ثُمَّ إِلَيْهِ تُرْجَعُونَ ○  
هُوَ الَّذِي خَلَقَ لَكُمْ فِي الْأَرْضِ رِجْسًا  
تُفْسِدُونَ فِيهَا فَتَأْتُونَ سَبْعَ  
سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

45 *Summa* (rendered here as *and*) generally denotes *then* or *afterwards*, and is a particle denoting *order* and *delay*, but there are many examples of its use in Arabic in which it implies neither order nor delay. LL, while mentioning this, quotes 39:6,

ثم جعل منها زوجها where it is clear that the creation of all men from a single soul was not prior in order to the creation of the mate. Another example quoted is the ordinary Arab saying

اعجبنى ما صنعت اليوم ثم ما صنعت امس اعجب

i.e. *what thou didst to-day excited my wonder, then (I tell thee) what thou didst yesterday was more wonderful*. *Summa* is used here, though what was done yesterday was prior to what was done to-day (LL). The use of *summa* in this verse corresponds to its use in this saying, being simply a particle of junction without conveying any idea of order or delay, hence I render it as *and*, because that is the correct significance here. According to Akh and other authorities, *summa* has often the meaning of *wav*, i.e. *and* (LL). For the statement that the earth was made after the heavens, see 79:30.

46 It is impossible to deal with the subject of the Quranic cosmogony within the limits of a foot-note. But a few suggestions may be made here. In the first place it should be noted that the word *sab'a*, which signifies the number *seven* in the Arabic language, is also used in a vague manner, as meaning *seven*, or *more*, *several* or *many*, as Bq says in 9:80" (LL). According to LA, the Arabic equivalents of the numbers *seven*, *seventy*, and *seven hundred* are all used to indicate a large number by the Arabs: "The mention of *seven* and *seventy* and *seven hundred* is frequent in the Qur-án and the sayings of the Holy Prophet, and the Arabs use them to signify a large number and multiplicity." Similarly Az explains the word *sab'ina*, meaning *seventy*, as occurring in 9:80, as being "used to signify a large number and multiplicity, not indicating exactness in number,"

and thus, he says, the meaning of *ان تستغفر لهم سبعين مرة* is, *if you pray frequently and ask forgiveness for the hypocrites* (LA), giving *frequently* in place of *seventy* as conveying the true sense of the word *sab'ina*. Hence the seven heavens may signify a large number of heavens. Secondly, the significance of the word *samad*, which means only *what we see above us*, should not be lost sight of. Rgh makes the meaning very clear when he says: "Every *samad*, i.e. *heaven*, is a heaven in relation to what is beneath it and an earth in relation to what is above it." Thirdly, in 65:12 it is affirmed that as there are seven heavens, so there is a like number of earths, which corroborates the conclusion drawn above. Fourthly, the seven heavens are on one occasion called *the seven ways*

## SECTION 4

## Man's vast Capabilities

30. Man's high place in creation. 31-33. His vast capabilities for knowledge. 34. The powers of goodness and the powers of evil. 35. He is forbidden to approach the tree. 36. Tempted by evil, he loses peace of mind and mutual enmity reigns on earth. 37. Repentance brings him back to Divine favour. 38, 39. Those who follow truth shall be in peace, but those who waste their opportunity shall be in torment.

Ar. thy.

Or land.

30 And when *your* Lord said to the angels,<sup>47</sup> I am going to place in the *earth*<sup>48</sup> one who shall rule<sup>49</sup> (in it), they said: What! wilt Thou place in it such as shall make mischief in it and shed blood,<sup>50</sup> and we celebrate Thy praise and extol Thy holiness?<sup>51</sup> He said: Surely I know what you do not know.

لَاذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ  
فِى الْاَرْضِ خَلِيفَةً قَالُوْا اَتَجْعَلُ فِيْهَا  
مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ  
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ  
قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

(23: 17), and in this sense the orbit of a planet may be called its heaven. In fact, this interpretation makes the significance of 65: 12 very clear, for each of the seven earths will thus have a heaven for it. The seven earths, together with our earth, would thus make up the eight major primary planets of the solar system. Or the seven heavens may be taken to apply to the whole starry creation, and the reference may in this case be to the seven magnitudes of the stars which may be seen by the naked eye.

One point more may be noted here. The *samâ*, or the *heaven*, is plainly called *dukhân* i.e. *smoke* or *vapour*, in 41: 11.

47 The Arabic word for *angels* is *malâikah*, which is the plural of *malak*. The word is said to be derived either from the same root as meaning *power*, because the angels are beings that execute the Divine will, being, as it were, in charge of the various powers working in the universe; or from *alûkah* (the singular in this case being *mal'ak*, which would be an altered form of *mal'alek*), meaning *risâlat*, i.e. *bearing messages*, because they are beings that act as intermediaries between Allah and man (IJ). Both root ideas thus contain a reference to the principal function ascribed to the angels. The existence of such intermediaries has been recognized by righteous men in all ages and all countries. Other points relating to their functions will be discussed in their proper place.

It will also be seen, from what has been said above as to the functions of the angelic beings, that Allah's saying to them is really the expression of an intention which is to be brought into execution. It is not a talk, or a conversation, or a consultation with the angels, but it is an expression of the Divine will to those intermediary beings who are entrusted by the Divine Being with the execution of it. It may also be added that by the angels here are meant the angels entrusted with this particular affair, and not all the angels of the universe (IJ).

48 *Arḍ* may mean the *earth*, or any one *land* or *country* in particular. In the latter sense the word is used elsewhere in the Holy Qur-ân, and here also some understand by it the *Meccan territory* (Rz).

49 This shows the high place that man was destined to hold in the whole of creation. The original word *khalifah* (from *khalafa*, meaning *he came after*, or *succeeded another that had perished* or *died*), means primarily a *successor*, and hence the *supreme* or the *greatest ruler who supplies the place of him who has been before him* (TA-LL). The "Caliph" of English writers is the same word, and indicates a *successor of the Holy Prophet*. IMsd and I'Ab explain *khalifah* as meaning *one who judges among, or rules, the* 50, 51, see next page.



Ar. names

31 And He gave Adam<sup>52</sup> knowledge of all the *things*,<sup>53</sup> then presented them to the angels; then He said: Tell Me the names of those if you are right.<sup>54</sup>

32 They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

33 He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is unseen in

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ  
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ  
هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ○  
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا  
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ○  
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَاءِهِمْ  
فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ  
أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ

creatures of Allah by His command (IJ). What is stated here is, so far as I can understand, an allegorical description of the preference of man above the whole of the creation on this earth, and then of the election of those righteous servants of Allah from among men themselves who lead others into the right path. One of the significances suggested by the commentators is that the word *khalifah* here refers to the children of Adam (Az), i.e. the whole of mankind. The correctness of this view is corroborated by the Qur-án itself, which says, referring to the whole of mankind: "He it is who has made you rulers in the earth" (6: 166), the word used for rulers being *khaláif*, plural of *khalifah*. Hence the reference here seems to be to the whole of mankind. References to Adam are contained in 2: 30-39, and in 3: 59, 4: 11-25, 15: 28-44, 17: 61-65, 18: 50, 20: 115-124, and 38: 71-85. The foot-notes on these passages may be referred to for further explanations.

50 The reference in this question is apparently to the darker side of the picture of humanity. Man's desire to rule has always led him to make mischief in the land and shed the blood of fellow-men.

51 *Tasbîh*, or the glorification of the Divine Being, stands really for a declaration. He is free from every imperfection or impurity, or from everything derogatory to His (LL), and the angels' declaration of Divine glory signifies that such an imperfection can be ascribed to Him as that He should make those to be the rulers of the earth who do shed blood, and in whom the evil therefore outweighs the good. On the other hand, shedding of blood is sometimes necessary to remedy evil and to uproot tyranny.

52 Neither here nor anywhere else in the Holy Qur-án is it affirmed that Adam was the first man, or that there was no creation by God before Adam, nor that Adam lived or man was created, or the earth made, only six thousand years ago.

53 Explaining *asmá*, which literally signifies names (being plural of *ism*, meaning a name), Rz says: "He taught him the attributes of things and their descriptions and their characteristics, for the attributes of a thing are indicative of its nature." Giving Adam the knowledge of things therefore signifies the vast capability of Adam and the superiority of his knowledge to that of the angels. Or, the reference may be to the faculty of speech, which is the real source of the excellence of man above the whole of creation. To this the Holy Qur-án refers elsewhere too, see foot-note 2405 on 55: 3, 4, which says: "He created man, taught him the mode of expression."

54 Man might be a maker of mischief and a shedder of blood, but he possessed vast capability for knowledge, and hence the angels' estimate of man, which looked only to the darker side of the picture, was not a right estimate. Evil there might be in him, but the good was preponderant.

Note that *ṣidq* (lit., truth) sometimes signifies *ṣawâb*, or that which is right, as *kizb* (lit., falsehood) sometimes signifies *khaṭá*, i.e. that which is wrong (Rz).



the heavens and the earth and (that) I know what you manifest and what you did hide?<sup>55</sup>

34 And when We said to the angels, *Make obeisance to Adam*,<sup>56</sup> they did obeisance, but Iblīs<sup>57</sup> (did it not)<sup>58</sup>: he refused and he was proud, and he was one of the unbelievers.<sup>59</sup>

Or, do homage (to Allah) on account of Adam.

السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمَ مَا  
يُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ  
وَأَوْفَقْنَا لِلْإِسْلَامِ إِلَهُ الْإِبْرَاهِيمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ  
وَكَانَ مِنَ الْكَافِرِينَ

55 "What you did hide" refers to those great qualities in man which preponderate the evil in him, and which remain hidden until they are made manifest through the Divine gift of knowledge. The immense capability of man for progress remains hidden, while the evil of shedding blood is manifested in a very primary stage in his growth.

56 *Sajda* is really synonymous with *khaḥḥa*, i.e. *he was lowly or submissive* (TA-LL). In the Muslim prayer the *sujūd* is performed by placing one's forehead with both hands and knees on the ground. But in the Holy Qur-ān the word is frequently used to signify simple *submission*. And you also say سجد له meaning *he saluted him or he paid respect or honour to him* (Ham-LL). It is in the sense of paying respect or making submission that the word is used here.

But the *lām* following the verb sometimes means *on account of*. Thus in a saying of the Holy Prophet it is said, كان يسجد للطالع the significance being that when the arrow came in such a manner as to go beyond the butt, passing over it, *he used to lower himself to it* (LL), i.e. *lower his head on account of the arrow*. Similarly you say السفينة تسجد للريح i.e. *the ship bends or inclines by reason of the wind* (TA).

Hence the alternative significance given in the margin.

What is the significance of the angels paying respect or making obeisance to Adam? No one would suppose that the angels of the universe were all brought before Adam and made to worship Adam by placing their foreheads on the ground. The angels, as already stated, are the intermediaries through whom the Divine will is executed. When man attains to perfection by reason of his knowledge of things Divine, i.e. when he is divinely inspired, the powers of goodness of which the angels are in charge are made submissive to him, but the powers of evil still continue to oppose him, until after some tribulations and trials he overcomes them. This is made clear on two occasions, in 15:29 and 38:72, in the Qur-ān itself, where it is said, speaking of Adam: "So when I have made him complete, and breathed into him of My inspiration, then fall down, making obeisance to him." Here, instead of mentioning the giving of the knowledge of things prior to the angels' making obeisance, it is stated that Divine inspiration was breathed into Adam, which shows that the two statements carry the same significance.

It may also be added that the Holy Qur-ān does not always use the word *Adam* in a particular sense. It is used in the general sense, meaning *humanity*, and obeisance of angels to Adam has also a general significance. As for instance 7:10-11 run: "And certainly We have established you (man) in the earth, and made in it means of livelihood for you; little it is that you give thanks. And certainly We created you, then We fashioned you, then We said to the angels, *Make obeisance to Adam*" (7:11). In another verse, on a similar occasion, the word *bashar* (man) itself has been used: "When your Lord said to the angels: I am going to create a mortal (*basharan*) from dust; so when I have made him complete and breathed into him of My inspiration, then fall down making obeisance to him" (38:71-72).

57, 58, 59, see next page.

Ar. *thou*.  
Ar. *thy*.

35 And We said : O Adam ! dwell *you* and *your* wife in the garden,<sup>60</sup> and eat from it a plenteous (food)<sup>61</sup> wherever you wish, and do not approach this tree,<sup>62</sup> for then you will be of the unjust.

36 But the devil made them both fall from it,<sup>63</sup> and caused them to depart from that (state)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ  
الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ  
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ  
فَتَكُونَا مِنَ الظَّالِمِينَ ○  
فَنَزَّلَهُمَا السَّيْطَانُ مِنْهَا فَأَخْرَجَهُمَا مِمَّا

57 *Iblis* was not one of the angels, as is shown by 18:50, which says that he was "of the *jinn*, so he transgressed." Of the angels it is said in 66:6 that "they do not disobey Allah in what He commands them, and do as they are commanded." Hence *Iblis* represents the powers of evil as distinguished from the powers of goodness. It should further be borne in mind that *Iblis* and Satan (Ar. *shaitān*) refer to one and the same being. The Qur-ān uses the word *Iblis* when the Evil one's evil is limited to himself, but *Shaitān*, or Satan, when his evil affects others besides himself, or *Iblis* is the *proud one*, and Satan the *deceiver*. Thus in the 36th verse he is spoken of by the name of *Shaitān*, because his evil in that case affects Adam. The word *Iblis* is derived from *balasa*, meaning *he despaired*, and *shaitān* from *shatana*, meaning *he became distant or remote*, or from *shāta*, meaning *he perished*.

58 The thing excepted by means of *illā* (lit., *except*) is in some cases disunited in kind from that from which the exception is made, and the statement which follows *illā* is therefore a new statement altogether cut off from the first. Therefore instead of adopting the ordinary rendering, *with the exception of Iblis*, I adopt but *Iblis did it not*.

59 He was not declared an unbeliever because of his having refused to make obeisance to Adam; but he refused to do obeisance because he was already an unbeliever, which further corroborates the statement that *Iblis* or *Satan* is a being that works evil.

60 It is clear from v. 30 that man was placed on earth, which he was intended to rule. The placing in the garden signifies leading a life of ease and comfort which is not attended with difficulties and troubles, as is shown by the words that follow: "Eat from it a plenteous food wherever you wish." And more clearly still the life in the garden is thus described in 20:117-119: "Therefore let him not drive you both forth from the garden, so that you should be unhappy. Surely it is ordained for you that you shall not be hungry therein nor bare of clothing, and that you shall not be thirsty therein, nor shall you feel the heat of the sun." All this shows that life in the garden meant a life of comfort, ease, and happiness in which there was no difficulty or distress.

61 *Raghadan* here either qualifies an understood noun, and the construction is *أَكَلَا رَغَدًا* i.e. a plenteous food, or it is indicative of the condition of Adam and Eve,

for you say, *قَرِمَ رَغَدًا* i.e. people in a state of life ample in its means, or people having abundance of the goods, conveniences, and comforts of life (LL), and the words may thus be rendered: *Eat from it wherever you wish, having abundance of all things*.

62 The tree here may stand for evil, because it is evil which degenerates man, and it is from approaching evil that all the prophets of God have forbidden man. The Qur-ān itself again and again warns man not to approach evil. The figurative use of the word *shajarah*, or tree, is made manifest in 20:120, where the devil deceives man by calling him to the tree of immortality and a kingdom which decays not, this description being no doubt just the contrary of what it really was, because the statement was made to deceive Adam. But note that the tree of immortality is the same as the kingdom which decays not, and this establishes the figurative use of the word *shajarah*.

63 The devil was instrumental in bringing about the change in their condition. From "it" means from the happy condition of life in which they were first placed.

in which they were; and We said: Get forth,<sup>64</sup> some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.<sup>65</sup>

37 Then Adam received (some) words from His Lord, so He turned to him (mercifully);<sup>66</sup> surely He is Oft-returning (to mercy), the Merciful.

38 We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

39 And (as to) those who disbelieve in and reject Our communications,<sup>67</sup> they are the inmates of the fire, in it they shall abide.<sup>68</sup>

كَانَ فِيهِمْ مَوَلَدًا أَهْبَطُوا بَعْضُهُمْ  
لِبَعْضٍ عَدُوًّا وَلَكُمْ فِي الْأَرْضِ  
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ○  
فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ  
عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○  
فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعًا قَالُوا يَا بَنِيَّ  
أَمْ نَحْنُ الْهَادُونَ فَمِنْهُمْ شَقِيقٌ مُؤْمِنٌ  
وَآخَرٌ مُّذِلٌّ لِّلَّذِينَ كَفَرُوا وَالَّذِينَ  
كَفَرُوا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ ○

64 *Habṭ* no doubt means *going down a declivity*, or *descending from a high place to a low one*, but its more frequent use in literature is simply in the sense of *removing from one place to another*, as in *أهبطوا مصرًا* v. 61, meaning *go to, or enter into, a city*. It

also signifies simply *change in condition*. According to LL *habaṭa* means *he came forth from it* and also *he became lowered or degraded*. And *habṭ* further signifies *falling into evil*; or *becoming low or abject*; or *suffering loss or diminution*.

65 The new condition in which man is placed is the condition of the mutual enmity of one to the other. As opposed to the happy state of life it is one in which man has to face distresses and difficulties. It is a state of life which the virtuous and the wicked must equally pass through. In fact, it is only trials and hardships of life that make perfection attainable. The first state of ease is not a state of perfection, as in the child, though it may be a state of ease and comfort, but as man must attain to a state of perfection he has to pass through the necessary trials. This is made clear in v. 38, where all men are told to follow Divine guidance if they would attain to a state of freedom from fear and grief, which in the Holy Qur-ān always represents the goal of life, or the final state of perfection so far as this life is concerned.

66 The Arabic word *taubah* (repentance) gives us in fact the philosophy of repentance. *Tāba* originally means *he returned*, and hence the primary meaning of *tāba il-allāh-i* is *he returned to Allah*, and in the religious terminology the word *taubah* comes to mean *the returning to a state of obedience*. Thus *taubah* implies a perfect change in the course of one's life, and this is repentance according to the Holy Qur-ān. The *taubah* does not imply the utterance of certain words, but an actual change for the better in one's life. The same word *tāba* is used to express the Divine act of the acceptance of repentance, with reference again to the original meaning of the word, because in this case the Divine Being deals with man mercifully.

67 The word *āyat* (plural *āyāt*), which occurs for the first time here, is of very frequent occurrence in the Holy Qur-ān and conveys a number of significances. The primary meaning of *āyat* is *an apparent sign or mark* (Rgh) by which a thing is known. Hence it

68, see next page.

## SECTION 5

## Fulfilment of Israelite Prophecies in the Holy Qur-án

40-44. The covenant with Israelites and its fulfilment in the appearance of the Prophet. 45, 46. Patience and prayer enjoined.

40 O children of Israel! call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I will fulfil (My) covenant with you;<sup>69</sup> and of Me, Me alone, should you be afraid.

41 And believe in what I have revealed, verifying that which is with you,<sup>70</sup> and be not the first to deny it, neither take a mean price<sup>71</sup> in exchange for My communications; and Me, Me alone should you fear.<sup>72</sup>

يَسْمَعُونَ إِسْرَائِيلَ أَذْكَرُ الْغَفِيِّ الْيَقِيْنَ  
أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفُوا  
بِعَهْدِي كَمَا وَابَّأَيْ فَأَرْهَبُونَ  
وَإِمْؤُوبًا أَنْزَلْتُ مَصْرًا نَالِمًا  
مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرِيهِمْ  
لَا تَشْأَرُوا لِبَآئِي ثَمَنًا فَسِيلًا  
أَيْ نَاقُورًا

comes to signify a *sign* as meaning an *indication* or *evidence* or *proof* (TA-LL). In this sense it signifies what is called a *mu'jizah* or a *miracle*, instead of which the Holy Qur-án always uses the word *áyat*, thus showing that the miracles of which it speaks are not *wonders*, but actual *evidence* or *proof* of the truth of a prophet. But the most frequent use of the word *áyat* in the Holy Qur-án is to signify a *message* or a *communication*, and it is in this sense that the word is applied to verses of the Holy Qur-án, i.e. a *collection of the words of the Qur-án continued to its breaking*, or a *portion of the Qur-án after which a suspension of the speech is approvable* (TA, Msb-LL). But it generally retains the wider significance of a *sign* or a *mark*, or a *Divine message* or a *Divine communication*.

68 *Khalada* signifies originally *he remained* or *abode*, or *remained* or *abode long*, being synonymous with *aqáma* or with *اطال الإقامة* (A). Hence you say *khawálid* (plural of *khalíd*), meaning the three stones upon which the cooking-pot is placed, so called because of their remaining for a long time after the standing relics of a house have become effaced (LA-LL). Therefore *khalidún* signifies simply *abiding*, and does not necessarily convey the idea of perpetuity.

69 Compare Deut. 26:17-19: "Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgment, and to hearken unto His voice. And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour." The "hearkening unto the voice of the Lord" means the acceptance of the revelation to the promised prophet of Deut. 18:18, as Deut. 18:19 shows clearly: "And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him."

70 The verification referred to here is clearly the fulfilment of the promise contained in Deut. 18:15-18: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him." It is nowhere but in the Holy Qur-án that the "word of God," as promised here, is "put into the Prophet's mouth,"

71, 72, see next page.

Ar. and.

42 And do not mix up the truth with the falsehood, *nor* hide the truth while you know (it).<sup>73</sup>

43 And keep up prayer and pay the poor-rate and bow down with those who bow down.<sup>74</sup>

44 What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

45 And seek assistance through<sup>75</sup> patience and prayer, and most surely it is a hard thing except for the humble ones,

46 Who know<sup>76</sup> that they shall meet their Lord and that they shall return to Him.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا  
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ○

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَ  
ادْعُوا مَعَ الرَّاسِخِينَ ○

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ  
أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ

أَفَلَا تَعْقِلُونَ ○

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا  
لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ○

الَّذِينَ يَذْكُرُونَ آيَاتِهِمْ مُّقْبِلِينَ  
وَأَنْهُمْ إِلَى اللَّهِ رَاجِعُونَ ○

and no prophet ever claimed to have come in fulfilment of this prophecy except the Holy Prophet Muhammad. The whole of the Israelitish history after Moses is silent as to the appearance of the promised prophet of Deuteronomy. Even Jesus Christ never said that he came in fulfilment of that prophecy, and the apostles truly felt that difficulty when they thought that that prophecy would be fulfilled in the second coming of Christ. But one of the earliest messages of the Holy Prophet was that he was the like of the prophet sent to Pharaoh (73:15), and the claim is often repeated in the Holy Qur-án.

71 They rejected the commandments of Allah, fearing to lose their high positions as temporal and spiritual leaders of the people, and sacrificed truth to the inducements of this life, and thus took "a mean price" for it, for, as it is said in 4:77, "The provision of this world's life is short."

72 Where the verb *ittaqû* occurs with Allah, or with a personal pronoun referring to Him, as its object, as in اتَّقُوا اللَّهَ or اتَّقُونِ the meaning is that they should guard against the threatened punishment of Allah, or be careful of their duty to Allah.

73 "Mixing up the truth with the falsehood" signifies their *mixing up the prophecy with their own false interpretations of it*, and thus making obscure the prophecy itself, while "hiding of the truth" signifies their *concealing the prophecy itself*, for they often commanded their followers not to disclose to the Muslims those prophecies which were known to them. Compare v. 76.

74 Those who bow down are the Muslims, and thus they are told to follow the Muslims in their prayers.

75 They are told to wait patiently because the great distinctive sign of the promised prophet of Deut. 18:18 was that he would utter prophecies which would prove true. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, this is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him," Deut. 18:21, 22. The Qur-án had, in the Prophet's utter helplessness at Mecca, and when the Quraish were day and night planning to take away his very life, uttered forcible predictions of the final triumph of the Prophet and Islam and of the vanquishment and utter destruction of his opponents. In accordance with the test of Deut. 18:21, 22, the Israelites could have easily seen within a few years that he was the true prophet.

76 *Zann* signifies *thought, opinion or conjecture*, and also *knowledge or certainty*, which

## SECTION 6

## Divine Favours on Israel and their Stubbornness

47, 48. A grievous day awaits the Israelites. 49, 50. Their deliverance from Pharaoh. 51-54. Calf-worship and its punishment. 55, 56. Elders stupefied. 57-59. Provision of manna and quails in wilderness, disobedience of the people, and havoc wrought by pestilence.

47 O children of Israel! call to mind My favour which I bestowed on you and that I made you excel the nations.<sup>77</sup>

48 And be on your guard against a day when one soul shall not avail another in the least,<sup>78</sup> neither shall intercession on its behalf be accepted,<sup>79</sup> nor shall any compensation be taken from it, nor shall they be helped.

يَبْنِي إِسْرَائِيلَ اذْكُرْ وَابْعَثْنِي إِلَيْهِ  
أَنْصَحْتُ عَلَيْكُمْ وَإِنِّي فَضَّلْتُكُمْ  
عَلَى الْعَالَمِينَ  
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ  
شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا  
يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

"is obtained by considering with endeavour to understand, not by ocular perception, or not such as relates to an object of sense" (LL).

77 By "the nations" are meant *the people contemporaneous with the Israelites in their days of triumph*, or *large masses of people* (AH). Numerous prophets were raised among them, and they were made to rule over other nations, and these are the favours of which Moses also reminds them (5 : 20).

78 The day here spoken of overtook the Israelites in this very life as a preliminary to the grievousness of what was to follow in the hereafter. The Jewish tribes living in Medina cast in their lot with the enemies of Islam, giving every kind of secret help to the Meccans and even urging the latter to attack the Muslims, and this notwithstanding a defensive alliance with them. The failure of the Meccans to crush the Muslims was therefore naturally followed by punishment of the traitorous Jews, and the hypocrites and the idolaters who had promised to help them did not come forward. These incidents are dealt with in the 59th chapter.

79 *Shafā'at* (meaning *intercession*) is derived from the root *shaf*, which signifies *the making a thing to be one of a pair* (TA-LL) or *the adjoining a thing to its like* (Rgh-LL), and hence it comes to signify *intercession*. The doctrine of *shafā'at*, or intercession, is a well-known doctrine, according to which the prophets and the righteous will intercede for the sinners on the day of judgment. This doctrine is based on certain passages of the Holy Qur-ān and some sayings of the Holy Prophet, which will be dealt with in the proper place. But intercession has another significance also, which is referred to in 4 : 85, viz. the institution of a way which another imitates, so that the latter, in fact, joins himself to his model, and this is really the primary significance of the doctrine. Thus *shafā'at* has a twofold significance, viz. firstly it enables a man to walk in the ways of righteousness by imitating his model, and, secondly, it affords him a shelter from the evil consequences of certain weaknesses which he is unable to overcome by himself.

The statement made here, that intercession shall not be accepted on a certain day, is in reference to those who have not made themselves deserving of intercession by joining themselves with a righteous servant of God, so as to take him for their model. As they fail to realize the primary significance of intercession, its secondary significance cannot avail them. It may also be noted here that intercession is simply an act of grace, and cannot be claimed by the sinner; and this is what is stated here.



49 And when We delivered you from Pharaoh's people, who subjected you to severe torment,<sup>80</sup> killing your sons and sparing your women,<sup>81</sup> and in this there was a great trial from your Lord.

50 And when We parted the sea for you, so We saved you and drowned the followers of Pharaoh and you watched by.<sup>82</sup>

51 And when We appointed a time of forty nights<sup>83</sup> with Moses, then you took the calf (for a god)<sup>84</sup> after him and you were unjust.

52 Then We pardoned you after that so that you might give thanks.

وَأَذِّنْكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُم  
سُوءَ الْعَذَابِ بَيْنَ أَهْلِكُمْ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ فَوَيْ ذَٰلِكُمْ  
بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ○  
وَأَذِّنْكُمْ بِمُخْرَجِكُمُ الْبَحْرِ فَاِخْلُجْنَكُمْ  
وَالْفِرْعَوْنُ ○ وَأَنْتُمْ تَنْظُرُونَ ○  
وَأَذِّنْكُمْ بِمَا تُسَمَّى الْبَيْتِ لَيْلَةَ النَّجْوِ  
أَتُخَذَ لَكُمْ الْحُلُوفُ مِنْ بَعْدِهِ وَأَنْتُمْ  
لَمْ تَتَذَكَّرُوا ○ فَتُحَذَّرُونَ ○

80 No details of the oppressions to which the Israelites were subjected are given in the Holy Qur-ān. According to Exod. 1:11, "They did set over them taskmasters to afflict them with their burdens," and Exod. 1:14, "And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigour."

81 See Exod. 1:15-18 and also 1:22: "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

82 The Qur-ān does not say how the Israelites were made to pass through the sea or in what manner the parting of the sea was brought about. The word *bahr* means a sea or a river. If it was a river, the explanation is simple. The bed may have been practically in a dry condition when the Israelites passed, but a tide may have swept off Pharaoh's army that pursued them. More probably, however, as the Bible says, it was the northern extremity of the Red Sea, and, according to the Bible, "the Lord caused the sea to go back by a strong east wind all that night" (Exod. 14:21), thus enabling the Israelites to get through. The Muslim rationalist explanation is simpler still. The Red Sea is shown on the basis of ancient geographies to have had a large number of islands, from which the conclusion is drawn that at that time it was not the deep sea that it now is. The crossing happened at the northern extremity of the left-hand branch, and the shallowness of the sea, combined with the ebb, enabled the Israelites to cross it safely, while the tide drowned the Egyptians (S. A.). See also 1593.

83 "And Moses went into the midst of the cloud, and got him up into the mount: and Moses was in the mount forty days and forty nights" (Exod. 24:18).

84 Details are contained in 20:86-97. The story of the making of the calf is contained in the Bible in the 32nd chapter of Exodus. The only important difference is that while the making of the calf is attributed to Aaron in the Bible, the Holy Qur-ān declares that prophet to be innocent in the matter, and ascribes the leadership in the making of the calf and its worship to As-Sāmiri. The idea of calf or bull worship seems to have been taken from the Egyptians. In the opinion of Renan, Maspero, and König "bull-worship may have been an imitation of the worship of Apis at Memphis or of Mendes at Heliopolis" (*En. Bib.* col. 631). The writer of the article on the golden calf is, however, of opinion that "adoption from Egypt is unlikely," and his chief reason is that "the Egyptians worshipped only living animals." But the Israelites, too, seem to have been addicted to the worship of living animals in the time of Moses, as the incident narrated in vv. 67-71 shows, and the calf was only an image of a living animal, and at any rate



53 And when We gave Moses the Book and the Distinction<sup>85</sup> that you might walk aright.

54 And when Moses said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people,<sup>86</sup> that is best for you with your Creator; so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

55 And when you said: O Moses! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.<sup>87</sup>

Ar. thes.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ  
لَعَلَّكُمْ تَهْتَدُونَ ○

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ اسْكُتُوا  
طَلَمْتُمْ أَنْفُسَكُمْ بِإِخْذِكُمُ الْعِجْلَ  
تَوُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ  
ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ  
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○

وَإِذْ قُلْتُمْ يَمُوسَى لَنْ نُؤْمِنَ لَكَ  
حَتَّى تَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ  
الصَّبْغَةُ وَأَنْتُمْ تَنْظُرُونَ ○

four hundred years' contact with the Egyptians could not have been without its influence, bull-worship dating from a very remote antiquity in Egypt. It was for this reason that the Mosaic law laid great stress upon the slaughter of cows, and the commandment mentioned in v. 67 seems to have been given for the same reason. Notwithstanding all that Moses did to uproot this form of idolatry from among the Israelites, the worshipping of the bull appears to have continued up to the time of Hosea, who rails at it in very strong terms (Hos. 8:5, 10:5).

85 The original word is *furqān*, an infinitive noun from the root *farg*, which signifies *the making of a distinction between two things*, and *furqān*, according to LL, is *anything that makes a separation or distinction between truth and falsity*, and hence it signifies a *proof* or *demonstration* and also *aid* or *victory*. The *furqān* or *distinction* which is here spoken of as being given to Moses was Pharaoh's drowning in the sea and the deliverance of the Israelites. The battle of *Badr* afforded the *furqān* or *distinction* in the case of the Holy Prophet, and hence the battle of *Badr* is called *Yaum-ul-furqān* or *the day of the distinction* in 8:41.

86 By the people who were ordered to be killed are apparently meant the leaders in the calf-worship. According to the Bible, the children of Levi were commanded to slay the others, and three thousand men were killed on that day. The Holy Qur-an does not say whether the order was actually carried out; on the other hand we are told that the wrong was forgiven, though the forgiveness may have been granted after the sentence was executed. It is, however, strange that Aaron, who, according to the Bible, made the image and led the people to calf-worship, was not at all punished.

87 The only reference to this story contained in the Bible is in Exod. 19: 16, 17, "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." But the Talmud gives the details, and the statement in the Qur-an is thus corroborated.

The *ṣab'igah*, as mentioned here, and translated as punishment, is really a cause of death and not death itself (AH, Zj), and it originally signifies *thunder* or *the sound of thunder*, and hence *any vehement cry* (TA-LL); it also means *any destructive punishment* (LL). The same incident is referred to in 7: 155 in the following words: "And Moses chose out of his people seventy men for Our appointment, and when the earthquake overtook them." Thus the *ṣab'igah* of this verse is the same as the *earthquake* in 7: 155, and thus it here signifies the rumbling noise which precedes an earthquake.

56 Then We raised you up after your stupor that you may give thanks.<sup>88</sup>

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكَ  
تَشْكُرُونَ ○

57 And We made the clouds to give shade over you<sup>89</sup> and We sent to you manna and quails:<sup>90</sup> Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكَ  
الْمَنَّاءَ وَالسَّلَوى كُلَّامِنْ طَيِّبَاتٍ  
مَا رَزَقْنَاهُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا  
أَنفُسَهُمْ يَظْلِمُونَ ○

58 And when We said: Enter this city,<sup>91</sup> then eat from it a plenteous (food) wherever you wish, and enter the gate

وَأَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا  
مِمَّا حَيْثُ شِئْتُمْ رَغَدًا وَأَدْخُلُوا الْبَابَ

88 The word *mawt* does not always mean *cessation of life*. It signifies *loss of sensation, deprivation of intellectual faculties, experiencing great grief and sorrow, sleep*, etc. (Rgh, LL). The *mawt* mentioned in this verse refers to temporary loss of sensation, because on the same occasion Moses is spoken of as having fallen down "in swoon" (7: 143), and the statement is followed by the words "when he recovered." A similar fate overtook his companions, and therefore the word here signifies only *loss of sensation* or a *swoon* or *stupor*.

89 According to Exod. 13: 21 and other verses, when the Israelites departed out of Egypt, God gave them a pillar of cloud to direct them in their march. The cloud continued always from that time to attend the Israelites in the wilderness. It was clear and bright during the night, in order to give them light when it grew dark, and in the daytime it was thick and gloomy, the better to defend them from the excessive heat of the Arabian Desert, through which they performed their journey. The Qur-án does not speak of any such pillar of cloud giving light by night and shade by day, a very unnatural phenomenon to continue for forty years, but simply speaks of clouds having given them shade at some point in their journey in the wilderness, when probably a too excessive heat of the Arabian Desert might have become unbearable.

90 The *mann* and *salwá* are the manna and quails of Exodus, 16th chapter. Literally, *mann* is *anything which comes to man without much effort* (LL), from *من عليه* meaning *he bestowed upon him a favour*. In the saying of the Holy Prophet *الكساة من المَنَّ*

the *truffle* is spoken of as being *mann*. LL has the following explanation under the word *turanjaben*: "A kind of manna; the manna of the thorny plants called by the Arabs the *háj*, and hence by European botanists *Alhagi*; according to Dr. Royle it is a sweetish juice which exudes from the *Alhagi maurorum*, concretes into small granular masses, and is usually distinguished by the name of Persian *manná*; a kind of dew that falls mostly in Khurasan and in Ma-wara-un-nahr and in our country, mostly upon the *háj*; the best thereof is that which is fresh or moist and white (Ibn Seena), the *mann* or *manná* mentioned in the Qur-án." Some say it was honey. *Salwá* means "whatever renders one content in a case of privation." It is a certain bird resembling the quail (LL). The *mann* and the *salwá* formed the food of the Israelites in the wilderness. According to Zj it includes all that Allah bestowed on them as a gift in the wilderness and granted to them freely without much exertion on their part (AH).

91 The city is probably Shittim: "And they pitched by Jordan, from Beth-Jesimoth even unto Abel-Shittim in the plains of Moab," or Jericho, which was near by in the same plain (Num. 33: 49, 50). Here it was that the worst features of the wickedness of Israel were displayed: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab" (Num. 25: 1).

making obeisance,<sup>92</sup> and say, Put down from us our heavy burdens,<sup>93</sup> We will forgive you your wrongs and give more to those who do good (to others).

59 But those who were unjust changed it for a saying other than that which had been spoken to them,<sup>94</sup> so We sent upon those who were unjust a pestilence from heaven, because they transgressed.<sup>95</sup>

بُجْدًا وَقُولُوا حِطَّةً تَنْفِرْ لَكُمْ  
خَطِيئَتُكُمْ وَسَتَرْنَاهُ الْحَسْبَيْنِ  
بَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي  
قِيلَ لَهُمْ فَأَنْزَلْنَاهُ عَلَى الَّذِينَ ظَلَمُوا  
رِجْرًا مِنَ السَّمَاءِ مَا كَانُوا يَشْفِقُونَ

## SECTION 7

### Divine Favours on Israel and their Stubbornness

60. Moses prays for drinking water and finds twelve springs. 61. The Israelites get tired of their food in the wilderness and are told to settle in a city. A life of ease leads to transgression and ultimately to ruin.

Ar. thy.  
Or, commu-  
nity.

Ar. their.

60 And when Moses prayed for drink for his people, We said: Seek with *your staff* a way into the mountain.<sup>96</sup> So there flowed from it twelve springs; each tribe knew *its* drinking-place<sup>97</sup>: Eat and drink of the provisions of Allah, and do not act corruptly in the land, making mischief.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ ثَقُلْنَا  
أَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ  
اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ  
مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ  
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

92 Entering the gate while making obeisance does not signify that they were commanded to make their entry into the city while their foreheads were on the ground. The meaning is that they were told to remain submissive while abiding in a city where they would be able to enjoy all the comforts of life.

93 *Hitta-tun* (from *hitta*, meaning *he put it down*) is a prayer for the putting down of the heavy burden of sins from one. The Holy Prophet is reported to have said to his followers: "Say, *We ask forgiveness of Allah and turn to Him penitently*"; and then to have added: "This is, to be sure, the *hitta-tun* which the Israelites were commanded to say" (I, Hsh, ch. Hudaibiyya). Therefore, though some of the commentators have interpreted it as meaning the confession of the unity of Allah or the affair of alighting and abiding in the town, the saying of the Holy Prophet makes it clear that it is only a petition for forgiveness.

94 They acted against the law and the revelation which had been given to them. Changing the Divine revelation signifies changing of the form as well as going against the spirit of the Book. According to the Bible, "The people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat and bowed down to their gods. And Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel" (Num. 25:1-3).

95 When a punishment overtakes a people as a consequence of their wicked deeds it is spoken of as having come *from heaven*, the significance probably being that it cannot be averted by ordinary measures. The pestilence spoken of here is referred to in the Bible in Num. 25:8, 9, according to which 24,000 men died of the plague. The same incident is again referred to in 7:161, 162.

96, 97, see next page.

Ar. thy.

61 And when you said: O Moses! we cannot bear with one food,<sup>98</sup> therefore pray *your* Lord on our behalf to bring forth for us out of what the

وَأَذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ  
وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا

96 *اضرب بعصاك الحجر* is ordinarily translated as meaning *strike the rock* with your staff or rod, but I have adopted a different significance, while another possible significance is: Strike a way into the mountain with your community. The three words forming the phrase require to be explained. First of all we have *darb*, the primary significance of which is *striking* or *smiting*, but according to TA "*Darb* is used to indicate all kinds of actions except a few." But *darb* in the sense of *going about* or *seeking a way* is of frequent occurrence. *ضرب في الارض* and *ضرب الارض* both signify, *he journeyed in the land* or *went forth* or *hastened in the land* (TA-LL). The word is used in this sense in the well-known report of 'Ali, *ضرب يعسوب الدين بذنبه*, i.e. *the leader of the religion shall hasten to go away through the land*. And you say *ضربت الارض كلها* which LA explains as meaning *I sought him in the whole land*. Then there is the word *'aṣā*, the ordinary meaning of which is *staff* or *rod*, but the primary significance is the *state of combination* (TA-LL), and the word is metaphorically used to speak of a community; *شق العصا* means *the contravening of the collective body* or *the community* (of Al-Islam), and of the *khawārij* it is said, *قد شقوا عصا المسلمين*, i.e. *they made a schism in the state of combination and union, or in the community of the Muslims*. Hence the saying *اياك وتتل العصا* i.e. *beware that you are a slayer or one being slain in making a schism in the community of the Muslims* (LA). Similarly *انشقت العصا* signifies *disagreement took place* (LA). *Hajr* means a rock, and also a mountain to which there is no access, as explained by Sa'labi as occurring in a verse of Firazdaq. Hence the translation adopted, as well as the two alternative significations given, is correct so far as the words are concerned. The Bible, of course, does not contain any contemporaneous record of the events, and what it contains does not render much help. In Exod. 17: 1-6 we are told that Moses went with the elders to the rock of Horeb, and on his smiting the rock with his rod water flowed out, but there is no mention of twelve springs there, and the flowing of water is stated to have been witnessed only by seventy elders. But as Marah (Exod. 15: 23) is now known by the name of *'uyun-i-Musā*, i.e. *the springs of Moses* (Bib. Dict., Cambridge Press, Art. "Wilderness"), it is very doubtful whether the incident referred to in Exod. 17: 1-6 is correctly recorded, the more so as there is a hopeless confusion about the other incidents related to have occurred at Rephidim, the scene of the smiting of the rock.

97 The number of springs is in accordance with the number of tribes. Hence it is very probable that the reference in this verse is to the twelve wells at Elim (Exod. 15: 27), to which place the Israelites had gone from Marah. Moreover, the twelve tribes, comprising about six hundred thousand souls, could settle on twelve springs apart from each other only if the springs were situated at a distance from each other and did not flow from one source. Compare also the next verse, according to which the demand for a variety of foods is granted by pointing out the natural course of settling in a town and tilling the ground.

98 "We remember the fish which we did eat in Egypt freely; the cucumbers and the melons and the leeks and the onions and the garlic. But now our soul is dried away:

earth grows, of its herbs and its cucumbers and its garlic<sup>99</sup> and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city,<sup>100</sup> so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath.<sup>101</sup> this was so because they disbelieved in the communications of Allah and killed the prophets unjustly;<sup>102</sup> this was so because they disobeyed and exceeded the limits.

تَنبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا  
وَفُؤْمِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ  
أَسْتَبْدِلُ الْإِنِّي هُوَ أَذْنِي بِالَّذِي  
هُوَ خَيْرٌ إِيَّاهُ طَوَامً فَإِنِ لَكُم مَّا  
سَأَلْتُمُوهُ وَصُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ  
وَالْمُسْكَنَةُ وَبَاءَ وَبِغَضَبٍ مِنَ اللَّهِ  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ  
بِمَا عَصَوْا كَمَا اتَّخَذُوا نَبَاهُ

there is nothing at all beside this manna before our eyes. . . . Then Moses heard the people weep throughout their families, every man in the door of his tent" (Num. 11:5-10).

99 The Arabic word is *fūm*, which means both *garlic* and *wheat*, but as a second reading has *gaum*, which is the word for garlic only, the word cannot be properly rendered as *wheat*.

100 Sale's translation, "Get ye down into Egypt," is wrong. The word *miṣr* is used here as a common noun, and means a *city*. Hazeroth (Num. 11:35) seems to have been the place referred to here, "a station in the desert journey, the second after leaving Sinai, probably to be identified with the modern 'Ain-ul-Hudrah, about forty miles N.E. of Jabal Musa" (*Bib. Dict.*, Cam.).

101 The verse speaks of the ultimate condition to which the Israelites were reduced when they persisted in setting at naught the Divine commandments and indulged in immoral and depraved practices. The reference is more particularly to the later history of Israel. A comparison with 3:111 will show the truth of this remark, for that verse, which is almost identical with the one under discussion, clearly refers to the later history of Israel.

102 As shown above, the words refer to the later history of Israel, and there is no anachronism in the commentator's citing instances of the murder of John the Baptist and of Zacharias, son of Barachias, by the Jews. That prophets were murdered by the Jews is borne out by the testimony of Jesus, who holds them guilty for "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias" (Matt. 23:35), and condemns them for their hypocritical assertion that "if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (Matt. 23:30). There is no doubt an allusion here to the Jewish plans against the life of the Holy Prophet Muhammad.

## SECTION 8

## Israelites' Degeneration

62. Salvation is not the monopoly of one nation. 63, 64. Covenant with Israel and its violation. 65, 66. Sabbath breakers reduced to abjectness. 67-71. Moses orders the slaughter of a cow as a remedy against cow-worship.

62 Surely those who believe, and those who are Jews, and the Christians, and the Sabians,<sup>103</sup> whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.<sup>104</sup>

63 And when We made a covenant with you and raised the mountain above you:<sup>105</sup> Take hold of what We have given you with firmness, and bear in mind what is in it, so that you may guard (against evil).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِّينَ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ  
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○  
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا  
فَوْقَكُمْ الصُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ○

103 The Sabians are mentioned in the Holy Qur-ān on three occasions only, here and in 5:69 along with the Jews and the Christians, and in 22:17 with these and the Magians. According to *En. Br.*, the Sabians were a semi-Christian sect of Babylonia, closely resembling the so-called "Christians of St. John the Baptist." The probable derivation of the name is traced to an Aramaic root, and the root meaning is said to be *those who wash themselves*, and this is said to be corroborated by Arab writers applying to them the name *Al-mughtasilah*. The idea that the Sabians were star-worshippers is rejected, the error, it is said, being due to the pseudo-Sabians of Harrian, who chose to be known by that name in the reign of Al-Mamoon, in 830 A.D., in order to be classed as the "followers of the Book." The commentators hold different opinions regarding them, most of them agreeing that they are representatives of a religion between Judaism and Christianity, based on the doctrine of unity, but also maintaining worship of angels. The majority do not include them in the *Ahl-il-kitāb*, i.e. the followers of the Book (AH).

104 This verse strikes at the root of the idea of a favoured nation whose members alone may be entitled to salvation. The subject is introduced here to show that even the Jews, notwithstanding those transgressions which had made them deserving of Divine wrath, were entitled to a goodly reward if they believed and did good deeds. It should be borne in mind that, as shown in foot-note 9, belief in Allah and the last day is equivalent to belief in Islam as the true religion. The statement made amounts to this, that salvation cannot be attained by mere lip-profession by the Muslims, nor by any other people unless they adhere to a true belief and good actions. As to those who stick to their own religions, we are told in 22:17 that "Allah will judge between them on the day of resurrection." The existence of good men in other religions is not denied by the Holy Qur-ān, but perfect peace, or the state of absolute contentment which is indicated by freedom from grief and fear, is obtainable only in Islam, because Islam alone is the religion of absolute submission to the Divine Being.

105 "They stood at the nether part of the mount" (Exod. 19:17). There is nothing in the words of the Qur-ān to support the baseless story that the mountain was suspended in mid-heaven over the heads of the Israelites to frighten them into submission (see foot-note 957). The use of the word *rafa'* is in accordance with the Arabic idiom, for it signifies



64 Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

65 And certainly you have known those among you who exceeded the limits of the Sabbath,<sup>106</sup> so We said to them: Be (as) apes, despised and hated.<sup>107</sup>

لَمْ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ ذِكْرًا  
فَضَلَّ اللَّهُ عَلَيْهِمْ وَرَحْمَتَهُ لَكُنْتُمْ  
مِنَ الْخَاسِرِينَ  
وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنكُمْ  
فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا  
قِرَدَةً خَاسِئِينَ

the rearing or uprearing of a building, or making it high or lofty (Rgh-LL). In this sense the word is used in v. 127.

106 The root-meaning of *sabt* (from which *Sabt*, meaning Sabbath, is derived) is *cutting off* (Rgh). This is also the opinion of Az, who denies that the word *sabt* conveys the significance of *rest* (LL). The *Sabt* or the Sabbath is so called because the Jews ceased thereon from work (TA). The Jews and the Christians observed a particular day for religious worship, and they were forbidden to do any work on that day. In this sense there is no Sabbath among the Muslims, because in Islam no particular day is set apart for Divine worship. On the other hand, the Muslim is required to pray in the very midst of his everyday work, and even the *Juma'* (Friday) prayers are no exception, for the Qur-án expressly allows the doing of work both before and after the *Juma'* prayers (see foot-note 2505).

The commandments regarding the observance of the Sabbath by the Jews are manifold, but we find the Jews so persistently violating them that the later prophets openly reproved them for it (see foot-note 107).

107 Mjd explains this in the following words: *They were not transformed or metamorphosed; it is only a parable which Allah has set forth for them, the like of what He has set forth in likening them to asses* (62: 5), i.e. *their hearts were transformed, not that they were metamorphosed into apes* (IJ). The verse that follows lends support to this explanation, as a monkey could not afford a lesson to the generations that came after the metamorphosis had taken place, but the abject condition to which the Israelites were reduced could do so. Rgh observes in explaining this verse: *It is said that He rather made them morally like apes*. Compare also 5: 60: “(Worse is he) whom Allah has cursed, and brought His wrath upon him, and of whom He made apes and swine, and he who served the devil: these are worse in place and more erring from the straight path.” This description of the same people clearly shows that it is men who imitate apes and swine that are meant. See also 4: 47: “Or (We shall) curse them as We cursed the violators of the Sabbath.” Now, in the case of the Holy Prophet's opponents from among the Jews, who are referred to in the words *We shall curse them*, there was no metamorphosis, but here it is stated that the same curse must overtake them as overtook the violators of the Sabbath. A reference to Deuteronomy, 28th chapter, will show that the curses which Moses prophesied for them meant their being scattered among the nations of the earth, and this was the fate which overtook the Prophet's enemies from among the Jews. The etymology of the word *qiradah* supports the above view. The preterite form *qarida* signifies it (wool) fell off by degrees from the sheep, and also, he became abject, or became silent by reason of abjectness (LL). *Qiradah* is the plural of *qird*, meaning an ape, and among the Arabs the ape is a proverbially incontinent animal. Arabs say *ازنى من قرد*

i.e. *more incontinent than an ape* (LL). Turning to the Bible, we find that the Israelites became apes in all the senses in which that word is used in the Arabic language by violating the Divine commandments: “Thou hast despised Mine holy things, and hast profaned My Sabbath. In thee are men that carry tales to shed blood: and in thee they eat upon



66 So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

67 And when Moses said to his people: Surely Allah commands you that you should sacrifice a cow;<sup>108</sup> they said: *Do you* ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

Ar. dost  
thou.

Ar. thy.

68 They said: Call on *your* Lord for our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

فَجَعَلْنَاهَا نَكَالًا لِّلَّذِينَ يَدَّبَرُهَا وَمَا  
خَلَقَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ○  
وَادَّ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ  
أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَنَجِدُنَا  
هَهُذَا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ  
مِنَ الْجَاهِلِينَ ○  
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ  
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِسٌ  
وَلَا يَكْرُ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا  
مَا تُؤْمَرُونَ ○

the mountains; in the midst of thee they commit lewdness. In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter. . . . And I will scatter thee among the heathen, and disperse thee in the countries" (Ezek. 22:8-15). Both the Bible and the Holy Qur-án call unholy men *dogs*, and, bearing this in mind, it is not difficult to see what is meant by apes when the words *despised and hated* are added to make the sense still clearer. All the stories relating the actual metamorphosis of men into apes on a certain morning are absurd and without basis. Moses' prophecy of the fate of the Jewish nation amply bears out their description as given in the Holy Qur-án, here and elsewhere: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes and sorrow of mind" (Deut. 28:64-65).

108 The slaughter of the cow referred to in this verse has nothing in common with the slaying of a heifer as an expiation of an uncertain murder in Deut. 21:1-9, or the slaughter of a red heifer, the ashes of which purify one who has touched the dead body of any man (Num. 19:1-19), except the fact that as the Israelites held the cow in great honour, and even worshipped it, as is clear from their worship of the golden calf, they were ordered to slaughter such cows as were usually let abroad and worshipped as sacred objects—cows not wrought with, nor drawn in yoke, but let loose to wander abroad, and the cow mentioned in these verses is a typical cow answering this description. This type of cow is still an object of special reverence in India, and the slaughter of this particular type was especially enjoined upon the Jews, according to the Bible as well as the Holy Qur-án, the object being to root out cow-worship from among them. But whereas the Biblical injunction to slaughter a heifer is a general injunction to be observed whenever an uncertain murder takes place or an unclean person is to be purified, the injunction, as contained in the Qur-án, notwithstanding the many absurd stories added to it by some commentators, points to the slaughter of one particular cow which was probably likely to become an object of worship. Indeed, there is a striking resemblance between the colour of the golden calf and the cow ordered to be slaughtered. The concluding words of the section show that, because of their reverence for that particular cow, the Jews were very averse

Ar. thy.

69 They said: Call on *your* Lord for our sake to make it plain to us what her colour is. (Moses) said: He says, Surely she is a yellow cow; her colour is intensely yellow, giving delight to the beholders.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا  
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ  
فَاتِمَّةٌ لَوْ هَدَمَهَا السَّهَابُ طِينٌ ○

Ar. thy.

70 They said: Call on *your* Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ  
إِنَّ الْبَقَرَ تَشَابَهُ عَلَيْهِ وَأَنَّا إِن  
شَاءَ اللَّهُ لَكُمُهْتَدُونَ ○

71 (Moses) said: He says: Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth, sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).<sup>109</sup>

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ  
تُثَبِّتُ الْأَرْضَ وَلَا تَسْقِي الْحَبَّ مُسَلِّمَةٌ  
لَا شَيْبَةَ فِيهَا قَالُوا أَنَّى  
جِئْتَ يَا حَبِشٌ قَدْ جَاءَكَ مَا كَادُوا  
يَفْعَلُونَ ○

to slaughter it. As for the description of the red heifer, "It had a whole treatise to itself in the Mishna, where its qualifications were elaborated to such a point that at last R. Nisin said that no one since the days of Moses had been able to find one fit to be slain" (*En. Bib.* col. 846). This remark clearly suggests that in the time of Moses one fit to be slain and answering that description had been found. See foot-note 84 for the Israelites' worship of cows.

109 The concluding words of this verse, as well as those of the 69th, show that the cow which the Israelites were commanded to slaughter was one specially venerated by them: it was delightful in appearance, and the Israelites were averse to slaughter it. This shows that this particular cow was likely to become an object of worship among them, and hence Moses' precaution. The directions contained in Deut. 21: 1-9 and elsewhere in regard to the slaughter of this type of cow show further precautions against a similar tendency of the Israelite mind.

A few words may be added as regards the translation of the concluding words of the verse. *Kāda* is generally used to indicate the nearness of an action (Rgh), i.e. that an action was about to take place, and hence it is more frequently used in conjunction with some other verb, and *كَادَ يَفْعَلُ* signifies *he was near to doing so*; or *he well-nigh or nearly or*

*almost did so*. Hence *مَا كَادُوا يَفْعَلُونَ* signifies *they were not near to doing it*. But *Kāda* is also synonymous with *arāda*, i.e. *he desired* (S-LL), and *كَادَ يَفْعَلُ* signifies *he purposed or intended doing so* (Ls-LL); hence the translation adopted, which gives a correct idea of the original.

## SECTION 9

## They grow in Hard-heartedness

72, 73. Their designs on the life of a great man. 74. Their hearts harden. 75. Their perversion of the Divine revelation. 76-80. Their ignorance and presumptuousness. 81, 82. Evil and good bear each its own fruit.

72 And when you (almost) killed a man,<sup>110</sup> then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.<sup>111</sup>

Or, *When his affair to.*

73 So We said: *Strike him* with somewhat of it,<sup>112</sup> thus Allah brings the dead to life,<sup>113</sup>

وَاِذْ قَتَلْتُمْ نَفْسًا فَاذْرَءَ ثُمَّ رُنِّفْهَا  
وَاللهُ يُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ  
فَقَتَلْنَا اضْرِبُوهُ بِبَعْضِهَا  
كَذَلِكَ يُحْيِي اللهُ الْمَوْتَى

110 The story generally narrated by the commentators to explain this passage is not based on any saying of the Holy Prophet or of any of his companions, and is not even met with in the Bible. It is, moreover, in itself absurd and opposed to the text of the Holy Qur-án, for the guilt of murder is here attributed to *the whole community* and not to an individual, as in the story according to which a man had killed his uncle and the murderer's name was only discovered by the dead body being quickened when struck by the flesh of a slaughtered cow, which is supposed to be the cow spoken of in the last section. But there is nothing to show this connection between these two sections. Another explanation is that the incident refers to a Jew murdering a Muslim woman in the time of the Holy Prophet, an incident which is narrated in the Bkh. But the very *indefiniteness* of the incident is an indication that it refers to some well-known event in history, and as almost all incidents of the stubbornness of the Jewish nation prior to the time of Jesus have been mentioned, it becomes almost certain that this incident refers to Jesus himself, as it was with respect to his death that disagreement took place, and many doubted his death. This inference becomes stronger when we compare the incidents narrated here with the same incidents as narrated in the fourth chapter in vv. 153-157, where, after enumerating almost all the incidents narrated here in the three previous sections, the Qur-án goes on to accuse the Jews in the following words: "And their saying: Surely we have killed the Messiah, Jesus son of Mary, the apostle of Allah; and they did not kill him nor did they crucify him, but (the matter) was made dubious to them, and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture" (4:157). It will be seen that the incidents of the last three sections are repeated in 4:153-155 briefly, and then comes their sin against Jesus in 4:157. The part quoted answers exactly to verses 72 and 73, only that the name is omitted here. This comparison makes it clear that it is the apparent killing of Jesus that is referred to here. The words *you killed* (Ar. *qataltum*) are used because in the first place the Jews asserted that they had killed him, and secondly, because metaphorically a person may be said to have been killed when he is made to appear as if he were dead. Thus in the well-known saying *اِذَا مَاتَ مَيِّتٌ* (lit., *when a dead man dies*) the word *dead* really signifies *not the dead man, but one who is about to die*. And 'Umar's saying, *اَتَتَلَوْا سَعْدًا*

is explained by LA as meaning, *make him like one who is slain*. LA also allows the use of the word *qatl* for a *severe punishment* in cases in which the drunkard and the habitual thief are spoken of as deserving of *qatl* in certain sayings of early-day judges.

111 The Jews wanted to do away with Jesus, but Allah had decided that he should not die.

112, 113, see next page.

and He shows you His signs that you may understand.

Ar. harder.

74 Then your hearts hardened after that, so that they were like rocks, rather *worse* in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.<sup>114</sup>

75 Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this).<sup>115</sup>

وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ  
ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ  
فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً  
وَأَنَّ مِنْ الْحِجَارِ لَمَّا يَنْفَجْرُ مِنْهُ  
الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَّا يَنْشَقُّ  
فَيُخْرِجُ مِنْهُ الْمَاءَ وَإِنَّ مِنْهَا لَمَّا  
يَحْبُطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ  
بِعَاقِلٍ عَمَّا تَعْمَلُونَ

أَتَقْبَلُونَ أَنْ يُؤْمِنُوا بِاللَّهِ وَقَدْ كَانَ قَرِيبٌ  
مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْرِفُونَ  
مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ

112 The construction of the phrase اضربه ببعضها is rather difficult, but a comparison with 4:157 makes the meaning clear. *Darb*, as already noted, conveys a number of significations. It means *striking* as well as *likening*, and an instance of the latter significance we find in the Qur-án itself, where it is said كَذَلِكَ يَضْرِبُ اللَّهُ

كذلك يضرب الله الحق والباطل i.e. thus does Allah compare truth and falsehood (13:17). In *ba'li-lá*, meaning somewhat of it, the personal pronoun *há*, i.e. *it*, refers to the act of murder. The act of murder was not completed in the case of Jesus, for after he was taken down from the cross his legs were not broken, as in the case of the thieves. The meaning of the sentence is therefore according to the signification of *darb* that we adopt: *strike him with partial death, or liken his condition to that of the partially dead man*; and thus "the matter was made dubious," as we have in 4:157. There is no other case of a murder in Jewish history in which the whole nation may have been guilty and which might answer to the description of these two verses.

113 This was really a case of giving life to the dead, for Jesus Christ was dead to all appearance. Those actually dead do not return to life in this world, for which see foot-notes 1659, 1731, and 2165.

114 The hardened hearts are likened to rocks, and then they are metaphorically spoken of as falling down from the fear of Allah, where really the bowing down of the hearts from fear of Allah is meant.

115 The meaning of this verse is that the Muslims in vain hoped that the Jews would believe in their Prophet, for they were a people who altered even that which they believed to be Divine revelation to make it suit their own ends, so there was little hope of their turning penitently to a new revelation. That the Israelites did not preserve their sacred books in their purity is a constant charge laid by the Qur-án against the Jews, who never disputed its truth, for if they had, the Qur-án would surely have mentioned their arguments, as it has done in so many other cases. In fact, the alteration and corruption of the various books of the Bible is now proved beyond all doubt, and thus recent investigation has laboriously arrived at the conclusion which was announced by the Holy Qur-án thirteen hundred years ago.

76 And when they meet those who believe they say, We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?<sup>116</sup>

77 Do they not know that Allah knows what they keep secret and what they make known?

78 And there are among them illiterates<sup>117</sup> who know not the Book but only *lies*, and they do but conjecture.

79 Woe, then, to those who write the book with their hands and then say, This is from Allah, so that they may *take for it* a small price; therefore woe to them for what their hands have written, and woe to them for what they earn.

80 And they say: Fire shall not touch us but for a few days.<sup>118</sup> Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

81 Yea! whoever earns evil and his sins beset him on every side, these are the inmates of the fire: in it they shall abide.<sup>119</sup>

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا بِهٖ  
اِذَا خَلَا بَعْضُهُمْ اِلَى بَعْضٍ قَالُوْا  
اَتُخَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْنَا  
مِنْ الْكِتٰبِ وَلَآ تَعْقِلُوْنَ  
اَوْ لَآ يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا  
يُسِرُّوْنَ وَ مَا يُعْلِنُوْنَ

وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ  
اِلَّا اٰمَانٰى وَاَنْ هُمْ لَا يَتَنَبَّوْنَ  
نُوْحٰى لِلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ  
بَاِيدِيْهِمْ ۚ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ  
عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهِ ثَمَنًا قَلِيْلًا  
نُوْحٰى لَهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهُمْ وَاَنْ  
وَيْلٌ لَهُمْ مِّمَّا يَكْسِبُوْنَ

وَقَالُوْا لَنْ نَّمْسَكَ النَّارُ اِلَّا اَيَّامًا مَّعْدُوْدَةً  
قُلْ اَتُخَدِّثُكُمْ عَنْ عَهْدِ اللّٰهِ عِنْدَ اٰفَكٍ  
يَخْلِفُ اللّٰهُ عَهْدَهٗ اَمْ تَتَوَلَّوْنَ عَلَى اللّٰهِ  
مَالًا تَعْلَمُوْنَ

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّ اَحَاطَتْ بِهٖ جُنَاتٌ  
قَالُوْا لَكَ اَحْسَبُ النَّارُ هُمْ فِيْهَا خٰلِدُوْنَ

Or, idle  
stories or  
vain de-  
sires.

Or, buy  
therewith.

116 They remonstrate with their less careful coreligionists, who would talk of the prophecies of the advent of the Holy Prophet with the Muslims, telling them that the Muslims would benefit by these disclosures in the sight of their Lord. The absurdity of this argument is made clear in the next verse. Truth was truth in the sight of Allah, whether they revealed or concealed it.

117 The word translated here as *illiterates* is *ummiyyin*, plural of *ummi*, which signifies *one who neither writes nor reads a writing* (Rgh). The word is therefore specially applied to the Arabs, who were generally unacquainted with reading and writing; exceptions being rare. It is, however, here applied to the illiterate Jews, and this is a conclusive proof that both Rodwell and Lane are wrong in holding *ummi* to signify a non-Jew. See foot-note 950 for full discussion.

118 According to Sale, "It is a received opinion among the Jews at present that no person, be he ever so wicked, or of whatever sect, shall remain in hell above eleven months, or at most a year, except Dathan and Abiram and atheists, who will be tormented there to all eternity."

119 In this verse the Holy Qur-ān states the law as to evil deeds being followed by evil

82 And (as for) those who believe and do good deeds, these are the dwellers of the garden, in it they shall abide.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

## SECTION 10

### Their Covenant and its Violation

83, 84. The covenant made with Israel. 85, 86. Its violation by them and the punishment thereof.

83 And when We made a covenant with the children of Israel: <sup>120</sup> You shall not serve any but Allah <sup>121</sup> and (you shall do) good to (your) parents, <sup>122</sup> and to the near of kin, and to the orphans and the needy, <sup>123</sup> and you shall speak to men good words <sup>124</sup> and keep up prayer and pay the poor-rate. <sup>125</sup> Then you turned back except a few of you and (now too) you turn aside.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ تَدْعُوا أُولَٰئِكَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَفُولُوا لِلنَّاسِ حُسْنًا وَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

84 And when We made a covenant with you: You shall not shed your blood and you shall not turn your people

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ

consequences. The inmates of the fire are here stated to be those who earn evil, i.e. those who devote themselves wholly to the doing of evil, and thus find themselves beset on every side by their evil deeds. These are the men who give themselves up to evil, and who, therefore, ultimately find themselves in the power of evil, which even in this life, but more palpably in the life after death, assumes the form of a burning fire. It should be noted that the man who struggles against evil, however long that struggle may take, to overcome an evil inclination, is not the man who earns evil, because the earnest struggle in which the fighter against evil hates and detests evil, and seeks to overcome it, always ends in a victory for the good and noble qualities in man's nature. The Qur-ān makes this clear by using the words *earns evil*.

120 Allah's making a covenant with a people signifies His giving commandments to them. Compare Deut. 4:13: "And He declared unto you His covenant, which He commanded you to perform."

121 Compare Exod. 20:3: "Thou shalt have no other gods before Me," and 23:25: "And ye shall serve the Lord your God," and various other places.

122 Compare Exod. 20:12, and Deut. 5:16: "Honour thy father and thy mother."

123 Compare Deut. 15:11: "Thou shalt open thine hand wide unto thy brother, to thy poor, to thy needy, in thy land."

124 The speaking of a good word stands for kind dealing.

125 Compare Deut. 14:28, 29: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

out of your cities; then you gave a promise while you witnessed.<sup>126</sup>

85 Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you as captives you would ransom them—while their very turning out was unlawful for you.<sup>127</sup> Do you then believe in a part of the *Book* and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

Or, writ-  
ing.

مَنْ دِيَارَكُمْ شَمَافَ زُشْرَ وَأَنْتُمْ  
تَشْهَدُونَ ○  
لَمَّا أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ  
وَتُخْرِجُونَ فِرْيَافَكُمْ مِنْ دِيَارِهِمْ  
تَظْهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ  
وَإِنْ يَأْتُواكُمْ أَسْرَى تَقْدُواهُمْ  
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَنْتُمْ مَوَدُّونَ  
بَعْضِ الْكَيْفِ وَتَكْفُرُونَ بِبَعْضٍ  
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ  
الْآخِرَى فِي الْحَيَاةِ الدُّنْيَا ۚ وَنُؤَمَّرُ  
الْقِيَمَةِ رُذُولًا إِلَى أَشَدِّ الْعَذَابِ  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ○

126 "Thou shalt not kill" (Exod. 20: 13) "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Exod. 20: 17). But the reference here is more probably to the important treaty of mutual obligation in writing which the Holy Prophet entered into with the Jews when he settled at Medina. By this treaty the Muslims and the Jews were bound not only not to turn their hands against each other, but also to defend one another against a common enemy. In fact, this treaty aimed at a perfect union among the discordant elements of the population of Medina. I quote a few clauses to give the reader an insight into the spirit of this treaty: "Whosoever is rebellious, or seeketh to spread enmity and sedition, the hand of every man shall be against him, even if he be a son. . . . Whosoever of the Jews followeth us shall have aid and succour; they shall not be injured, nor shall any enemy be aided against them. . . . The Jewish clans in alliance with the several tribes of Medina are one people with the believers. . . . The Jews will profess their religion, the Muslims theirs. As with the Jews, so with their adherents. No one shall go forth to war excepting with the permission of Muhammad, but this shall not hinder any from seeking lawful revenge. The Jews shall be responsible for their expenditure, the Muslims for theirs; but if attacked each shall come to the assistance of the other. Medina shall be sacred and inviolable for all that join this treaty. Controversies and disputes shall be referred for the decision of God and His Prophet. None shall join the men of Mecca or their allies, for verily the engaging parties are bound together against every one that shall threaten Medina. War and peace shall be made in common" (IHsh-Muir).

127 It is related that the two Jewish tribes *Quraiza* and *Naqeer*, living side by side at Medina, made an alliance with *Aus* and *Khasraj*, the two rival tribes of Medina, respectively, and when the latter fought against each other, their allies took part in the fighting, and thus one Jewish tribe slaughtered and imprisoned the other and laid waste their habitations, but afterwards collected subscriptions for the release of the Jewish prisoners, giving reason for this that their law commanded them to redeem the prisoners, and they fought against their coreligionists for the honour of their allies. The reference is to this inconsistent action on their part (Rz). Sale makes a mistake in treating Aus



86 These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ  
الدُّنْيَا بِالْآخِرَةِ زُفًّٰلًا يَحْقِفُهُمْ  
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

## SECTION 11

### Their Rejection of the Prophet

87, 88. Their insolence towards their own prophets. 89-91. They reject the Prophet because he is not an Israelite. 92, 93. They were insolent even towards Moses. 94-96. Test for judging the truth or falsehood of the claim of the Prophet.

.87 And most certainly We gave Moses the book and We sent apostles after him one after another: and We gave Jesus, the son of Mary, clear arguments and strengthened him with the holy revelation.<sup>128</sup> What! whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slay.<sup>129</sup>

Or, spirit.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَتَقَيَّنَا  
مِنْ بَعْدِهِ بِالرُّسُلِ وَأَنبَيَانَا عِيسَى  
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ  
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا  
لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِّقُوا  
كَلِمَتَكُمْ فَرِيقًا تَقْتُلُونَ

and Khazraj as Jewish tribes, and it is due to this mistake that he translates *ahlāf* wrongly as meaning *chiefs*, whereas it means *allies*. If, however, the reference in the previous verse be considered to be to the treaty made by the Holy Prophet with the Jews, the slaying and turning a party out of their homes would be a prophetic reference to the Jewish attitude towards the Muslims later on, when they joined with the enemies of the Muslims, and the punishment or disgrace which they are threatened with at the end of the verse was witnessed by all the three Jewish tribes of Medina, the Qainuqa', the Nadëer, and the Quraiza, on account of their violation of the treaty.

128 Sale has rightly pointed out the error of confounding the Holy Ghost of the Christian literature with the *ruh-ul-qudus* as that word is used in the Holy Qur-ān. The word *ruh*, while signifying the *vital principle of life*, or *the spirit*, also signifies *inspiration* or *Divine revelation* (Zj, Q-LI) and also *mercy*, for which see foot-note 653. Hence *ruh-ul-qudus* may be translated either as *the holy spirit* or as *the holy revelation*, and both these significances are adopted by the commentators (Rz). By *ruh-ul-qudus* as signifying *the holy spirit* is generally understood the Angel Gabriel, the reason given being that Gabriel is the angel who communicates the Divine messages to His servants, messages which are a source of life to mankind, as spirit gives life to the body. And by *ruh-ul-qudus* as signifying *the holy revelation* is understood *the Gospel*, because it gave spiritual life to Jesus' followers (Rz). The latter significance is the one which is corroborated by the Qur-ān itself, for Divine revelation is plainly called a *ruh* in 16:2 and 40:15, where Allah is spoken of as sending the angels with the *ruh* (the only possible meaning of *ruh* there being *revelation*), while in 42:52 the Qur-ān itself is called a *ruh*, for there we have, "And thus did We reveal to you an inspired book by Our command," where instead of *an inspired book* we have *ruh* in the original. Nor is the holy spirit a special attendant of Jesus Christ, for according to 58:22 the faithful followers of the

129, see next page.

Or, *repositories*.

88 And they say: Our hearts are covered.<sup>130</sup> Nay, Allah has cursed them<sup>131</sup> on account of their unbelief; so little it is that they believe.

= 70.

Or, *judgment*.

89 And when there came to them a Book from Allah verifying that which they have,<sup>a</sup> and aforetime they used to pray for *victory* against those who disbelieved, but when there came to them that which they recognized, they disbelieved in it; so Allah's curse is on the unbelievers.<sup>132</sup>

Or, *revolt-ing*.

90 Evil is that for which they have sold their souls—that they should deny what Allah has revealed, *out of envy* that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful chastisement for the unbelievers.

وَقَالُوا قُلُوبُنَا غُلْفٌ ؕ أَبْلُغْ لَنَا  
 اللَّهُ يَكْفُرُهُمْ قَلِيلًا مَّا يُؤْمِنُونَ  
 وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ  
 مُصَدِّقٌ لِّمَا مَعَهُمْ ؕ وَكَأَنَّهُمْ قَبْلُ  
 يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا  
 جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ  
 اللَّهِ عَلَى الْكَافِرِينَ ۝  
 بِسْمَا أَشْرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا  
 بِمَا أَتَاهُ اللَّهُ بُعْيًا أَن يُرْسِلَ اللَّهُ مِنْ  
 تَحْتِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ  
 فَبَاكُوا نَضِيبٌ عَلَى غَضِبِ اللَّهِ وَالْكَافِرِينَ  
 عَذَابٌ مُّهِينٌ ۝

Holy Prophet were all strengthened by the Divine spirit, which is the same as the holy spirit. Addressing Hassán bin Sábít, a poet companion, the Holy Prophet is reported to have said, "And the holy spirit is with you."

129 The change of tense from the past to the preterite is in allusion to the attempts which were then being made on the life of the Holy Prophet. Rz thus explains this change: "For you seek by devices the murder of Muhammad, were it not that I had protected him from you."

*ġulf* is plural of *aghlaḥ*, which means *enclosed in a covering* (LL). Hence, applied to the heart it means, *covered from hearing and accepting what the prophet says*. But *ghulf* is also one of the plurals of *ghilāf*, which means a *covering*, a *case*, or a *repository*, and if taken in that sense the significance would be that their hearts were *repositories* of knowledge, and being themselves repositories, could not accept from others.

131 *Curse*, as implying an imprecation of evil, is not the exact equivalent of *la'nat*, which implies *the banishing and estranging of one from good* (LA), though it must necessarily be adopted as such for want of another simple equivalent. As to the meaning of the verse, the allegation of the Israelites was that, being descendants of prophets, their hearts were the repositories of knowledge, and being already, as it were, full of knowledge, they did not stand in need of more; and they were told that it was really their unbelief which became the cause of their estrangement from the good which the Holy Prophet had brought.

132 The Jews expected that when the prophet spoken of in Deut. 18: 18 came he would make them victorious over their disbelieving opponents. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I commanded thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God" (Deut. 28: 1-2). Read it along with Deut. 18: 15-19, and the significance of "hearkening" becomes clear. As to the fact that the Jews were still waiting for his appearance,

<p>a 70.</p>	<p>91 And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us;<sup>133</sup> and they deny what is besides that, while it is the truth verifying that which they have.* Say: Why then did you kill Allah's prophets before (this) if you were indeed believers?<sup>134</sup></p>	<p>وَلَا قِيلَ لَهُمْ آمِنُوا بِمَا أُنزِلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ قَتَلْتُمُ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ○</p>
<p>b 84. Ar. after him.</p>	<p>92 And most certainly Moses came to you with clear arguments, then you took the calf<sup>b</sup> (for a god) <i>in his absence</i> and you were unjust.</p>	<p>وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اخْتَلَفْتُمْ إِلَهُكُمْ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ○</p>
<p>c 105.</p>	<p>93 And when We made a covenant with you and raised the mountain above you<sup>c</sup>: Take hold of what We have given you with firmness and be obedient.<sup>135</sup> They said: We hear and disobey.<sup>136</sup> And they were made to imbibe (the love of) the calf into their hearts on</p>	<p>وَلَا آخِذُنَا بِمَا نَكْفُرُ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا بِمِزِجِهِمْ لِحَبْلِ</p>

see John 1:25, "Why baptizest thou then, if thou be not the Christ, nor Elias, neither that prophet"; *that prophet*, as in John 1:23, referring to the promised prophet of Deut. 18:15 and 18. This shows clearly that they waited for three different prophets. Acts 3:21-23 also shows that the prophet spoken of in Deut. 18:18 was still waited for after the death of Christ.

133 By saying that they believed in what was revealed to them, they asserted that they could not accept a revelation granted to another than an Israelite, the reply to which is given in the words that the revelation of the Holy Prophet is the truth verifying what is contained in their books, the reference being to the prophecies of the advent of the Holy Prophet contained in Deut. 18:15-18 and other places.

134 They are shown guilty out of their own mouths. Their contention was that they would believe only in a revelation which was granted to an Israelite prophet. Yet they killed even Israelite prophets.

135 The original word is *isma'û*, meaning primarily *hear* or *listen*, but it may also mean *obey* (AH), a meaning given to it in the Qur-ân itself in 36:25, where *نَاسِعُونَ* is interpreted as meaning, "Therefore do ye obey me" (TA). It may also mean *accept*, as in *سَمِعَ اللَّهُ مِنْ حَمْدِهِ* (LL). The sense of the word as used here is made clear by the similar expression in v. 63, "And when We made a covenant with you and raised the mountain above you: Take hold of what We have given you with firmness and *bear* in mind what is in it." Instead of the last words we have here *isma'û*, hence the meaning is *be obedient* or *accept*.

136 They did not utter these words with their tongues, but it is an expression of their condition, for the word *qaul* is used to denote *what is expressive of the condition of a thing though it may not have uttered the words*. *قَالَتِ الْعَيْنَانِ* means *the eyes showed* (not spoke) (TA). Kf explains the words as meaning, *We hear the words and we disobey the command*.

account of their unbelief.<sup>137</sup> Say: Evil is that which your belief bids you if you are believers.

94 Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.<sup>138</sup>

95 And they will never invoke it on account of what their hands have sent on before, and Allah knows the unjust.

96 And *you will* most certainly find them the greediest of men for life, (greedier) than even those who are polytheists; one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.<sup>139</sup>

Ar. *thou wilt.*

يَكْفُرْهُمْ قُلُوبُكُمْ بِمَا يُكْفُرُونَ  
إِنَّمَا تَعْبُدُونَ لَكُمُ الْوُجُوهَ  
فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا  
أَحْسَنَ الْوَسَائِلِ ۖ أَلَا أَعْلَمُ  
بِمَا تَعْمَلُونَ ۚ  
فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا  
أَحْسَنَ الْوَسَائِلِ ۖ أَلَا أَعْلَمُ  
بِمَا تَعْمَلُونَ ۚ  
فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا  
أَحْسَنَ الْوَسَائِلِ ۖ أَلَا أَعْلَمُ  
بِمَا تَعْمَلُونَ ۚ  
فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا  
أَحْسَنَ الْوَسَائِلِ ۖ أَلَا أَعْلَمُ  
بِمَا تَعْمَلُونَ ۚ

137 The story that the Israelites were actually made to drink of water mixed with the ashes of the calf cannot be based upon these words, which only signify that they had imbibed the *love of the calf* or *cow-worship*. That the Holy Qur-ān lends no support to the story is shown by 20: 97, for there it is plainly stated that the ashes of the calf were scattered by being thrown into the sea. The use of the word *qulūb* in the expression *ushribu fī qulūbihim* does not admit that the meaning of the word *ushribu* be taken literally. But according to Exod. 32: 20 and Deut. 9: 21 the Israelites were actually made to drink of the water on which the ashes of the calf were strewed.

138 According to FAb, *فَاتَّبِعُوا الْمَوْتَ* signifies *invoke death on the party that lies or is false in its assertion* (IJ). A similar challenge, but in fuller words, is contained in 3: 60, "Whoever then disputes with you in this matter after what has come to you of knowledge, then say: Come! let us call our sons and your sons, and our women and your women, and our people and your people, then let us be earnest in prayer and pray for the curse of Allah on the liars." The challenge is given to the Christians, and the same challenge in fewer words is given here to the Jews. Or the meaning may be that they should pray that death should overtake the Prophet, for their prayer against an impostor, as they considered him to be, must no doubt be listened to. This last significance is favoured by Ma'ālim, which renders *al-mawt* here as meaning *my death*, referring to the Prophet.

139 By the polytheists are probably meant the Zoroastrians, who, when invoking a blessing on any one, prayed that he should live a thousand years. Or, the reference here may be to the Christians, because they also hold the polytheistic belief of the divinity of a man. As to their desire of living for a thousand years and its fulfilment, as indicated here, see 1602. It would thus mean the life of a people in prosperity and not the life of an individual.

## SECTION 12

## Their Enmity towards the Prophet

97, 98. Their hatred of Gabriel. 99-101. Their transgressions. 102, 103. Their evil machinations against the Prophet, which they falsely attribute to prophets and angels, would end in their own ruin.

Ar. *thy*.

97 Say: Whoever is the enemy of Gabriel<sup>140</sup>—for surely he revealed it to *your* heart by Allah's command,<sup>141</sup> verifying that which is before it and a guidance and good news for the believers.

98 Whoever is the enemy of Allah and His angels and His apostles and Gabriel and Michael, so surely Allah is the enemy of the unbelievers.<sup>142</sup>

99 And certainly we have revealed to you clear communications and none disbelieve in them except the transgressors.

100 What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

101 And when there came to them an Apostle from Allah verifying that which they have,<sup>a</sup> a party of those who

a 70.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ  
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا  
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ  
مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ  
عَدُوٌّ لِلْكَافِرِينَ  
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا  
يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ  
أَوْ كَلَّمَاعِبَادًا وَعَمَّا ابْتَدَأَ فِرْعَوْنُ  
فَضْنَهُمْ بَلِ الْكَرْهُمُ لَا يُؤْمِنُونَ  
وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ  
عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

140 Michael was regarded by the Jews as a friend, "the great prince which standeth for the children of thy people" (Dan. 12:1). And they looked upon Gabriel as their enemy, because he was considered to be an avenging angel who brought down Divine punishment upon the guilty. But in the Bible, as in the Holy Qur'an, Gabriel is mentioned as delivering Divine messages to men, as in Dan. 8:16 and in Luke 1:19 and 26. According to Muqátal, the Jews considered Gabriel as their enemy because they thought he was charged to convey the gift of prophecy to the Israelites, and he conveyed it to another people, i.e. the Ishmaelites (Rz). Some commentators look upon both the words *Jibril* and *Mikál* as foreign words having no derivation in Arabic (AH), but others consider *Jibril* as a combination of *jabr*, meaning a *servant*, and *il*, meaning *Allah*, and *Mikál* as made up of *Mik* and *il*, the two words having the same significance as *jabr* and *il* respectively (IJ).

141 The word *izn* signifies *permission*, *leave*, or *concession of liberty to do a thing*; and sometimes *command*, likewise *will*; also *knowledge* (LL).

142 The enmity of man to Allah and Allah to man is thus explained: In reality there can be no enmity between Allah and man; as to man's enmity to Allah, it signifies opposition to His commandments, and as to Allah's enmity to man, it signifies the recompense for his opposition (AH). Note that Allah is here said to be the enemy of those unbelievers only who first make themselves the enemies of the apostles of Allah, and hence also of the angels and the Divine Being Himself. The same law of the punishment of an evil being spoken of in the terms of that evil really finds an expression here, as is referred to in foot-note 27.

were given the Book threw the Book of Allah behind their backs as if they knew nothing.<sup>143</sup>

102 And they follow what the devils<sup>144</sup> fabricated<sup>145</sup> against the prophethood of Solomon,<sup>146</sup> and Solomon did not disbelieve,<sup>147</sup> but the devils disbelieved, teaching men enchantment,<sup>148</sup> and it was not

بَنَدَ قَرِيبٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ لَنَبِّ  
اللَّهِ وَرَأَوْا ظُهُورَهُمْ كَأَنَّهُمْ لَا يَعْلَمُونَ  
وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ  
سَّيِّئٍ وَمَا كَفَرُ سَلِيمِينَ لَكِنَّ الشَّيَاطِينَ  
كَفَرُوا يَعْلَمُونَ النَّاسَ لِلْحَيَاةِ وَمَا

143 The covenant referred to in the previous verse as being cast aside, and the throwing of the Book behind their backs, both refer to the Israelites paying no heed to the prophecy of Deut. 18:18, which was verified by the advent of the Holy Prophet. So clearly did that prophecy point to the Holy Prophet that it is again and again referred to in this chapter as the most powerful argument against the inimical attitude of the Jews.

144 According to an interpretation accepted by all commentators, by the devils here are meant human devils, or devils in the form of men (AH, Rz).

145 يقول عليه and فلا يتلو على فلان mean such a one lies or says what is false against such a one (TA-LL). Rz says تلا عليه means he lied, and thus supports what is said above.

146 By the *mulk* of Solomon is here meant *his prophethood and his law and what befell him or his time or kingdom* (AH, Rz). The Jews attributed Solomon's glory to certain devilish crafts, and this is the lie which they are spoken of here as having forged against Solomon's prophethood (Rz).

147 In this respect the Holy Qur-ān contradicts the Bible, which says that the wives of Solomon "turned away his heart after other gods" (1 Kings 11:4), and that "the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel" (1 Kings 11:9). It is now established that the statement of the Bible is wrong in this respect. The Rev. T. K. Cheyne shows conclusively in the *Encyclopædia Biblica* that Solomon was "not a polytheist," and, having shown how mistakes crept into the Bible statement, he concludes: "That Solomon had a number of wives, both Israelite and non-Israelite, is probable enough, but he did not make altars for all of them, nor did he himself combine the worship of his wives' gods with that of Yahwe" (*En. Bib.* col. 4689).

148 According to Jauhari *every thing of which the origin is subtle* is *sihr*. The primary significance is *the turning a thing from its proper manner of being to another manner* (TA-LL). And the same authority says: المرأة تسحر الناس بعينها i.e. the woman enchants or fascinates men by her eye (A); and سحره بكلامه i.e. he caused him to incline to him by his soft or elegant speech (Mgh). Hence it is applied to skilful eloquence, and hence also the saying of the Prophet: ان من البيان لسحرا i.e. verily there is a kind of eloquence that is enchantment. And also sahara-hu means he deceived or beguiled him (S, Mgh, Q).

And سحرت الفضة signifies *I gilded silver* (Ham-LL). *Sihr* is also synonymous with *fasd*, as is indicated in the TA, thus signifying *the act of corrupting, marring, spoiling, etc.* It is also the *producing of what is false in the form of truth, and embellishment by falsification and deceit.* Hence the word *sihr* carries a very wide significance, and its use in Arabic is not equivalent to that of *sorcery* or *enchantment* in the English language, though I have been compelled to adopt the latter word in the translation.

\* 154.

revealed to the two angels Harut and Marut at Babel, nor did they teach (it to) any one, so that\* they should have said, We are only a trial, therefore do not disbelieve;<sup>149</sup> so they learn from these two (sources) that by which they make a distinction between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learn what harms them and does not profit them,<sup>149a</sup> and certainly they know that he who buys it shall have no share of good in the hereafter, and certainly evil is the price for which they have sold their souls: had they but known (this)!

أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ  
وَمَارُوتَ ۖ وَمَا يُعَلِّمُونَ مِنْ أَحَدٍ حَتَّى  
يَقُولَا إِنَّمَا خُنُفْتُمَا ۖ فَلَا تُكْفِرُوا  
بِمَعْلَمُونٍ مِنْهُمَا مَا يَفْعَلُونَ بِهِ بَيْنَ  
الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ  
بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَسَتَلَكُمُنَّ  
مَا يَصُرُّهُمُ ۖ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا  
لَكِنَّ أَشْرَهُ مَالَهُ فِي الْآخِرَةِ ۖ مِنْ  
خَلْقٍ وَلَيْسَ مَا شَرُّوْا بِهِ أَنْفُسَهُمْ  
لَوْ كَانُوا يَعْلَمُونَ ۝

149 According to Sale, the Persian Magi "mention two rebellious angels of the same names, now hung up by the feet with their heads downwards, in the territory of Babel," for which he refers to Hyde, de Rel. vet. Pers., chap. 12. And he adds: "The Jews have something like this of the Angel Shamhozai, who, having debauched himself with women repented, and by way of penance hung himself up between heaven and earth." Upon these two stories seem to be based the lengthy fables of some commentators, but the more learned reject them. Not only does the Qur-án not contain a word of these stories, but it plainly discredits them by denying that sorcery was revealed to certain angels at Babel, or that angels taught sorcery to men, giving them at the same time the warning, as was the common belief: *We are only a trial, therefore do not disbelieve*. This statement was added to the story to save the character of the angels as penitent. The Arabic lexicons give the two words *Hárut* and *Márut* under the roots *hart* and *mart*, and explain *harata* as meaning *he rent a thing* and *marata* as meaning *he broke a thing*.

149a The statement made in the Qur-án amounts to this. The Jews, instead of following the word of God, followed certain evil crafts which they falsely attributed to Solomon and to two angels at Babel. Solomon is declared free of any such sinfulness attributed to him, and the story of the two angels is declared to be a fabrication. But the Jews are blamed for learning from these two sources, i.e. by their fabrications against Solomon and the story of the two angels, things by which *they made a distinction between a man and his wife*. The personal pronoun *huma* (meaning *two*) refers to the two fabrications, viz. their fabrication against Solomon and their fabrication of the story of the angels. The clue to what this was is probably contained in what follows: *But they cannot hurt with it any one except with Allah's permission*, showing that by this craft they intended to inflict some injury on the Holy Prophet. Similar words are met with in chapter 58, where, after denouncing the secret counsels of the enemies of Islam, it is said in v. 10: "Secret counsels are only the work of the devil that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission." It is evident that the 58th chapter was revealed at Medina, where secret counsels of the nature of masonic societies were carried on against the Holy Prophet by the Jews, and these secret counsels are stated to be the work of the devil, the expression being closely parallel to what is stated in the verse under discussion, where the Jews are spoken of as following the devil while ascribing their evil doctrines to prophets and angels. In 58:10 we also see that the object of these secret counsels was to cause hurt to the Holy



103 And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better: had they but known (this)!

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوُا الْمُنْذِرَ مِنْ  
عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ۝

### SECTION 13

#### Former Scriptures are abrogated

104, 105. Jewish hatred to the Prophet. 106, 107. Abrogation of previous laws and their replacement by a better law. 108-110. The desire that Muslims should revert to polytheism. 111, 112. Only the religion of entire submission can bring salvation.

104 O you who believe! do not say *ra'inā* and say *unzurūd*,<sup>150</sup> and listen, and for the unbelievers there is a painful chastisement.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا  
وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ  
عَذَابٌ أَلِيمٌ ۝

105 Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that any good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.<sup>151</sup>

مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ  
خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ  
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

Prophet and to the Muslims, and the same is stated to be the object of the evil machinations of the Jews in the verse under discussion. These considerations point clearly to the fact that the secret counsels of the Jews mentioned in chapter 58 are referred to here. It is further clear that the words by which *they make a distinction between a man and his wife* refer to secret gatherings of the nature of masonic societies, for it is in freemasonry and in no other religious society of the world that women are totally excluded. Instead of mentioning freemasonry itself, therefore, its distinctive characteristic is mentioned. And however untrustworthy may be the old histories of freemasonry, there is no doubt that the institution is an ancient one, "having subsisted from time immemorial" (*En. Br.*). The statement made in the "Book of Constitutions" that Cyrus constituted Jerubbabel grand master in Judah (*En. Br.*) may not be without a substratum of truth.

150 *Rā'inā* is equivalent to *give ear to, hearken, or listen to us*, but with a slight change of accent it becomes *ra'ina*, which means *he is foolish or stupid or unsound in intellect*, the derivation in the first case being from *ra'd*, i.e. *being mindful*, and in the second case from *ra'n*, i.e. *being foolish* (LL). The Jews in derision changed the accent, "distorting the word," as stated in 4:46, and thus made it a term of reproach. The word *unzurūd*, which means *wait for us or grant us a little delay*, is suggested instead, because it cannot be distorted like its equivalent *ra'ind*. The Muslims are here forbidden to use a certain form of expression, but the real object is to show how great was the hatred of the Jews towards the Holy Prophet, so that they did not observe even the ordinary rules of decency. Morally the injunction is one worthy of the highest regard, as it disapproves of the use of words bearing a sinister meaning.

151 *Khair*, lit., *good*, and *rahmat*, lit., *mercy*, both stand here for *Divine revelation*, for it was this good which the Jews would not like to be sent down to the Muslims, and it was this mercy for which the Muslims had been chosen (AH).

Ar. dost  
thou.

106 Whatever communication We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? <sup>152</sup>

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ  
مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

152 These words are generally considered as forming the basis of what is known as the doctrine of abrogation in the Qur-án. The very disagreement of all authorities upholding it as to the actual verses abrogated is sufficient testimony against it, for while some accept no more than five verses to be abrogated, others carry the number to hundreds. If any verses that are to be met with in the Holy Qur-án were really abrogated, there ought to have been the same agreement regarding their abrogation as regarding their being part of the Divine revelation. But the hopeless disagreement on this point of the upholders of this doctrine shows clearly that the doctrine of abrogation in reference to the Qur-án is based on mere conjecture. What happened was really this, that somebody, being unable to reconcile one verse with another, pronounced one of them to have been abrogated by the other, while another was able to effect a reconciliation between them, and therefore dismissed the idea of abrogation. The right course would have been to produce the authority of the Holy Prophet. But there is not a single report tracing the abrogation of a single verse to the Holy Prophet, who could be the only authority whose pronouncement regarding the abrogation of a verse could be accepted as final. That is another reason which discredits the doctrine of the abrogation of the Quranic verses.

Reading the verse under discussion in the light of the context, it is clear that the Jews are addressed here. The two previous sections deal, more or less, with a particular Jewish objection to the revelation of the Holy Prophet Muhammad, viz., that they could not accept a new revelation which was not granted to an Israelite. This is plainly stated in vv. 90 and 91: "Evil is that for which they have sold their souls, that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases"; "They say: We believe in that which was revealed to us; and they deny what is besides that." The same subject is continued, the Jews being addressed throughout. Their objection was: why was another revelation sent down to Muhammad, and why was a law containing new commandments promulgated? That objection was to be answered. The answer is given partly in v. 105, and partly in the verse under discussion. In the former of these they are told that Allah chooses whom He pleases for His revelation. In the latter, that if one law (i.e. the Jewish law) was abrogated, one better than it was given through the Holy Prophet. The word *ayat*, which means a message or a communication, does not signify here an *ayat* of the Holy Qur-án, but the message or the law given to the Jews. In the verse that follows, attention is called to the laws of nature as prevailing in the universe. Is it not true that the old order in nature gives place to a new one, the inferior to the better? It was therefore quite natural that the Mosaic law, which was in the main given for a particular people in a particular age, and suited only their requirements, should give place to a new and a universal law, the law of Islam. The old law had been partly forgotten, and what remained was now abrogated to give place to one better, and in certain matters one like it. It will thus be seen that the reference here is to the abrogation of the Jewish law, the statement being really an answer to the objection of the Jews, and there is no mention of the abrogation of the Quranic verses. See also 16:101, which, being a Meccan revelation, makes it clear that similar words there could only refer to the abrogation of a previous law, for details of the Muslim law were revealed at Medina, and consequently there could possibly be no abrogation of the Quranic verses at Mecca; nor is any Meccan verse considered even by the upholders of the doctrine of abrogation to be among the verses which abrogate others. It may also be added that in the words *like it* the reference may be to the prophecy of Deut. 18:18.

Ar. dost  
thou.

107 *Do you* not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

Ar. nor.

108 Rather you wish to put questions to your Apostle, as Moses was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.<sup>153</sup>

109 Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that<sup>154</sup> Allah should bring about His command; <sup>155</sup> surely Allah has power over all things.

110 And keep up prayer and pay the poor-rate, and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

111 And they say: None shall enter the garden (of Paradise) except he who is a Jew or the Christians. These are their vain desires. Say: Bring your proof if you are truthful.

112 Yea! whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve.<sup>156</sup>

Ar. them.  
Ar. they.

أَلَمْ تَعْلَمَ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ نَاصِرٍ  
وَلَا نَصِيرٍ ○

أَمْ تَرْيَدُونَ أَنْ نَسْأَلَكُمْ كَمَا سَأِلَ  
مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ  
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ  
وَكُنْتُمْ مِنْ أَهْلِ الْكِتَابِ لَوْ رَدُّوكُمْ  
مِنْ بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا مِنْكُمْ  
أَنْفُسُهُمْ مِنْ بَعْدِ مَا بَيَّنَّنَا لَهُمُ الْهُدَى  
فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَوَمَا  
تُعَدُّوا مِنْ أَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدْهُ عِنْدَ  
اللَّهِ إِنْ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○  
وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ  
هَيُودًا أَوْ نَصَارَى تِلْكَ آيَاتُهُمْ فَلْيَقُولُوا  
بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ○

بَلَى تَمَنَّى أَفَلَا تَتَذَكَّرُونَ ○ هُوَ  
مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

153 The Jews are addressed here, because it is they who vexed Moses with different demands and different questions. The words *whoever adopts unbelief instead of faith* do not signify a change of unbelief for belief, but the adoption of the former instead of the latter, and therefore these words also apply to the Jews.

154 *Hattā* sometimes signifies *so that, in order that*, being the equivalent of *kai* (Mgh-LL).

155 Allah's bringing about His command is equivalent to His executing His judgment of the punishment which they deserve because of their transgressions. It is a reference to the doom which their evil deeds call for. Or Allah's command signifies the establishment of Muslim rule in the land. *If they forgive their enemies and show meekness, they will be made to inherit the land.*

156 The Jews and the Christians are told that their assertions that only the Jews and

## SECTION 14

## Perfect Guidance is only in Islam

113. No religion is devoid of good. 114, 115. Vanquishment of those who ruin mosques. 116, 117. To attribute a son to Allah is to deny His perfection. 118, 119. Demand for direct revelation. 120, 121. Islam gives perfect guidance.

113 And the Jews say, The Christians do not follow anything (good), and the Christians say, The Jews do not follow anything (good),<sup>157</sup> while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.<sup>158</sup>

114 And who is more unjust than he who prevents (men) from the mosques of Allah,

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۖ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ  
كَذَٰلِكَ قَالَ الَّذِينَ لَا يَحْكُمُونَ مِثْلَ  
قَوْلِهِمْ ۚ قَالَ اللَّهُ يُحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ  
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝  
وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسَاجِدَ اللَّهِ

the Christians will be saved are groundless. It is entire submission to Allah and the doing of good to His creatures that is the true source of salvation, and that is what *Islām* mean according to the Holy Qur-ān. In the expression *اسلم وجهه لله* as also in

*اسلمت وجهي* the word *waj-h* does not stand for the *face*, but is used "for the whole, because it is the most noble part" (Jal-LI), or *waj-h* signifies *my person* or *myself* (TA). *Waj-h* also means *course*, *way*, *purpose*, or *object*.

From *aslama*, meaning *he submitted himself*, is derived the name of the religion which the Holy Qur-ān preaches, i.e. *Islām*, signifying literally, *submitting oneself* or *resigning oneself* (M, Q-LI), and Islam is therefore the religion of entire submission to Allah. See for full explanation foot-note 400 on the word *Islām* itself.

157 The original words are *على شيء* the word *'ala* signifying in such cases *conformity*, as in the proverb *الناس على دين ملوكهم* which means *the people are in conformity to*, i.e. *are followers of, the religion of their kings* (LI); while the word *shai*, which primarily means simply *a thing*, signifies in such cases *a thing worth being regarded, or a thing of any account or value, or anything good*, as in the proverb *ليس بشئ* (LI).

158 The Jews and the Christians are here blamed for denying all good in each other like ignorant men, notwithstanding that they are both followers of one Book, i.e. the Old Testament. As against this, the Qur-ān accepts that there is partial truth in all religions. The declaration of this cosmopolitan principle by Islam as regards a substratum of truth underlying all religions is the more wonderful when it is borne in mind that Islam took its birth in a country which had no connection with the outside world, and the principle was proclaimed by a man who had not read the scriptures of any other religion, at a time when the two most closely allied religions declared each other to be devoid of all truth.

that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.<sup>159</sup>

115 And Allah's is the East and the West, therefore whither you turn, thither is Allah's purpose; surely Allah is Ample-giving, Knowing.<sup>160</sup>

116 And they say: Allah has taken to Himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.<sup>161</sup>

أَنْ يَنْ كَرَفِيهَا سَمُهُ وَسَنِي فِي خَرَابِهَا  
أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا  
إِلَّا خَائِفِينَ لَهُ لَهُمْ فِي الدُّنْيَا خِزْيٌ  
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ  
وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا  
فَتَمُوجُهُ اللَّهُ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ  
وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا وَلَكِنْ سُبْحَنَهُ بَلْ  
لَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ مَا كُلُّ  
لَهُ قَائِمُونَ

159 The fate of those who prevented Muslims from worshipping Allah in the mosques is predicted here, and the fate of the opponents of Islam bears ample testimony to the truth of this prediction. The Jewish residents of Medina, who exerted themselves to their utmost to bring ruin to Islam, were either banished in disgrace or perished in their struggle to annihilate Islam. The idolaters, or the Quraish, who prevented Muslims from repairing to the sacred mosque at Mecca, were also finally subjugated and had to bow their heads before the very men whom they persecuted for no other fault than that they worshipped Allah.

The fulfilment of the first part of the prophecy, viz. *they shall meet with disgrace in this world*, is a conclusive proof of the truth of the second part, viz. *they shall have great chastisement in the hereafter*.

160 This verse has no connection with the turning of the face to one direction or another while saying prayers, which subject is discussed further on. The mistake arises from not reading the verse in the light of the context. The previous verse predicts disgrace for those who persecuted the Muslims; this one predicts the Muslim conquests by which the enemy was to be disgraced. The concluding words, Allah is *Ample-giving, Knowing*, also support this conclusion. The Muslims, who had been deprived of all they possessed and made utterly destitute, were promised ample gifts. The words *whither you turn, thither is Allah's purpose* point clearly to the Divine promise that all obstacles in the path of the Muslims shall be removed and victory shall follow their footsteps. Another interpretation is *whichever way you turn fleeing*, those who ruin the mosques being addressed (AH).

The word *waj-h* occurring here denotes *countenance* or *face*, as well as *course, purpose*, or *object* which one is pursuing, or a *direction* in which one is going or looking (TA-LL). According to Rgh it signifies *attention* or *course*.

161 The Christian doctrine that God has a son is refuted here, as also the pagan Arab idea that the angels were the daughters of God. Some Jews paid a like reverence to Ezra. The phrase *subhāna-hū* is always used to declare the freedom of the Divine Being from all imperfections such as are to be met with in the creatures, and is always mentioned in connection with the doctrine of sonship to show that to attribute a son to the Divine Being in a literal sense is to attribute an imperfection to Him which is met with in human beings. As regards the metaphorical use of the word, it gives rise to a misunderstanding, for really all that is in the heavens and the earth is His in that sense, all angels and human beings being alike His creation. As creatures they all equally proceed out of His hands. The

117 Wonderful Originator<sup>162</sup> of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.<sup>163</sup>

118 And those who have no knowledge say: Why does not Allah speak to us or a sign come to us?<sup>164</sup> Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.

Ar. thee.

119 Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.

Ar. thou shall.

Ar. thee.

120 And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the

Ar. thou.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُعَلِّمُنَا اللَّهُ أَوْتَارِنَا آيَاتِهِ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِنْ قَوْمِهِمْ فَتَنَاهُمْ فَلَوْهُمْ قَدِ ابْتِغَاءُ الْآيَاتِ لَقَوْمٌ يُؤْفِكُونَ ۝

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ۝ وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ

doctrine of sonship is mentioned here as being opposed to the religion which requires entire submission from every man and thus dispenses with the necessity of a conciliator.

162 The original word is *badi'*, which is applicable to the thing made as well as to the maker. A thing is *badi'* which is not after the similitude of any thing pre-existing, and *badi'* is also the person who makes or produces or brings into existence for the first time and not after the similitude of any thing pre-existing (LL).

163 *كُنْ فَيَكُونُ* is the oft-recurring phrase in which Allah's act of the creation and annihilation of things is spoken of in the Holy Qur-an. It is an answer to those who think, as the Arya Samajists do, that the creation of things by God is dependent on the previous existence of matter and soul and the adaptability of their attributes. But if God could not make things independently of matter, He could not even hear and see independently of it. Another argument given here is that man, who stands in need of matter to make things, also stands in need of a pattern after which to make them, but God stands in need of neither. The verse seems particularly to refer here, however, to the revolution that was to be brought about by the Holy Prophet. It seemed an impossibility to men, but Allah had decreed it. And, in fact, the revolution brought about in Arabia by the Holy Prophet was so wonderful that the old heaven and earth of the peninsula may be said to have been changed into new ones.

164 The unbelievers refused to accept the truth of Islam unless either Allah spoke to them, so that they should have a proof that He sends His messages to men, or that a sign should come to them. The sign which they often demanded was the threatened punishment, and as here disgrace in this world is predicted for them (v. 114), their demand is that as an evidence of the Prophet's truth that punishment should overtake them. The answer to both these demands is contained in v. 119, for as bearer of good news the Holy Prophet told them that if they purified themselves by walking in his footsteps Allah would speak to them, and as a warner he informed them of the coming wrath if they persisted in their evil ways.

Ar. thou.

Ar. thee.  
Ar. thou  
shalt.

(true) guidance. And if *you* follow their desires after the knowledge that has come to *you*, *you shall* have no guardian from Allah, nor any helper.<sup>165</sup>

121 Those to whom We have given the Book follow it as it ought to be followed.<sup>166</sup> These believe in it; and whoever disbelieves in it, these it is that are the losers.

الْهْدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ  
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۖ مَا لَكَ  
مِنَ اللَّهِ مِنْ دَلِيلٍ وَلَا نَصِيرٍ  
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ  
تِلَاوَتِهِ ۖ وَأُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ  
يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

## SECTION 15

## Covenant with Abraham

122, 123. The fate of Israelites. 124. Abraham made a spiritual leader. 125. Purification of the Ka'ba, and its security. 126-129. Mecca to be made the centre for a prophet from among Ishmael's descendants.

122 O children of Israel! call to mind My favour which I bestowed on you and that I made you excel the nations.<sup>a</sup>

123 And be on your guard against a day when no soul shall avail another in the least<sup>b</sup> neither shall any compensation be accepted from it, nor shall intercession profit it,<sup>c</sup> nor shall they be helped.

124 And when his Lord tried Abraham with certain words,<sup>167</sup> he fulfilled them. He said: Surely I will make *you* a leader of men. (Abraham) said: And of my offspring? My covenant does not include the unjust, said He.<sup>168</sup>

يٰۤاَيُّهَا اِسْرَآءِیْل اذْكُرْ الْفَضْلَ الَّذِیْ  
اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلَی  
الْعٰلَمِیْنَ ۝  
وَاتَّقُوا یَوْمًا لَا تَجْزِیْ نَفْسٌ عَنْ نَفْسٍ  
شَیْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا  
شَفَاعَةٌ ۚ وَلَا هُمْ یُنصَرُونَ ۝  
وَإِذْ اَبْتَلٰۤی اِبْرٰهٖمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ  
قَالَ اِنِّیْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ۗ  
قَالَ وَمِنْ ذُرِّیَّتِیْ ۗ قَالَ لَا یَنَالُ  
عَهْدِی الظَّالِمِیْنَ ۝

<sup>165</sup> The words convey a clear threat of the punishment awaiting the opponents of Islam.

<sup>166</sup> The Muslims are meant, while the *Book* is the Qur-ān (AH). F'Ab interprets يتلونه حق تلاوته as meaning follow it as it ought to be followed (IJ). For talā, meaning he followed it, or did according to it, see LL, which quotes several authorities.

<sup>167</sup> The meaning is that Abraham observed all Divine commandments faithfully, and was therefore rewarded by being made a leader of men. As a spiritual leader of three great nations of the world, that patriarch occupies a unique position among religious personalities. Having discussed at length that a prophet from among the Ishmaelites had come in accordance with the prophecies of the Israelite prophets, the Holy Qur-ān now proceeds to show that even the covenant with their great ancestor Abraham necessitated the appearance of a prophet in Arabia.

<sup>168</sup> The Israelites' contention was that prophethood should always remain in the house of Israel, and that the promised prophet of Deut. 18:18 should be an Israelite. In this section they are told that the covenant was made, not with Israel but with Abraham and Ishmael, and that therefore the seed of Ishmael and Isaac were equally to be blessed.



125 And when We made the house a resort for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place<sup>169</sup> of Abraham. And We

وَاذْجَعَلْنَا الْبَيْتَ مَثَابَةً  
لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا  
مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

The Jewish and Christian contention that the covenant made with Ishmael was simply of a temporal nature is groundless; on the other hand, the following arguments show that the covenant included both Ishmael and Isaac. (1) The promise to bless Abraham and his seed was given long before either Ishmael or Isaac was born: "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. . . . And in thee shall all families of the earth be blessed" (Gen. 12:2, 3). (2) The promise given to Abraham regarding the multiplicity of his seed is the same as that given to Hagar regarding Ishmael when she conceived him: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5). "And the angel of the Lord said unto her (i.e. Hagar), I will multiply thy seed exceedingly, that it shall not be numbered for multitude" (Gen. 16:10). (3) The covenant was made again with Abraham after Ishmael was born, while Abraham had no hope of another son, nor was there a Divine promise that a son should be born to him from Sarah, the promise contained in Gen. 15:4: "But he that shall come forth out of thine own bowels shall be thine heir" having been fulfilled in the birth of Ishmael. This promise is contained in Gen. 17:2-6: "And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." (4) The covenant was renewed with Ishmael after Isaac was promised: "And as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Gen. 17:20). It should also be noted that God's hearing Abraham with regard to Ishmael refers to Abraham's prayer in Gen. 17:18: "O that Ishmael might live before thee," and shows that Ishmael was righteous in the sight of God. (5) The nature of the promise made to Ishmael does not differ materially from that made to Abraham: they are both to be blessed, both to be made fruitful, the seed of both is to be multiplied exceedingly, princes and kings are promised among the descendants of both of them, and both are promised to be made a great nation. Nothing is said regarding Abraham that is not said regarding Ishmael. (6) The covenant on the part of Abraham's seed was kept by the children of Isaac as well as of Ishmael. According to Gen. 17:10: "This is My covenant which ye shall keep between Me and you and thy seed after thee: Every man child among you shall be circumcised." Now, circumcision has been a characteristic of the Israelites as well as of the Ishmaelites. Hence God's covenant was with both these nations. (7) The fulfilment of the covenant on the part of God has also been true with regard to both nations. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8). Now, if the covenant was only with Isaac's children, the promise of an everlasting possession failed with the advent of Islam, so that even God could not keep His promise. But the fact is that the land of Canaan continues to remain as an everlasting possession in the hands of the seed of Abraham, for as soon as the Israelites or their representatives, the Christians, were deemed unfit to have the holy land in their possession because of their unrighteousness, that holy land was given to the Arabs, who were Ishmaelites, and to this day it remains in the hands of the Muslims, who are the true representatives of the house of Ishmael.

169 The commentators have different opinions as to what the *maqām-i-Ibrāhīm* or the *standing-place of Abraham* is. Some say the pilgrimage is meant, others understand one of the places where the pilgrims assemble; still others regard it as the whole of the sanc-

a 1356.

enjoined Abraham and Ishmael, saying\*: Purify My House<sup>170</sup> for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

وَعَبَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
أَن طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَ  
الْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۝

tuary. Some say that it is the name of a place within the sacred mosque which was known by that name in the time of the Holy Prophet, and is still known by that name (AH, IJ). "It is a small building supported by six pillars about 8 ft. high, four of which are surrounded from top to bottom by a fine iron railing, while they leave the space between the two hind pillars open; within the railing is a frame about 5 ft. square, said to contain the sacred stone on which Abraham stood when he built the Ka'ba" (Rodwell-Burckhardt). By *muṣallā*, i.e. the place of prayer, is meant, according to Hasan, the *qiblah*, or the direction facing which prayer is to be said (Rz). The commandment given here thus relates to the Ka'ba being taken as the *qiblah*.

170 The injunction to Abraham and Ishmael to purify "My House" (Ar. *Baiti* or *Bait-Ullah* and the *Beth-el* of the Bible) for those who visit it and those who abide in it shows that the Ka'ba or *Bait-Ullah* was there even before Abraham, and this view is supported by what is stated in 3:95 about the Ka'ba as the "First House" made on earth for the worship of Allah, and its appellation "Ancient House" stated in 22:29 and 33. Sir William Muir admits the very remote antiquity of the Ka'ba in the Introduction to his *Life of Muhammad*, and the following lengthy quotation from him is the testimony of an adverse critic to the truth of the view taken above. He says: "A very high antiquity must be assigned to the main features of the religion of Mecca. . . . Diodorus Siculus, writing about half a century before our era, says of Arabia washed by the Red Sea, 'There is in this country a temple greatly revered by the Arabs.' These words must refer to the Holy House of Mecca, for we know of no other which ever commanded such universal homage. . . . Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yemen and Hadhramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginnings in an extremely remote age."

Is this conclusion in any way inconsistent with the popular Arab tradition connecting the names of Abraham and Ishmael with the Ka'ba? True, according to it the Ka'ba existed before Abraham, but this does not imply that Abraham never visited it. The statement made in the Qur-ān shows that Abraham and Ishmael had purified the House of God of idol worship, and they also raised its foundations (v. 127). But this would imply no more than that they rebuilt the edifice, and the connection of their names with the Holy House is preserved to this day in a tangible form in the *Maqām-i-Ibrāhīm*. Moreover, if tradition can prove its antiquity, why not the connection of the names of Abraham and Ishmael with it? The one tradition is as authentic and ancient as the other. Sir William Muir admits that "this was no Muslim fiction, but the popular opinion of the Meccans long before the era of Muhammad, otherwise it could not have been referred to in the Qur-ān as an acknowledged fact, nor would the names of certain spots around the Ka'ba have been connected, as we know them to have been, with Abraham and Ishmael." Muir's difficulty is only this, that the existence of the Holy House is traced to a more remote antiquity than the age of Abraham and Ishmael, but, as I have stated above, the fact of a remoter antiquity does not disprove the connection of the names of the patriarchs with the Holy House. The connection of Ishmael's name with Arabia is an incontrovertible fact, for Kedar (son of Ishmael, Gen. 25:13) stands throughout the writings of the Old Testament for Arabia (Ps. 120:5, Isa. 42:11, 60:7, etc.).

Moreover, the story of Ishmael and Hagar's casting forth is substantially true, though the description of it given in Genesis, viz. Abraham's sending her forth with bread and

126 And when Abraham said, My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day, He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.

127 And when Abraham and Ishmael<sup>170a</sup> raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:

128 Our Lord! and make us both submissive to Thee, and (raise) from our offspring a nation submitting to Thee,<sup>a</sup> and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful:

129 Our Lord! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.

وَاذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا  
بَلَدًا اٰمِنًا وَاٰدُرُنِّ اَهْلَهٗ مِنَ الشَّرِّ  
مَنْ اٰمَنَ مِنْهُمْ بِاللهِ وَاَلْيَوْمِ الْاٰخِرِ  
قَالَ وَمَنْ كَفَرَ فَاَمَتُّعْهُ قَلِيْلًا  
ثُمَّ اَصْطُرِّهٗٓ اِلَىٰ عَذٰبِ النَّارِ  
وَبَشِّرِ الصّٰبِرِيْنَ

وَلَا يَذِرُكُمْ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَنِيَّةِ  
وَاسْمٰعِيْلُ رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ

اَنْتَ السَّمِيْعُ الْعَلِيْمُ  
رَبَّنَا وَاَجْعَلْنَا مُسْلِمِيْنَ لَكَ وَمِنْ  
دُرِّيَّتِنَا اُمَّةً مُّسْلِمَةً لَّكَ وَاَرِنَا  
مِمَّا سَكَنَّا وَتَبَّ عَلَيْنَا اِنَّكَ  
اَنْتَ التَّوَّابُ الرَّحِيْمُ

رَبَّنَا وَاَبْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ  
يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ  
الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ اِنَّكَ  
اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

\* 156, 400.

a bottle of water, as if she were going to settle in the next village, cannot be accepted as true. Sarah could not be satisfied with such expulsion of her rival. The Arab tradition representing Abraham as coming with Hagar and Ishmael to the place where Mecca now is, is quite independent of the Bible statement, and the two taken together justify us in drawing the conclusion as to the truth of the Quranic statement. Moreover, the situation of Mecca on a well-recognized ancient route from Syria to Yemen and the visits from the deserts of Syria to that "Ancient House" corroborate this conclusion. Thus there is not the least reason to reject the popular tradition as a fable, and the facts recorded in the Qur-án are borne out by all considerations.

170A References to Ishmael are very frequent in the Holy Qur-án. For further references see 2: 133, 136, 140; 3: 83; 4: 163; 6: 87; 14: 39; 19: 54, 55; 21: 85; 37: 101-107 (where he is not mentioned by name); and 38: 48.

For references to Isaac which are always brief, see 2: 136, 140; 3: 83; 4: 163; 6: 85; 11: 71; 12: 6; 14: 39; 19: 49; 21: 72; 29: 27; 37: 112, 113; 38: 45-47.

## SECTION 16

## The Religion of Abraham

130-134. Abraham and Jacob bequeath their religion to their descendants. 135. Abraham's religion is thus the basis. 136-138. Islamic baptism requires a belief in all prophets. 139. Worship of Allah common basis of all religions. 140, 141. Great ancestors of Israelites.

130 And who forsakes the religion of Abraham but he who makes himself a fool,<sup>171</sup> and most certainly We made him pure<sup>172</sup> in this world, and in the hereafter he is most surely among the righteous.

131 When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.

132 And the same did Abraham enjoin on his sons and (so did) Jacob: O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.<sup>173</sup>

133 Nay! were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We will serve your God and the God of your fathers, Abraham and Ishmael and Isaac,\* one God only, and to Him do we submit.

وَمَنْ يَرْعُبْ عَنْ مِلَّةِ إِبْرَاهِيمَ الْأَمَنِ  
سَفَهَ نَفْسَهُ ۖ وَقَدْ اصْطَفَيْنَاهُ فِي  
الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ  
إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ  
لِرَبِّ الْعَالَمِينَ ۝  
وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ  
يَبْنِي ۖ إِنَّ اللَّهَ اصْطَفَى لِكُلِّ دِينٍ ذُلًّا  
مُؤْمِنًا ۖ وَإِنَّا لَنَرُّهُمْ مُسْلِمُونَ ۝  
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ  
إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي  
قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِلَٰهًا  
وَاحِدًا ۖ وَنَحْنُ أَكْفَرُ لَكَ مُسْلِمُونَ ۝

Or, chose  
him.

a 170A

171 The phrase *سفه نفسه* was originally *سفهت نفسه* i.e. *he himself* or *his mind was unwise* or *destitute of wisdom*, etc.; but when the reference in the verb was transferred from *nafs* (i.e. *mind*) to the person possessing it, what followed the verb was put in the accusative case, being its objective complement, for the phrase became identical in meaning with *جهل نفسه* i.e. *he made himself unwise*, etc. (LL). AH gives the meaning to be *he was unwise in his mind*; Zj, *he was ignorant or unreflecting in his mind*. According to I'Ab it means *he lost himself* or *his own soul*.

172 *Istafa'id-hu*, according to AH, means *We made him pure from all dross*. According to TA, *اصطفاه الله* sometimes means *Allah's creating His servants pure*, for it is sometimes by His bringing them into existence clear from the admixture that is found in others, and sometimes it is by His choice and judgment. And *istafa'* also signifies the choosing of one thing above another (LL).

173 Compare Gen. 18: 19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

For further references to Jacob, see 2: 133, 136, 140; 3: 83, 92; 4: 163; 6: 85; 12th chapter; 21: 72, 73; 38: 45-47.

134 This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

135 And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.<sup>174</sup>

136 Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.<sup>175</sup>

137 If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition,<sup>176</sup> so Allah will suffice *you* against them, and He is the Hearing, the Knowing.<sup>177</sup>

Ar. thes.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تَنْتَوْنُ عَنْهَا  
كَانُوا يَعْمَلُونَ ○

وَقَالُوا الْكُوْلُوهُوْدُ الْاَوْصِيْ هَٰذَا  
قُلْ بَلْ مِلَّةَ اِبْرٰهِيْمَ حَنِيفًا وَمَا  
كَانَ مِنَ الْمُشْرِكِيْنَ ○

قُولُوْا اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا  
مَّا اُنْزِلَ اِلَى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَ  
اِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَا  
اَوْثِيَ مُوسٰى وَعِيسٰى وَمَا اَوْثِيَ الْبَنِيْنَ  
مِنْ رَبِّهِمْ لَا تَفَرِّقَ بَيْنَ اَحَدٍ  
مِّنْهُمْ ذُوْخُنْ لَهُ مُسْلِمُوْنَ ○

فَاِنْ اٰمَنُوْا بِمِثْلِ مَا اٰمَنْتُمْ بِهِ فَقَدْ  
اِهْتَدَوْا وَاِنْ نُّوَلُّوْا فَاِنَّمَا هُمْ  
فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكُمْ اللّٰهُ ۚ  
وَهُوَ السَّمِيعُ الْعَلِيْمُ ○

174 *Ḥanif* is from the root *ḥanf*, meaning *inclining* or *declining* (LL). Hence *ḥanif* is *one inclining to a right state or tendency* (Rgb, TA-LL). The word is often mentioned in connection with the name of Abraham and the Holy Prophet, and his followers are also enjoined to be *ḥanif*. In seems to signify firmness in sticking to the right state, and has, no doubt, reference to the inclining to error on the part of both the Jews and the Christians. As opposed to both these professed followers of Abraham, the Muslims are enjoined to remain firm in the right state, and thus to be the true representatives of the Abrahamic faith in the world. It is for this reason that the word *ḥanif* is used here in opposition to the attitude of both the Jews and the Christians. The word was not used in this sense in Arabic before the advent of Islam.

175 This shows the cosmopolitan nature of a Muslim's belief. Not only is belief in the great prophets of Israel an article of faith with a Muslim, but the words *that which was given to the prophets from their Lord* make the Muslim conception of belief in prophets as wide as the world. And it should be noted that this broad conception was promulgated at a time when the Jews and the Christians were exerting themselves to the utmost against the new faith.

176 *Shiqāq* may mean *rebellion and separation* (IJ), or it may mean *opposition* (I'Ab) or *enmity* (Zaid). It has a reference to the opposition of the Jews to the faith of Islam, which recognized their prophets. The meaning is that their rejecting such broad principles of faith is due to their enmity.

177, see next page.

138 (Receive) the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve.<sup>178</sup>

139 Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him?<sup>179</sup>

140 Nay! do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? and Allah is not at all heedless of what you do.<sup>180</sup>

141 This is a people that have passed away: they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ  
قُلْ إِنَّمَا جُعِلْنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
وَرَبُّكُمْ، وَلَكِنَّا أَعْمَالُكُمْ  
وَنَحْنُ لَهُ مُخْلِصُونَ  
أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَالِشَّعْثِيَّ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا  
هُودًا أَوْ نَصَارَى قُلْ إِنَّمَا أَعْلِمُهُ  
أَمِ اللَّهُ مَا مِنْ آتَمِكُمْ مِنْكُمْ  
شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ  
بِعَاقِلٍ غَمَّا تَعْمَلُونَ  
تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَكَفَرَتْ  
كَسْبُهُمْ وَلَا سَأَلُوهَا عَمَّا كَانُوا يَعْمَلُونَ

177 The meaning of **فسيكفيهم الله** or *Allah will suffice you against them*, is that *Allah will guard you against their evil plans to annihilate you* (AH). This shows that the Jews had become active opposers to the spread of Islam at this early stage, and formed plan to take the life of the Holy Prophet.

178 *Ṣabgh* means *dyeing* or *colouring*, and also *dipping* or *immersing in water*; hence *ṣibghah* indicates *baptism*, which the Christians effect by immersing in water. The word is used here as a hint to the Christians that the Divine baptism is not the baptism of water, the result of which is the rejection of all the prophets, but the baptism of the broad principle of faith, which accepts the prophets of all nations and all ages. It is through this baptism that the new birth is received, because it opens the mind for the reception of all truths, and inspires it with love and reverence for all good men. Divine baptism, therefore, indicates *the religion of Allah* or *the nature according to which Allah has created man* (AH). As the word is used as an objective complement, I have added the word *receive* to indicate the full sense.

179 A Muslim's conception of Allah is very broad. It includes all that is best in all other religions, but is free from the limitations they put. Therefore no one who is true to his own religion can dispute the Muslim conception of the Divine Being.

180 The interrogation indicated by the word *am* in the original simply expresses disapproval. For instance, we have in 7: 195, "Have they feet with which to walk, or have they hands with which to assault, or have they eyes with which to see, or have they ears with which to hear?" This is said of the idols. Similarly, the interrogation here is simply to reprove the Jews and the Christians, when they affirmed respectively that none could be a follower of the right way who was not a Jew or who did not believe in the Christian scheme of salvation, for their ancestors who were prophets were followers of neither the one nor the other. Islam was, in fact, a reversion to the simple faith of sincerity, the faith of Abraham and his immediate followers and descendants.

## PART II

## SECTION 17

## Ka'ba as the Centre

142, 143. The new centre. 144. Ka'ba as the central mosque or *qiblah*. 145. Differences of the followers of the Book as to their own *qiblah*. 146, 147. Their knowledge of the Prophet.

142 The fools among the people will say: What has turned them from their *qiblah*<sup>181</sup> which they had? Say: The East and the West belong only to Allah; \* He guides whom He likes to the right path.

\* 140.

Or, *equitable*.

143 And thus We have made you an *exalted*<sup>182</sup> nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ  
عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ  
لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا  
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ يَكُونُ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

181 *Qiblah* means the direction or point towards which one turns his face as opposed to *dibrah*, which indicates the direction or point towards which one turns his back (LL). Literally it simply indicates a direction, not a place. In its religious usage it means the direction towards which one turns his face when saying his prayers. The change here referred to is the change which took place at Medina about sixteen months after the flight to that city (Bkh). It should be noted that while the Holy Prophet was at Mecca among the idolaters of Arabia, he used to pray with his face to the holy temple at Jerusalem, but when he came to Medina, where the Jewish element was strong and powerful, he was directed by Divine revelation to turn his face to the Ka'ba as his *qiblah*. The Jews are here spoken of in particular (I'Ab-Rz), and the subject is one in continuation of what is said in the last two sections, for if Abraham's seed was to be blessed in Ishmael's progeny, it was necessary that the new *qiblah* should be the House purified by Abraham and Ishmael, the temple at Jerusalem being only the *qiblah* for the Israelites. This change contained a clear prophecy that Mecca would be conquered by the Muslims, for an idolatrous temple could not be the *qiblah* in a religion of pure monotheism. To this conquest of Mecca there is also a reference in the words: *the East and the West belong only to Allah*, and Allah's guiding the Muslims to the right path also includes His directing them to a path of success and final triumph over their enemies.

182 The word in the original is *wasat*, which signifies *the middle part of any thing*, and therefore, as being removed from either extreme, it signifies *the best part of a thing* according to LL, who translates *أُمَّةً وَسَطًا* as meaning *a just, equitable or good nation, that is, one not inclining to either extreme*. Or it means *the best* because the middle position can only be occupied by one, and therefore it has no second to it. The usual translation "intermediate nation" does not convey the right sense. The commentators explain *wasat* as meaning *equitable and exalted* (Rz, AH, KI), and this sense fits in with the context. By making the Ka'ba their *qiblah*, Allah had made it known that they were the people, the Muslim nation, for whom Abraham had prayed (v. 128), and therefore they were the inheritors of all those Divine blessings which had been promised for the seed of Abraham.



Ar. <i>thou wouldst.</i>	witness to you; <sup>183</sup> and We did not make that which <i>you would</i> have to be the qiblah <sup>184</sup> but that We might <i>distinguish</i> <sup>185</sup> him who follows the Apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your <i>faith</i> to be fruitless; <sup>186</sup> most surely Allah is Affectionate, Merciful to the people.	وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَادَهُ إِنَّ اللَّهَ بِالتَّائِبِينَ لَرَؤُوفٌ رَحِيمٌ ۝
Ar. <i>know.</i>		قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ
Or, <i>prayer.</i>	144 Indeed We see the turning of <i>your</i> face to heaven, <sup>187</sup> so We shall surely turn <i>you</i> to a qiblah which <i>you shall</i> like; turn then <i>your</i> face towards the sacred mosque, and wherever you are, turn your faces towards it, and those who have been given the Book most surely know that it	
Ar. <i>thy.</i>		
Ar. <i>thee.</i>		
Ar. <i>thou shalt.</i>		
Ar. <i>thy.</i>		

183 One explanation of the word *shahid* or bearer of witness is given in the following words: *So that you may carry to them what you have learned of the revelation and the faith as Allah's apostle has brought to you* (AH, Rz). Therefore the bearers of witness are the persons who carry knowledge to others, bearing testimony to its truth in their own persons; hence some commentators explain the word as meaning a *purifier* (AH). But *shahid* also signifies *one possessing much knowledge*, hence *Ash-shahid* is also a name of the Divine Being (LL), and it means also an *imām* or a leader.

184 Rz explains the words *كنت عليها* as meaning *on which you had firmly set your heart that it should be your qiblah*. It thus appears that the Holy Prophet longed that the Ka'ba should be his *qiblah*, yet he did not take any step until he had received the Divine revelation. If his revelations had been the outcome of his own desires, he would not have waited for sixteen months for a revelation from on high to change the *qiblah*.

185 The ordinary meaning of *na'lama* would be *we might know*, but I have followed AH in translating it as meaning *we might distinguish*, leaving the ordinary significance for the margin, for *'ilm* is not followed by *min* except when it is used in the sense of *distinguishing* one thing from another. The significance given in the margin implies the knowledge of the event when it has taken place.

186 By some the word *imān*, lit., *faith*, is explained as meaning *prayer* (T'Ab-Bkh). Adopting the ordinary significance, the words would mean that the faithful had no hesitation in accepting the change, and thus their faith bore fruit by keeping them in the right path.

187 The Prophet's turning the face to heaven signifies his looking up to Allah for guidance in the matter of the *qiblah*. The difficulty of the *qiblah* had arisen at Medina, for there it was that in turning his face to Jerusalem he had to turn his back to Mecca, Medina being situated between Mecca and Jerusalem. Hence, the Prophet waited for a revelation to guide him in the matter.

	is the truth from their Lord ; <sup>188</sup> and Allah is not at all heedless of what they do.	أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ○
Ar. thou.	145 And even if <i>you</i> bring to those who have been given the Book every sign they would not follow <i>your</i> qiblah, nor <i>can you</i> be a follower of their qiblah, neither are they the followers of each other's qiblah ; <sup>189</sup> and if <i>you</i> follow their desires after the knowledge that has come to <i>you</i> , then <i>you shall</i> most surely be among the unjust.	وَلَكِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَكِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ○
Ar. thy. Ar. canst thou.	146 Those whom We have given the Book recognize him as they recognize their sons, <sup>190</sup> and a party of them most surely conceal the truth while they know (it).	الَّذِينَ اتَّيْنَاهُمْ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ○
Ar. thou.	147 The truth is from <i>your</i> Lord, therefore <i>you should</i> not be of the <i>disputers</i> .	الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ○
Ar. thee. Ar. thou shouldst.		
Ar. thy. Ar. thou shouldst. Or, doubters.		

188 There is a report according to which the Holy Prophet speaks of himself as "*the prayer of my father Abraham.*" The followers of the Book knew that not only had Abraham prayed for the appearance of a prophet from among the sons of Ishmael, but that God had also promised a blessing (foot-note 168). The Sacred House which Abraham had purified with his own hands in the place where he left Ishmael must therefore have been known to the Israelites to be the centre of the exertions and of the future conquests of the only prophet of Ishmael's seed.

189 Notwithstanding that the Jews and the Christians both looked to the temple at Jerusalem as their central temple, they were not agreed upon it as their *qiblah*, for the Christians turned towards the east (Muir). Moreover, there are differences among the Jews and the Samaritans, though both follow the law of Moses.

190 All the prophets of Abraham's seed had hitherto appeared among the children of Israel, and hence *as they know their sons* is equivalent to *as they know the Israelite prophets*, the significance of the whole passage being that the Israelites or the Jews recognized the Holy Prophet who appeared among the children of Ishmael as they recognized the prophets who appeared among the children of Israel. They knew this not only because blessing had equally been promised for both sons of Abraham, but also because of the clear prophecy of Moses that a prophet *like him* would be raised among the brethren of the Israelites, i.e. the Ishmaelites, and because no prophet answering that description had appeared among the Israelites.

## SECTION 18

## Grounds for making the Ka'ba the Muslim Centre

148-150. A centre was necessary. 151, 152. The House sanctified by Abraham is made the centre for the Apostle who appeared in fulfilment of a promise to Abraham.

148 And every one has a direction to which he turns (himself), therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.<sup>191</sup>

149 And from whatsoever place *you come* forth, turn *your* face towards the sacred mosque; and surely it is the very truth from *your* Lord, and Allah is not at all heedless of what you do.

Ar. *thou*  
comest.  
Ar. *thy*.

Ar. *thy*.

وَرَبُّكَ وَجْهَهُ هُوَ مَوْلَاهَا فَاسْتَبِقُوا  
الْخَيْرَاتِ إِنَّ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ  
جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
وَمِنْ حَيْثُ خَرَجْتَ قَوْلٌ وَمِنْ حَيْثُ  
شَطَرْتِ الْمَسْجِدَ الْحَرَامَ وَإِنَّهُ لَلْحَقُّ  
مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ ○

191 The meaning is that Allah intends to make all Muslims as one people, therefore He requires all to turn to one direction, to set one goal before them, and to have one centre to turn to wherever they may be. The unity of the *qiblah* among the Muslims really stands for their *unity of purpose* as being a nation which strives after one goal, and forms the basis on which rests the brotherhood of Islam; hence the saying of the Prophet: *Do not call those who follow your qiblah unbelievers*. But that noble lesson is now almost lost to the Muslims.

Thus the chief reason given for appointing one *qiblah* for all Muslims, wherever they may be, is that this should be an ostensible sign of their unity of purpose, the reason why that honour is given to the Ka'ba being given in v. 151 (see foot-note 193). It may be added that the Ka'ba has never been supposed by any Muslim to possess any Divine attribute, nor is any petition or prayer ever addressed to it, and hence the strange conclusion drawn by some Christian writers, that the honour thus given to the Ka'ba is a remnant of the pre-Islamite Arab polytheism or idolatry, is unworthy of serious attention. Even the idolatrous Arabs never worshipped the Ka'ba, though they had placed idols in it which they worshipped. It should also be borne in mind that the famous black stone was not one of the Arab idols, nor can the kissing of it in performing the pilgrimage be looked upon as a remnant of idolatry. That stone stands only as a monument: "The stone which the builders refused is become the head-stone of the corner" (Ps. 118: 22). Ishmael was looked upon as rejected, and the covenant was considered to have been made with the children of Isaac or Israelites, yet it was that rejected stone, for which the black stone at Ka'ba, the place where Ishmael was cast, stands as a monument, that was to become "the head-stone of the corner." The black stone is unhewn, so it is the stone that was "cut out of the mountain without hands" (Dan. 2: 45). Jesus Christ made this clear in the parable of the husbandmen, when he plainly told the Israelites that the vineyard (i.e. the kingdom of God) would be taken away from them and given to "other husbandmen," i.e. to a non-Israelite people, immediately giving indication of that people in the words: "Did ye never read in the Scripture, The stone which the builders rejected, the same is become the head of the corner?" (Matt. 21: 42), and again emphasized his object in the words: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21: 43), thus showing that he was referring to a rejected nation. Hence if the black stone is kissed, it is not kissed as an idol or as a god, but as a monument of the rejection of a nation which was to become the corner-stone in the Divine kingdom.

Ar. *thou*  
comest.  
Ar. *thy*.

150 And from whatsoever place *you* come forth, turn *your* face towards the sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no plea against you, except such of them as are unjust: so do not fear them, and fear Me, that I may complete My favour on you and that you may walk on the right course.<sup>192</sup>

151 Even as We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.<sup>193</sup>

Or, make  
you emi-  
nent.

152 Therefore remember Me, I will *remember you*, and be thankful to Me and do not be ungrateful to Me.<sup>194</sup>

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ  
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا  
وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ  
عَلَيْكُمْ حُجَّةٌ ۚ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ  
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَسْتَمِ  
عُنْغِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝  
كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو  
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا  
تَعْلَمُونَ ۝  
فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا  
لِي وَلَا تَكْفُرُونِ ۝

## SECTION 19

### Hard Trials necessary to establish that Centre

153, 154. To gain the object patience must be shown and sacrifice of life made. 155-157. The faithful exhorted to remain unshaken under trials. 158. An example of how patience is rewarded. 159-162. Fate of those who conceal the truth. 163. The grand object is to establish Divine Unity.

153 O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.<sup>195</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ  
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

192 By completing of favour is meant the fulfilment of all those promises of blessings which were made regarding the descendants of Ishmael. Had the Prophet's *qiblah* been other than the Ka'ba, it would have been an argument against him, for in that case the prophecy would have remained unfulfilled in one part. But when the prophecy and the promises made to Abraham were fulfilled in their entirety, none but the unjust could now object.

193 The connection with the previous verse is clear: *That I may complete My favour on you, even as We have sent among you an Apostle.* The reference is to Abraham's prayer in v. 129, in fulfilment of which the Holy Prophet was raised; because it was to Abraham that the injunction was given that the Sacred House dedicated to Allah's worship at Mecca should be purified, so that it might be the centre to which all His true and faithful devotees should turn. Compare the words of v. 129 regarding the functions of the promised prophet, which are exactly the same as those mentioned here.

194 Man's remembrance of Allah is to walk humbly in His ways, and Allah's remembrance of man is to pour His blessings upon him (IJ). But as the word *zikir* also means *eminence* (LL), the meaning may therefore be, *therefore remember Me or glorify Me; I will make you eminent.*

195 The Sacred Mosque at Mecca was in the possession of the idolaters, but by making

154 And do not speak of those who are slain in Allah's way<sup>196</sup> as dead; nay, (they are) alive, but you do not perceive.<sup>197</sup>

155 And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

156 Who, when a misfortune befalls them, say: Surely we are Allah's, and to Him we shall surely return.<sup>198</sup>

157 Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

وَلَا تَقُولُوا لِمَنْ قُتِلَ فِي سَبِيلِ اللَّهِ  
أَمْوَاتٌ بَلْ أَحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ  
وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ  
وَلَنَقْصِ مِنْ أَمْوَالِكُمْ وَأَلَّا تَقْسُوا  
الْثَمَرَ ۖ وَبَشِّرِ الصَّابِرِينَ ۚ  
الَّذِينَ إِذَا أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا  
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝  
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ  
وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

it the *qiblah* of the Muslims, promise was no doubt given that it would soon be theirs, purified of idol worship. But to attain this great object they must seek Divine assistance, which would be granted them if they endured trials with manliness and prayed to Allah.

196 The sacrifice of life which must be undergone in the cause of truth is hinted at in this passage. The words *في سبيل الله* frequently occurring in the Holy Qur-án signify literally *in the way of Allah* or *in the cause of Allah*. As opposed to this occur the words

*في سبيل الطاغوت* i.e. *in the way or cause of the devil*, regarding the fighting of the enemies of Islam (4:76). The two expressions therefore signify only *in the cause of truth* and *in the cause of falsehood* respectively. Whether the cause of the Muslims was really the cause of truth, right, and justice, and whether they were compelled to fight to defend the truth or had undertaken wars to compel the unbelievers to accept Islam, is quite a different question, which has been discussed in various places. Here I may only point out that the Qur-án has over and over again asserted that the Muslims were compelled to take up the sword in the cause of truth and justice and in self-defence when they had no other alternative, and Sale's comment that the words *fi sabil-illāh* always "meant war undertaken against unbelievers for the propagation of the Muhammadan faith" is a prejudiced statement, opposed to the Qur-án itself, which says that "there is no compulsion in religion" (v. 256).

197 That those who sacrifice their lives in the cause of truth never die is a truth which is generally recognized. As truth lives and falsehood must die, so those who make the triumph of truth the object of their lives do not die, even if they are slain in the cause of truth. It may be added, however, that the words *maut* and *hayāt* apply respectively to *grief* or *sorrow* and *freedom from grief or sorrow* (Rgh), and therefore those who have fulfilled the object of their lives shall *never grieve*, this being the oft-recurring description of the state of salvation as given in the Holy Qur-án. Or, those who have sacrificed their lives in the cause of truth gain the life eternal, while the dead are really those who are dead in ignorance.

198 This is the true expression of a Muslim's resignation under trials: *We come from Allah, and Allah is our goal*. Therefore no trial or misfortune can disturb the course of our life, which has a much higher goal before it than mere comfort. These words are uttered by a Muslim when any misfortune befalls him. Come what may, the contentment of his mind is never disturbed.

Ar. of.

a 248.

158 Surely the Şafâ and the Marwah are among the signs appointed by Allah;<sup>199</sup> so whoever makes a pilgrimage to the House or pays a visit<sup>a</sup> (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Bountiful in rewarding, Knowing.<sup>200</sup>

159 Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).<sup>201</sup>

160 Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully), and I am the Oft-returning (to mercy), the Merciful.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ  
فَمَنْ حَجَّ الْبَيْتَ إِوَاعْتَمَرَ فَلَا جُنَاحَ  
عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ  
خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ  
إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ  
الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ  
لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ  
اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ  
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ  
فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

199 The Şafâ and the Marwah are two mountains near Mecca. They were the scene of Hagar's running to and fro in quest of water when left alone with Ishmael in the wilderness. The two mountains being therefore the scene of her troubles, now serve as two monuments of the reward which patience brought, and it is as a memorial to Hagar's patience that they are now gone round by the pilgrims. This circumstance explains the connection of this verse with the previous verses.

200 On the Şafâ was an idol called Usâf, and on the Marwah one called Nâilah, which the pilgrims respectfully touched in the days of ignorance, and hence the apprehensions of the Muslims in going round them (TJ). According to Bkh, however, the people of Medina were averse to going round the Şafâ and the Marwah, though no reason for their aversion is given.

201 For the meaning of *la'nat*, or *curse*, see foot-note 181. By "those who curse" and the curse of "Allah and the angels and men" in v. 161 are meant the curses predicted for the Israelites by Moses: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee and overtake thee: cursed shalt thou be in the city and cursed shalt thou be in the field, cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out" (Deut. 28:15-19). After enumerating the curses of the Lord, His sending upon them "cursing, vexation, and rebuke," His making the pestilence "cleave" to them, His smiting them with "a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting . . . and the botch of Egypt . . . and madness and blindness," the curses of men are thus spoken of: "Thou shalt go out one way against them and flee seven ways before them," "thou shalt be only oppressed and spoiled evermore," "thou shalt betroth a wife and another man shall lie with her: thou shalt build an house and thou shalt not dwell therein," "thy sons and thy daughters shall be given unto another people . . . the fruit of thy land and all thy labours shall a nation which

161 Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all:

162 Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

163 And your God is one God! there is no god but He; He is the Beneficent, the Merciful.<sup>202</sup>

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ  
كُفَّارًا أُولَٰئِكَ عَلَيْهِمُ لعْنَةُ اللَّهِ وَالْ  
مَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝  
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ  
العَذَابُ وَلَا هُمْ يُنظَرُونَ ۝  
وَاللَّهُ كَالِئِلهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ  
الرَّحْمَنُ الرَّحِيمُ ۝

## SECTION 20

### Unity must prevail ultimately

164. Divine Unity manifested in nature. 165-167. Fate of those who set up equals with Allah.

164 Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.<sup>203</sup>

165 And there are some among men who take for themselves objects of worship besides Allah,<sup>204</sup> whom they love

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَ  
اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِ  
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ  
وَمَا أُنْزِلَ مِنَ السَّمَاءِ مِنْ مَّاءٍ  
فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَتَّ  
فِيهَا مِنْ كُلِّ ذَاتٍ وَتَصْرِفُ  
الرِّيحُ وَالسَّحَابُ الْمُسْتَوْبِقِينَ السَّمَاءِ  
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝  
وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ  
دُونِ اللَّهِ أَدْنَىٰ أَدَائِهِمْ

thou knowest not eat up; and thou shalt be only oppressed and crushed always" (Deut. 28: 20-68).

202 The introduction of the formula of Divine Unity in this, the concluding verse of the section, is to show that this was the grand object which was set before the Muslims, while its ultimate prevalence is more clearly set forth in the next section, and that it was for this object that the trials and privations spoken of in this section were to be undergone.

203 The Unity of Allah is declared by the whole of nature, and being such a clear doctrine, must no doubt at last prevail over idolatry and polytheism of every kind. Not only did Arabia witness the truth of this thirteen hundred years ago, but even to-day we see that as man is freed from the trammels of prejudice he realizes the truth of Divine Unity more and more. The uniformity that is clearly observed in the diversity in nature is constantly appealed to in the Qur-ān as a sign of the Unity of the Maker.

204 The objects of worship here referred to may include idols, but the reference is apparently to the leaders who lead their followers into evil. This is made plain by the verses that follow, where "those who were followed," i.e. *the leaders*, renounce those who followed them.



Ar. the love  
of.

as *they* love Allah—and those who believe are stronger in love for Allah<sup>205</sup>—and O that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).

166 When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

167 And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.<sup>206</sup>

كُتِبَ اللَّهُ وَالَّذِينَ آمَنُوا أَشَدُّ  
حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا  
أَذْيَرُونَ الْعَذَابَ أَتَى الْقُوَّةَ لِلَّهِ  
بِجَمِيعِهِ وَإِنَّ اللَّهَ شَدِيدُ الْعَذَابِ  
إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ  
اتَّبَعُوا وَادَّارُوا الْعَذَابَ وَتَقَطَّعَتْ  
بِهِمُ الْأَسْبَابُ ○

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كُنَّا  
نُفَتِّرُ لِمَنَّهُمْ كَمَا تَبَرَّءُوا مِنَّا كُنَّا  
يُرِيدُهُمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ  
وَمَا هُمْ بِمُخْرِجِينَ مِنَ النَّارِ ○

## SECTION 21

### Prohibited Foods

168-171. Injunction to use good and lawfully acquired things for food. 172, 173. Food prohibited for Muslims. 174-176. Warning against neglecting moral injunctions, which amounts to eating of fire.

168 O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the devil; surely he is your open enemy;<sup>207</sup>

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ  
حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ○

205 While Allah's love and affection for His creatures is the ever-recurring theme that finds expression in the Holy Qur-ān, man's love for Allah, which is the real basis of Islam, or absolute submission to the Divine Being, is here declared to be stronger than all other ties of love and friendship, including that which unites a man to his idols or other false deities. The words give a direct lie to the allegation that love of God does not form the basis of the religion of Islam.

206 The mutual renouncement of the leaders and their followers takes place sometimes in this very life. The poorer Jews must surely have regretted their blindly following their leaders in their opposition to the Holy Prophet when the whole community was at last banished or otherwise punished on account of their casting their lot with the enemies of the Muslims.

It should also be noted that it is the *intense regret* for the evil deeds done which is here described as being the *fire* from which there is no escape.

207 The fundamental principle of faith, Divine Unity, having been discussed at full length, certain secondary rules and regulations are now considered, and among these the subject of prohibited foods is introduced first with a twofold object. In the first place it enjoins that only lawful and good things should be eaten. The lawful things are not only those which the law has not declared to be forbidden, but even unforbidden things

169 He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

170 And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

171 And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.<sup>208</sup>

172 O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.<sup>209</sup>

173 He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has

إِنَّمَا يَنْهَىٰكُمْ بِالْأَسْوَىٰ وَالْفَحْشَاءِ وَإِنَّ تَقْوَا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

وَإِذْ أُتِيبَ لَهُمْ أَتَّبِعُوا مَا أُنْزِلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْتَعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّكُمْ عَلَىٰ فُؤَادِهِمْ لَا يَعْقِلُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَكُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَخِمَارَ الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ

become unlawful if they are acquired unlawfully, by theft, robbery, cheating, bribery, etc. The Israelites stood in special need of being reminded of this, for while they laid too much stress upon the ceremonial of religion, they were utterly indifferent to internal purity, and they would make a show of utter abhorrence to forbidden things but gladly devoured what was unlawfully acquired, a practice of which they are elsewhere condemned in plain words: "Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired?" (5: 63).

Secondly, by adding the injunction *do not follow the footsteps of the devil* the real object of the prohibition is made plain. The Holy Qur-ān recognizes some sort of relation between the physical and the spiritual conditions of man. There is not the least doubt that food plays an important part in the formation of character, and the heart and the brain powers are clearly affected by the quality of food. The same law is seen working in the whole of the animal kingdom. As the Holy Qur-ān is meant for all stages of the development of human society, it contains rules and regulations for the betterment of the physical as well as the moral and the spiritual conditions of man.

208 The Prophet is likened to the crier who calls out, but the disbelievers are deaf to reason, and are like cattle which only hear the cry of the driver, but do not understand the meaning of what he says: this is in accordance with what is said in the previous verse. Some commentators are of opinion that the crier is the disbeliever, who cries for help or guidance to his false gods, but these do not know what he says. But the addition of the words *deaf, dumb, and blind*, which apply to the disbelievers, shows that the first explanation is the correct one.

209 The injunction to eat of the *good things* is directed against the use of things which are injurious to health, though they may not be forbidden by law, as well as against what is unlawfully acquired.

been invoked;<sup>210</sup> but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.<sup>211</sup>

174 Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies,<sup>212</sup> and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

175 These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire!

فَمِنْ أَضْطَرٍّ غَيْرٍ بَاغٍ وَلَا عَادٍ فَلَا آثَمَ  
عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ ذَرِيمٌ  
إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ  
الْكِتَابِ وَيَشْتُرُونَ بِهِ شَيْئًا قَلِيلًا  
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا  
النَّارَ وَلَا يَكْلَهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ  
لَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ  
أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ  
بِالْهُدَى وَالْعَذَابِ بِالْمَغْفِرَةِ  
فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

210 The Jews objected to certain foods being allowed to Muslims which were forbidden by the Mosaic law; see 3 : 92 and foot-note 466. That which dies of itself and that which was torn by beasts was forbidden by the law of Moses also (Lev. 17 : 15), so was blood (Lev. 7 : 26), and the flesh of swine (Lev. 11 : 7). As for things specially prohibited to Jews and not prohibited to the Muslims, see 6 : 147 and foot-note 837. The Jews held the swine in great detestation, and the mention of the animal in the Gospels shows that Jesus Christ held it in equal abhorrence, which proves that he too regarded the animal as impure. Neither does he appear to have broken the Jewish law in this respect.

The same prohibition had already been revealed while the Holy Prophet was yet at Mecca in almost identical words in 16 : 115, whereas in 6 : 146 reasons are added for the prohibition; see foot-note 836. And 5 : 3, which was revealed later at Medina, adds several things by way of explaining *what dies of itself, and that over which any other name than that of Allah has been invoked*. It is there shown that this last description applies to animals which were offered to idols. The commentators also are of opinion that the reference in *that over which any other name than that of Allah has been invoked* is to the animals slaughtered by the worshippers of idols, which they used to slaughter as offerings to their idols (Rz), or to *that over which the name of an idol is invoked at the time of its slaughter* (Bd), for among the Arabs the practice was that animals were slaughtered in the name of an idol. But the statement made in the Holy Qur-án is general, and the invocation of any other name than that of Allah makes the animal slaughtered unlawful.

211 لا عَادٍ signifies *not desiring to eat it for the sake of enjoyment*, and عَاد means *not exceeding the bare limit of want*.

212 The physical and the spiritual are beautifully welded together in the Holy Qur-án. The prohibition to eat certain impure or injurious foods is followed by a warning against the *eating of fire*, and thus the connection is established. Caution is always given lest too much stress should be laid upon the outward ceremonial of the law, and here we are told that even more dangerous than the prohibited foods is the eating of fire, which means the concealing of what is revealed in the Book. The concealment in this case means not acting upon the teaching of the Book, and though the Jews may serve as an example, the Muslims are equally warned of the danger of being strict in external acts of purity while neglecting internal purity.

Ar. remote.

176 This is because Allah has revealed the Book with the truth; and surely those who go against<sup>212a</sup> the Book are in a great opposition.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ  
وَأَنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي  
شِقَاقٍ بَعِيدٍ ۝

## SECTION 22

## Retaliation and Bequests

177. Righteousness consists not in formalities but in accepting broad principles of faith and sympathetic and equal treatment of fellow-beings. 178, 179. Retaliation. 180-182. Bequests.

Ar. he who.

177 It is not righteousness that you turn your faces towards the East and the West,<sup>213</sup> but righteousness is *this* that one should believe in Allah and the last day and the angels<sup>214</sup>

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ  
الشَّرْقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ

212a الذين اختلفوا في الكتاب is generally rendered as meaning *those who disagree about the Book*, but this significance does not convey any clear idea as to what is meant. Rgh gives as one significance: *they do with respect to it, or introduce into it, what is against the Divine revelation*. Bq says *ikhtilāf* may in this case signify *their believing a part and rejecting a part*, while another significance given by him is, *they fall short of the right way in its interpretation*, instead of which we might say *they fall short of the right way in acting upon it*. Hence the best interpretation is *going against the Book*, and this is the significance that I have adopted.

213 This is one of the passages which have elicited words of praise even from the most hostile critics of the Qur-ān: "This is one of the noblest verses in the Qur-ān. It clearly distinguishes between a formal and a practical piety. Faith in God and benevolence towards man is clearly set forth as the essence of religion" (Wh).

While it is true that the uselessness of lifeless ceremonial, to which all nations, and none more than the Jews, adhered at the time, is pointed out, and this establishes the connection of this verse with what precedes and what follows, a comparison with v. 115 and a perusal of foot-note 160 will show that the verse conveys a deeper significance, which is hinted at in its concluding words. In the turning of the face to the East and the West there is an allusion to the Muslim conquests in the East and the West, and the Muslims are told that it is not the Divine purpose that they should be merely a conquering nation, but that their special characteristic as a nation should be that they propagate the true principles of religion in the world and do good to their fellow-beings. If they adhered to these principles, conquests would follow their footsteps, as is said in v. 115: "And Allah's is the East and the West; therefore whither you turn, thither is Allah's purpose."

The essence of the verse is therefore this, that the Muslims should be righteous first and conquerors afterwards, so that they may sow the seed of righteousness in all countries which they conquer.

214 A belief in angels, while hinted at in the opening verses of this chapter, is clearly spoken of here as one of the basic principles of Islam. The belief in angels may not be as universal as a belief in the Divine Being, but it is accepted generally in all monotheistic religions. As in the case of all other principles of faith, Islam has pointed out a certain significance underlying the belief in angels. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents—as, for instance, the eye cannot see unless there is

and the book<sup>215</sup> and the prophets, and give away wealth out of love for Him<sup>216</sup> to the near of kin and the orphans and the needy and the way-farer and the beggars and for (the emancipation of) the captives,<sup>217</sup> and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise,<sup>218</sup> and the patient in distress and affliction and in time of conflict<sup>219</sup>—these are they who are true (to themselves), and these are they who guard (against evil).

وَالْكِتَابِ وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ السَّائِلِينَ ۚ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّادِقِينَ فِي الْبَأْسِ ۚ وَالصَّرَافِينَ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ۝

light—so our spiritual powers cannot by themselves lead us to do good or evil deeds, but here too intermediaries which have an existence independent of our internal spiritual powers are necessary to enable us to do good or evil deeds. Now, there are two attractions placed in man—the attraction to good or to rise up to the higher spheres of virtue, and the attraction to evil or to stoop down to a kind of low, bestial life; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical powers of man. The external agency which brings the attraction to good into work is called an *angel*, and that which assists in the working of the attraction to evil is called the *devil*. If we respond to the attraction for good we are following the Holy Spirit, and if we respond to the attraction for evil we are following Satan. Our belief in angels carries, therefore, the significance that whenever we feel a tendency for the doing of good we should at once obey that call and follow the inviter to good. That it does not simply mean that we should admit that there are angels is clear from the fact that not only are we not required to believe in devils, whose existence is as certain as that of the angels, but we are plainly told that we should disbelieve in the devils (v. 256). As a disbelief in the devil means that we should repel the attraction for evil, so a belief in angels means that we should follow the inviter to good.

215 While a belief in all the prophets is stated to be necessary, the *Book* is spoken of here in the singular, though clearly the books of all the prophets are included. The reason seems to be that elsewhere it is said that the Qur-ān is a Book “wherein are all the right books” (98:3), so that a belief in the Qur-ān includes a belief in all these books, and therefore the *Book* here signifies the Qur-ān.

216 The love of Allah is here, as in many other places in the Holy Qur-ān, stated to be the true incentive to all deeds of righteousness.

217 *Riqāb* is the plural of *raqabah*, which literally signifies a *neck*, and then comes to signify by a synecdoche a *slave* or a *captive* (TA-LL). Hence *فِي الرِّقَابِ* here means *the emancipation of captives* (IJ). No religion in the world other than Islam has told us how love for the enemy may be shown in practice. What kind of a conquering nation does Islam require its followers to be? A nation of conquerors who must spend part of their wealth for setting free those enemies who have been captured in war! No nobler teaching, no practical ordinance on this point, is met with outside the pages of the Holy Book. However noble the teaching, “Love your enemies,” it did not pass beyond the domain of dream in Christianity; only a practical benefactor of humanity could say: For the love of Allah give away your wealth in freeing those enemies whom you have captured in war.

218, 219, see next page.

178 O you who believe! retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female,<sup>220</sup> but if any remission is made to any one by his (aggrieved) brother,<sup>221</sup> then prosecution (for the blood-wit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this, he shall have a painful chastisement,

179 And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.<sup>222</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ  
فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ  
بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ لَنْ نَعْفِيَ عَنْكَ  
مَنْ أَحْبَبَهُ ۚ شَيْءٌ فَا تَبَاغَرُوا بِالْمَعْرُوفِ  
أَدَاؤِ اللَّهِ بِإِحْسَانٍ ۚ ذَٰلِكَ خَفِيفٌ  
مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنْ أَعَدَّكَ بَعْدَ  
ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ۚ  
وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي  
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ۝

218 That is another characteristic which should distinguish the Muslim conquerors. The performance of promises on the part of individuals as well as of nations is one of the first essentials of the welfare of humanity, and hence the stress laid upon it by the Holy Qur-ān. Faithlessness to treaties and pledges on the part of nations has wrought greater havoc on humanity than any other cause. Just as no society can prosper until its individual members are true to their mutual agreements and promises to each other, humanity at large will always remain in a degraded condition unless and until the different nations are true to their promises. And the sufferings which naturally must be the lot of a conquered nation could be reduced to their minimum if the conquerors should be true to their promises.

219 The concluding words of the verse, *the patient . . . in time of conflict*, are a clear indication of what the whole verse aims at, and the coming conflicts with the opponents of Islam, ultimately leading to the triumph of Islam over those who were bent upon extirpating it, are plainly hinted at.

220 The Jewish law of retaliation is greatly modified in Islam, being limited only to cases of murder, while among the Jews it extended to all cases of grievous hurt. But in Islam "retaliation is prescribed for you in the matter of the slain," which amounts to saying that the murderer shall be put to death. After promulgating that law in general terms, the Qur-ān proceeds to describe a particular case, viz. that if a free man is the murderer, he himself is to be slain; if a slave is the murderer, that slave is to be executed; if a woman murdered a man, it was she that was to be put to death. The pre-Islamic Arabs used in certain cases to insist, when the person killed was of noble descent, upon the execution of others besides the murderer; they were not content with the execution of the slave or the woman, if one of them happened to be the murderer. The Holy Qur-ān abolished this custom (AH, Rz).

221 There may be circumstances which alleviate the guilt: in that case the murderer may be made to pay a fine to the relatives of the murdered person. Such money is called *diyat* or *bloodwit*. The reference to the alleviation of the guilt is plainly contained in the concluding words of the verse: *This is an alleviation from your Lord*. Alleviation from the Lord would no doubt be a natural consequence of alleviation in the guilt of the murderer. A comparison with 4:92 makes it clear that when homicide is not intentional, bloodwit may be paid.

222, see next page.

180 Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).<sup>223</sup>

181 Whoever then alters it after he has heard it—the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ  
إِنْ تَرَكَ خَيْرًا لِّوَالِدَيْهِ  
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقَّ عَلَى الْبَاقِينَ  
فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا  
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ

222 Hitherto the Muslims had suffered in silence every excess against them. Many of them had been put to death cruelly. Now the opponents were contemplating an extermination by the sword of all the Muslims, and the latter are warned that their life now depended on making the law of retaliation work, while, generally speaking, too, life can not be safe unless those who are guilty of homicide are sentenced to capital punishment.

223 It is a mistake to think that the injunction contained in this verse does not hold good, and that the verse is abrogated. Some commentators hold the opinion that the direction to make a bequest, as contained in this verse, is abrogated by 4:11, which fixes the shares of the heirs of the deceased person, whereas a perusal of that verse shows clearly that it recognizes the validity of any bequest that may have been made. As a further evidence that the law of making a bequest was not abrogated by 4:11, see 5:106 (the revelation of which is decidedly later than 4:11), where the calling of witnesses at the time of making a bequest is enjoined. In practice, however, traced to the time of the Holy Prophet himself, the right to make a will as regards one's property has been subject to the condition that not more than a third of the property shall be bequeathed, and that those who take as heirs shall not be entitled to take under the bequest. But even this practice does not show that the verse is abrogated; on the other hand, it emphasizes the injunction to make a bequest, and shows, in fact, what bequests are spoken of here, by giving further directions as to what could make bequests injurious to the rights of the heirs.

All difficulties in connection with this verse are overcome if we read the words

ان تَرَكَ خَيْرًا لِّوَالِدَيْهِ وَالْأَقْرَبِينَ meaning for the parents and the kindred, with *ان تَرَكَ خَيْرًا* meaning if he leaves behind wealth, instead of taking them, as referring to the bequest; so that the passage stands thus: *Bequest is prescribed for you when death approaches one of you if he leaves behind wealth for parents and kindred.* Thus the bequest is not to be made for the parents and the kindred, for their shares are fixed by 4:11, but it is to be made for charitable or other purposes. Thus read, the verse is quite in accordance with the other two verses, 4:11 and 5:106, and with the Holy Prophet's practice as recorded in reports, three of which may be noted here. The first of these, which is recorded by both Bkh and Muslim, is the statement of Sa'd bin Abi Waqqas: "I fell sick in the year of the conquest of Mecca with a sickness which almost made me sure of death. The Holy Prophet came to me, and I told him that I had a large property and had only a daughter to inherit it, and asked his permission to bequeath the whole of my property (evidently for charitable purposes), but I was permitted only to bequeath one-third." That is an abstract of Sa'd's statement. The mention of the year of the conquest of Mecca shows clearly that the incident relates to a time when both the verse under discussion and 4:11 had long been revealed. Hence the making of a bequest was not contrary to v. 180, and this verse really speaks of bequests made for charitable or other purposes, and not of bequests to heirs. Two other incidents are of a still later date. 'Ayesha says that a man intended to make a bequest. She asked him how much property



Ar. them.

182 But he who fears an inclining to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him; surely Allah is Forgiving, Merciful.<sup>224</sup>

فَمَنْ خَافَ مِنْ مَوْضٍ جَنَفًا أَوْ إِثْمًا  
فَاصْلَحَ بَيْنَهُمْ فَلَا آثَمَ عَلَيْهِ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٥

## SECTION 23

## Fasting

183, 184. Fasting enjoined. 185. The month of Ramadān to be observed as a month of fasting. 186. Acceptance of prayers. 187. The limits of fasts. 188. Rights of property to be respected.

183 O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil),<sup>225</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لِكُلِّكُمْ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ  
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٥

he had, and being told that he had 4,000 Drs. and four heirs, told him not to make a bequest and to leave the amount to his heirs, and recited the words *ان ترك خيرا* occurring in this verse as signifying the leaving of a *large property* as a condition for a bequest (Bq). A similar incident is reported in connection with 'Ali, the fourth caliph. He had a freedman possessing 700 Drs., and 'Ali told him not to make a bequest, reciting the same words, *ان ترك خيرا* in support of his contention (Bq). Both these incidents, happening after the death of the Prophet, show conclusively (1) that v. 180 was not regarded as abrogated, because people still made bequests under it, and both 'Ayesha and 'Ali drew inferences from it; and (2) that the bequests spoken of in this verse were never meant for those who would inherit under 4:11, but for charitable purposes, or in certain cases for those relatives who could not inherit under 4:11.

224 Proper advice may be tendered to the testator not to show undue favour to any one or not to exceed the limits of the law to the detriment of the legal heirs.

225 Fasting is a religious institution almost as universal as prayer, and in Islam it is one of the four fundamental practical ordinances, the other three being prayer, poor-rate, and pilgrimage. The words of the Qur-ān show that fasting was enjoined on all nations by the prophets who passed before the Holy Prophet Muhammad. "Fasting has in all ages and among all nations been an exercise much in use in times of mourning, sorrow, and afflictions" (Cr. Bib. Con.). Fasting has also been in vogue among the Hindus. Even Christians, who think that they have no need of any religious exercise on account of Jesus' atonement, were commanded by that prophet to keep the fasts: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance. . . . But thou, when thou fastest, anoint thine head and wash thy face" (Matt. 6:16, 17). Again, when the Pharisees objected to Jesus' disciples not keeping the fast as often as John's, his only answer was that when he will be taken away "then shall they fast in those days" (Luke 5:33-35).

But Islam has introduced quite a new meaning into the institution of fasting. Before Islam, fasting meant the suffering of some privation in times of mourning and sorrow; in Islam, it becomes an institution for the improvement of the moral and spiritual condition of man. This is plainly stated in the concluding words: *So that you may guard against evil*. The object is that man may learn how he can shun evil, and hence fasting in Islam does

184 For a certain number of days;<sup>225A</sup> but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are able to do it may effect a redemption by feeding a poor man;<sup>226</sup> so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

185 The month of Ramaḍān<sup>227</sup> is that in which the Qur-ān<sup>228</sup>

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ  
مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
أُخْرَىٰ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ  
طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا  
فَهُوَ خَيْرٌ لَهُ وَإِنْ تَصُومُوا خَيْرٌ لَّكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ  
شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

not mean simply abstaining from food, but from every kind of evil. In fact, abstention from food is only a step to make a man realize that if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful, how much more necessary it is that he should abstain from the evil ways which are forbidden by God. All the institutions of Islam are, in fact, practical steps leading to perfect purification of the soul. But along with moral elevation, which is aimed at in fasting, another object seems to be hinted at. In fact, the twofold object is that Muslims may be able to guard themselves, (a) *morally* and *spiritually*, against evil, for one who is able to renounce the lawful satisfaction of his desires in obedience to Divine commandments certainly acquires the power to renounce their unlawful gratification; and (b) *physically* against their opponents by habituating themselves to suffer tribulations which they must suffer in defence of Islam and Muslims.

225A The number of days is definitely stated in the next verse as being the twenty-nine or thirty days of the month of Ramaḍān. For details of fasting see Preface.

226 The word *fidyah* used in this verse is thus explained by Rgh: *That by means of which a man saves himself, being the wealth which he spends on account of some devotion in which he has fallen short.* The word also indicates the giving away of property by which freedom of any kind is purchased. By those who are able to do it are meant those who are able to feed a poor man. As regards those who cannot keep the fasts on account of constant or long illness, or who are too old or too weak (including in this class the woman who is with child or who gives suck), the practice has been to give away the measure of one man's food to a poor man every day during the whole month (Bkh, AD). Doing good to others is enjoined in addition to fasting in the month of Ramaḍān. We are told that the Holy Prophet, who was universally recognized for his abundant charity, was most charitable in the month of Ramaḍān (Bkh). In its mildest form the injunction is generally observed by giving away the measure of a poor man's feeding at the close of the month, which is called the *sadaqat-ul-fitr*, and which is obligatory on every male, female, and child, master and servant (Bkh).

227 The revelation of the Holy Qur-ān commenced in the month of Ramaḍān, which is the ninth month of the Arabian year (Rz), hence, the month of Ramaḍān is particularly spoken of as being the month in which the Holy Qur-ān was revealed. The root meaning of Ramaḍān is *excessiveness of heat*; the month was so called because "when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, and this month agreed with the days of excessive heat" (LL, Bq). Some say that it is one of the names of Allah, for which, however, there is no reliable authority.

228 *Al-Qur-ān* is the name by which the Holy Book revealed to the Prophet Muhammad—peace and the blessings of Allah be upon him!—is known, and by this name the Holy Book is frequently mentioned in the Divine revelation. The word is an infinitive noun from the root *qara-a*, which signifies primarily *he collected together the things* (LA, TA-LL). The secondary significance of the root-word is *reading or reciting a*

was revealed, a guidance to men and clear proofs of the guidance and the distinction;<sup>229</sup> therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

Ar. *these*.

186 And when My servants ask *you* concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.<sup>230</sup>

هَدَىٰ لِلنَّاسِ وَبَيَّنَّ مِنَ الْهُدَىٰ  
وَالْقُرْآنِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ  
فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ  
اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ  
عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ  
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي  
قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا  
بِي لَعَلَّهُمْ يَرْشُدُونَ ۝

book, the word being applied to reading or recitation because in reading letters and words are joined to each other in a certain order (Rgh). The name *Qur-ân* really refers to both the root-meanings, for on the one hand it signifies *a book in which are gathered together* all the Divine Books, a distinction to which the *Qur-ân* itself lays claim in 98: 3 and elsewhere (Rgh); on the other it means *a book that is or should be read*, the Holy *Qur-ân* being the book "that has been truly described as the most widely read book in existence" (*En. Br.*). The commentators have pointed out thirty-one different names under which the Holy *Qur-ân* is spoken of in the revelation itself, the most important of these being *Al-Kitâb*, or *the Book*, and *Az-Zikr*, or *the Reminder*.

229 There are three statements made here regarding the Holy *Qur-ân*; firstly, that it is a guidance for all men, and that therefore it contains teachings which are suitable for the various classes and grades of men in different countries and ages; secondly, that it contains comprehensive arguments of the guidance, thus demonstrating the truth of what it asserts; and thirdly, that in addition to the arguments it affords a clear distinction, separating the truth from the falsehood by making the faithful taste the fruits of faith and the rejecters the evil consequences of their rejection of truth. The battle of Badr, which is called *yaum-ul-furqân*, or *the day of distinction*, in 8: 41, also took place in the month of *Ramadhân*.

230 The connection of this verse with the previous and the following verses consists in the fact that fasting, which includes *shunning every sort of evil*, brings a man nearer to the fountain-head of purity, and the more a man is brought near to the Holy One, the more do his supplications find acceptance with his Master. Hence, it is related that in the month of *Ramadhân* the Holy Prophet exerted himself the greater in his prayers (Bkh), and induced his followers to do likewise (Muslim).

That the prayer of a devout suppliant is accepted is plainly stated here, but two points must be noted in connection with this subject. In the first place, there is an impression that the efficacy of prayer in some way interferes with resorting to practical means to attain an object, so that if this impression has produced a class of men who totally deny the efficacy of prayer, it has also led others to think that by resorting to prayer

187 It is made lawful to you to go in to your wives on the night of the fast; they are an apparel for you and you are an apparel for them;<sup>231</sup> Allah knew that you acted unfaithfully to yourselves,<sup>232</sup> so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَلَوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ

a man may dispense with all external means for the attainment of his object. Both these views are wrong, and opposed to the true doctrine of the efficacy of prayer as taught in Islam. The fact is that there is an indissoluble connection between practical means and prayer. Any one who sets before himself the attainment of an object first looks for the practical means to achieve it, and endeavours to his utmost to find out the agencies by which he can possibly attain that end. In this search for means he has to apply all his faculties to the object before him, and to give his whole attention to the finding of those means which will secure his object. This deep reflection or will-power may be called a prayer in a certain sense. For when we strive hard in search of what is hidden from us and unknown to us, we really seek for guidance from a Higher Power from whom nothing is hidden in a language which is expressed by our very condition. It cannot be doubted that when, in search of a thing, the soul stretches itself out in true zeal and ardour to the Giver of all gifts, and finding itself weak and unable to attain the end by itself, seeks for light from the Higher Source, it is plunged in a prayerful meditation, and its condition then is truly that of one who prays to God. The difference is only this, that the truly wise, the holy men of God, pray with due respect to Him whom they recognize to be the Source of all blessings, and their supplications are based upon a clear knowledge; while the prayer of those upon whose eyes a veil is cast is like wandering in darkness, and it takes the form of meditation and reflection. Thus those who neglect prayer in search of means and do not reflect well upon their course in a prayerful mood are as wrong as those who do not resort to practical means on account of their prayers.

Secondly, it should be borne in mind that the efficacy of prayer does not mean that every object for which a man prays to the Divine Being should be immediately attained. This is made clear by the Holy Qur-ān itself: "Him you will call upon, so He clears away that for which you pray if He pleases" (6: 41); so that every object prayed for may not be attained. And again: "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits" (v. 155); so that trials and hardships must be undergone even by the faithful, and they must be prepared to suffer every kind of loss. But just as the efficacy of a medicine cannot be denied because it does not prove efficacious in all cases, so the efficacy of prayer cannot be denied on this ground.

231 This description of the mutual relations of husband and wife, and the mutual comfort they find in and the protection they afford to each other, is unsurpassed in beauty.

232 All that the reports narrated in connection with this verse show is that the Muslims at first thought that it was illegal to go in to their wives, even at night-time, on the days during which they kept fasts, but this practice, which, according to AbM, was adopted from the Christians (Rz), was, at any rate, according to the unanimous opinion of all commentators, not based on any Quranic revelation, the only revelation on this point being the one given in this verse, which pointed out the error of the view and removed the rigour under which the Muslims had placed themselves.

dawn,<sup>233</sup> then complete the fast till night, and have not contact with them while you keep to the mosques;<sup>234</sup> these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

Ar. and.

188 And do not swallow up your property among yourselves by false means, *neither* seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.<sup>235</sup>

شَمَرْتُمْ إِلَى الْبَيْتِ وَلَا  
تَبَاشِرُوهُمْ وَأَنْتُمْ عَالِفُونَ فِي الْمَسْجِدِ  
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ  
يُبَيِّنُ اللَّهُ لِبَنِي الْإِنْسَانِ لَعَلَّهُمْ يَتَّقُونَ  
وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ  
وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا  
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ  
تَعْمَلُونَ ۝

233 *Khaif* originally means *thread*, but is not limited to that use. The *خط الرقبة* (lit., the thread of the neck) means the spinal cord of the neck (S, Q-LL). And *خط من الصبح* is also said to signify a tint of the dawn (TA-LL). Hence you say,

*تبين الخيط من الخيط* The night became distinct from the day (TA-LL). Hence

*الخيط الابيض* signifies the whiteness of the dawn and *الخيط الاسود* the blackness of the night (LL); so here the break of the dawn is meant, after which no food or drink should be taken till sunset.

An important question arises here regarding countries in which the days are sometimes very long, where it would be beyond the power of ordinary men to abstain from food from the breaking of the dawn to sunset. There is a report according to which the companions of the Holy Prophet are related to have asked him about their prayers in a day which extended to a year or a month, and the Prophet is related to have answered that they should measure according to the measure of their days (Muslim-Msh). From this it would follow that in countries where the days are too long the time of fasting may be measured in accordance with the length of days in Medina, or the measure of a poor man's feeding may be given in charity for every fasting day. But postponing to days of shorter length, when that is possible, would be best.

234 By this is meant those who cut themselves off from all worldly connections during the last ten days of the month of Ramaḍān, passing day and night in mosques. This practice is known as *I'tikāf*. But it is voluntary and not obligatory.

235 The injunction to abstain from illegally taking other men's property is a fitting sequel to the injunction relating to fasting, for by fasting a man abstains from using what he has a legal right to, simply in obedience to Divine commandments. Fasting, in fact, enables a man to control his passions, and once the passions are mastered, the greed for illegally acquiring what belongs to others will also vanish.

## SECTION 24

## Fighting in Defence

189. Months set apart for trade and pilgrimage. 190-193. Fighting necessary in self-defence and to establish religious freedom. 194. Sacred months not to be violated. 195. Necessity of raising funds for defence. 196. Obstacles to pilgrimage.

Ar. *thee*.

189 They ask *you* concerning the new moons. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage;<sup>236</sup> and it is no righteousness that you should enter the houses at their backs,<sup>237</sup> but righteousness is *this* that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

Ar. *he who*.

190 And fight in the way of Allah with those who fight with you, and do not exceed the limits; surely Allah does not love those who exceed the limits.<sup>238</sup>

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۖ قُلْ هِيَ  
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ  
بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ  
الْبِرَّ مِنَ اتَّقَى ۚ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ  
وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ  
يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ  
اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝

236 The indefiniteness of the question is removed by the answer. There were certain months which were observed by the Arabs as sacred, in which the bitterest hostilities ceased and peace was established throughout the land, and thus trade was carried on peacefully and without molestation. It was also during these months that the pilgrimage to the sacred sanctuary at Mecca was performed. As this section deals with the injunctions relating to fighting, the question relating to the sacred months, which is made clearer in v. 217, is appropriately put here, and the answer recognizes the sacred character of those months, for their sacredness afforded to the people the material advantage of being able to carry on trade and the spiritual benefit of performing the pilgrimage.

237 The Arabs were a very superstitious people. When one of them set before himself an important object and was unable to attain it, he would not go into his house by the door, but entered it by the back and kept on doing so for a year (Hasan, Asamm-Rz). As the Muslims were now about to be charged with an onerous duty, viz., the establishing of religious freedom in that land of persecution, which confronted them with the greatest difficulties, they were told not to give way to the old superstitious Arab practices. They were told on the other hand that their remedy in great difficulties was sticking to righteousness.

Some commentators are, however, of opinion that entering by the back indicates turning aside from the right course, while entering by the doors signifies sticking to the right course (Rz). Or the reference may be to the practice prevalent in the days of ignorance of entering the houses by the back after performing the pilgrimage (Bkh).

238 Rabi' and Ibn-i-Zaid are of opinion that this verse is the earliest revelation regarding the permission to fight (Rz), while according to others 22 : 39 is the earliest (Rz). Anyhow, it is one of the earliest revelations on the point. The subject is dealt with here in six verses, closing with v. 195, being again taken up in the following sections. A remarkable point about the injunction to *fight in the way of Allah* is that it is very often mentioned in connection with the subject of pilgrimage, as here and in the 3rd and 22nd chapters. From this circumstance may be concluded what is clearly stated-

191 And kill them wherever  
you find them,<sup>239</sup> and drive them

وَأَنزَلْنَاهُمْ حَيْثُ نَفَقُوا مِنْهُمْ وَأَخْرَجْنَاهُمْ

many times, viz., that fighting was permitted or ordained as a measure of self-defence and to put a stop to religious persecution; the pilgrimage to Mecca, which is one of the four fundamental principles of Islam, being impossible so long as the holy place was in the hands of unbelievers, who had driven the Muslims from Mecca by cruel persecutions.

The first restriction to which *fighting in the way of Allah* is made subject is that the Muslims should fight only against those "who are fighting with you." These words so clearly show that the Muslim wars were a measure of *self-defence* that they need no comment. It shows that the enemy had first taken up arms with the object of extirpating Islam, and this fact is borne out by history; it was after that that the Muslims were allowed to fight. This restriction further shows that women, children, and old men who could not take up arms against the Muslims were not to be molested (Rz). A similar exception was also made in favour of monks and hermits. And under the new conditions the civil population of towns and villages would be treated similarly, for only those are to be fought against who actually take part in fighting. The second restriction is that the Muslims shall not exceed the limits of the necessity of war. This direction was the sore need of a community which had been subjected to the cruellest persecutions and the severest tortures at the hands of tyrants, who had neither a law nor any authority over them which should keep them within bounds. The Muslims would have been quite within their rights if in case of victory they had taken their revenge upon their persecutors. But they were warned beforehand that they should not exceed the limit of the bare necessity of the war.

These directions were faithfully followed by the Muslims. They were by no means the aggressors. In the very first important battle they were forced to fight against an army advancing upon Medina, which was only three days' journey from that city. And in all their fighting they only killed or captured the armed foes, and never harmed undefended women or children or old men, though their own women and children had been mercilessly put to death by their persecutors. If they had done so they would have gone beyond the necessity of war and exceeded the previously prescribed limits.

It should be noted that it is this *defensive fighting* which is called *fighting in the way of Allah*. Fighting for the propagation of faith is not once mentioned in the whole of the Qur-án, and is solely the product of the inventive brains of Christian missionaries. The hatred which Islam had for fighting is shown by the fact that the Muslims were not allowed to fight until the very existence of Islam was in danger. The excuses for which wars are undertaken in civilized countries had long existed in the case of the Muslims, but such excuses were deemed insufficient.

The injunctions relating to fighting are given in this chapter in order to show their lenity as contrasted with the Israelite law. The first point of contrast is that in the Israelite law fighting was ordained to turn a people out of a land of which they had been the rightful owners for centuries: it was not the enemy that had taken up the sword first; whereas in Islam the Muslims were forbidden to fight except against those who first took up the sword. The second point of contrast lies in the treatment of the enemy. The Muslims were forbidden to go beyond the bare necessity of the war, and thus not only women, children, and old men were always safe in their fighting, but even the enemy's habitations, their gardens and their tillage, and everything else, were equally safe. In the Jewish wars, however, men, women, and children were all put to death and cities were destroyed. In fact, the Jewish wars were wars of extermination, while the Muslim wars were undertaken as a defensive measure *against extermination* by the enemy.

The wars of some of the Christian nations of Europe are more of the nature of the Jewish than the Islamic wars, notwithstanding all their pretensions to civilization.

239 To kill the enemy wherever one finds him is nothing strange when a state of war exists, and yet the critics of Islam draw the most grotesque conclusions from these simple words. The verse, read together with the first, runs thus: *And fight with those who*



out from whence they drove you<sup>240</sup> out, and persecution<sup>241</sup> is severer than slaughter; and do not fight with them at the sacred mosque until they fight with you in it,<sup>242</sup> but if they do fight you, then slay them; such is the recompense of the unbelievers.

192 But if they desist, then surely Allah is Forgiving, Merciful.<sup>243</sup>

193 And fight with them until there is no persecution, and religion should be only for Allah;<sup>244</sup> but if they desist, then there should be no hostility except against the oppressors.<sup>245</sup>

مَنْ جَاءَ أَحْرَجَكُمْ وَالْفِتْنَةُ أَشَدُّ  
مِنَ الْقَتْلِ وَلَا تَقْتُلُوهُمْ عِنْدَ  
الْمَسْجِدِ الْحَرَامِ حَتَّى يَقْتُلُوكُمْ فِيهِ  
فَإِنْ قَتَلْتُمْ قَاتَلْتُمْ وَكَذَلِكَ  
جَزَاءُ الْكَافِرِينَ  
فَإِنْ أَتَيْتُمْ قَاتِلُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ  
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَتَيْتُمْ  
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

are fighting with you, and kill them wherever you find them. Do the civilized nations fight with each other to spare their enemies? Rz says: "And the personal pronoun in the words *kill them* refers to those with whom fighting is enjoined in the previous verse." In fact, it cannot refer to anything else, nor to unbelievers generally, who are nowhere mentioned in the previous verses, not even in the previous section.

240 These words state the ultimate object of the Muslim wars: *And drive them out from whence they drove you out.* The persecutors had driven the Muslims out from their houses in Mecca and from the sacred mosque there, which was now the Muslim centre. Thus the Muslims were ordered to carry on war against their persecutors so long as they were not dispossessed of that which they had taken possession of by force. These words further show that the enemy was not to be exterminated, but only to be dispossessed of what he had unlawfully taken.

241 The word which I have rendered as persecution is *fitnah*, which originally means *a burning with fire, and then affliction, distress, and hardship, slaughter, misleading or causing to err, and seduction from faith by any means* (LL). The Qur-ān explains its use of the word *fitnah* in v. 217: "They ask you concerning the sacred month—about fighting in it. Say: Fighting in it is a grave matter; and hindering (men) from Allah's way and denying Him and (hindering men from) the sacred mosque and turning its people out of it is still graver with Allah, and persecution is graver than slaughter," where the *fitnah* is clearly synonymous with *hindering men from Allah's way and the sacred mosque, and denying Allah and turning people out of the sacred mosque*, thus clearly indicating the persecution of the Muslims. Ibn-i-'Umar explained the word *fitnah* when he said: *And there were very few Muslims, so a man used to be persecuted on account of his religion: they either murdered him or subjected him to tortures until Islam became predominant, then there was no fitnah, i.e. persecution* (Bkh). The object is to state that all those who persecuted the Muslims were to be treated as enemies, because persecution of the weaker party led to graver consequences than fighting.

242 The sacredness of the Meccan territory was not to be violated by the Muslims, notwithstanding the terrible afflictions that they had to suffer there, so long as the unbelievers were not the aggressors in this respect too and fought with the Muslims within the sacred territory.

243 Note the clemency of the Islamic fighting injunctions. The Muslims were to sheathe their swords if the enemy desisted from fighting. The unbelievers took advantage of such directions in practising deception on the Muslims: "Those with whom you make an agreement then they break their agreement every time" (8: 56).

244, 245, see next page.

194 The sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah, and know that Allah

«الْأَشْهُرُ الْحُرَامُ بِالشَّهْرِ الْحُرَامِ وَالْحُرُمَةُ  
قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ  
فَاعْتَدُوا عَلَيْهِمْ مِثْلَ مَا اعْتَدَى  
عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

244 The meaning of the word *fitnah* has already been explained in foot-note 241. When persecution ceases, and men are not forced to accept or renounce a religion, but are at liberty to profess any religion of the truth of which they are convinced for the sake of Allah, then there should be no more fighting. The words that follow make the sense quite clear: "But if they desist" from causing distress to the converts to Islam by their cruel persecution, the Muslims are at once to stop fighting against them, and hostilities are not to be continued against any except those who continue to oppress.

A comparison with 22:40 will show that this is the correct explanation. There the object of the Muslim fights is plainly set forth in the following words: "And had there not been Allah's repelling some people by others, surely there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered." This shows clearly that the Muslims fought not only in defence of mosques, but also in that of churches and synagogues, and even of the cloisters of monks. The same object is stated here in the words *يَكُونُ الدِّينَ لِلَّهِ* which only mean that *religion should be only for Allah*, so that there remains no compulsion in the matter of religion (v. 256), and every one is at liberty to hold any religion which he likes. The verse, in fact, lays down the broad principle of religious freedom for which one searches elsewhere in vain.

It should also be noted that if we give any other interpretation to the words which makes them signify that fighting is to be continued until the religion of Allah or Islam alone remains, all those verses in which agreements with the enemy and the enemy's desisting from fighting are spoken of as giving the Muslims cause for ceasing hostilities become meaningless. Such an interpretation not only openly contradicts other verses of the Holy Qur-án, but is belied by history itself, for many a time did the Prophet make peace with the unbelievers. A saying of Ibn-i-'Umar casts further light on this point. When he was asked to join one of the two Muslim parties then fighting with one another, he said: "You wish to fight until there is persecution and religion becomes for others than Allah" (Bkh). As the fighting forces were both Muslims, there was no danger of unbelief becoming predominant whichever party won, and therefore the meaning of *religion becoming for others than Allah* is nothing but the *vanishing of religious freedom*, and hence the words *religion should be for Allah* only signify the *establishment of religious freedom* in the country.

245 The word *'udwán* here, and the word *i'tidá* used thrice in the following verse, generally indicate *an exceeding of the proper limit*, and hence it is applied to *wrongful or unjust conduct*, but the punishment by which an injury is inflicted on the offender for wrongful conduct is also called *i'tidá*, for "it is sometimes in the way of aggression and sometimes in the way of requital" (LL). Rgh says *i'tadú* here means *requite* or *punish him according to his wrongful conduct*. To speak of the punishment of an evil in the terms of that evil is an idiom of frequent use in the Holy Qur-án and in Arabic literature. See further foot-note 27. The words *except against the oppressors* signify that hostilities can only be carried on against the oppressors, so that when they desist from oppressing, hostilities against them must be stopped.

is with those who guard (against evil).<sup>246</sup>

195 And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.<sup>247</sup>

196 And accomplish the pilgrimage and the visit<sup>248</sup> for Allah, but if you are prevented,<sup>249</sup> (send) whatever offering is easy to obtain,<sup>250</sup> and do

مَعَ الْمُتَّقِينَ ۝  
وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا  
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا  
إِنَّ اللَّهَ يُحِبُّ الْحَسَنِينَ ۝  
وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ  
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

246 This is similar to what is said in v. 191. If the opponents violated the sacred months by attacking the Muslims first in those months, then they, too, were permitted to fight against them in the sacred months. And generally retaliation or requital within the limits of the original act of aggression is permitted in the case of all sacred objects, for silence in that case would be suicidal. This injunction was never abrogated nor ever violated by the Holy Prophet's order. See foot-note 278. The following four months were recognized as sacred: Rajab, Ziqad, Zil-hajj, Muharram.

247 For if you withhold monetary aid to your own people when you are attacked, your very existence would be in danger, and thus by your slackness in helping the cause of the community you would be really casting yourselves to perdition with your own hands.

248 *Hajj* and '*umrah*, the latter of which is generally translated as the *minor pilgrimage*, but which may more correctly be rendered as the *visit*, differ slightly. The '*umrah* may be performed at any time, while the *hajj* or the *pilgrimage proper* can only be performed at a particular time. Of the ceremonies connected with pilgrimage proper, the staying in the plain of 'Arafât is dispensed with in the case of the '*umrah*. Thus the principal requirements of the *hajj* are *Al-ihram*, making circuits round the Ka'ba, running between the Safâ and the Marwah, and staying in the 'Arafât, while that of the '*umrah* are the first three, in both cases there being a difference of opinion as to the shaving of the head subsequently, which indicates only that the pilgrimage is over.

The pilgrimage is the fourth or the last of the fundamental ordinances of a practical nature in Islam, and it in fact represents the last stage in the progress of the spiritual pilgrim in this life. Of the principal requirements of the pilgrimage, the first, or *ihram*, represents the severance of all worldly connections. All those costly and fashionable dresses in which the inner self is so often mistaken for the outward appearance, are cast off, and the pilgrim has only two seamless wrappers to cover himself, and thus shows that in his love for his Master he is ready to cast off all lower connections. The other important requirement is making circuits round the Ka'ba, called *tawâf*, and running between the Safâ and the Marwah, called *sa'y*, and both these are external manifestations of that fire of Divine love which has been kindled within the heart, so that, like the true lover, he makes circuit round the house of his beloved one. He shows, in fact, that he has completely surrendered himself to his beloved Master, and sacrificed all his interests for His sake.

To call these movements of a true lover "puerile rites and ceremonies," as Christians do, is not only to show contempt for the Christ-like appearance of the pilgrim but to deny that love to Allah is anything but mere talk. That the kissing of the black stone is not inconsistent with true monotheism has already been shown in foot-note 191, and as proof of this I may add here 'Umar's words: "Verily I know that thou art a stone; thou dost no good or harm in the world, and if it was not that I saw the Prophet kiss thee, I would not kiss thee" (Msh).

249 Mecca was still in the hands of the opponents of Islam, who prevented the Muslims from performing the pilgrimage. According to I'Ab and many other authorities prevention here means prevention by the enemy and not by a disease, while according to others pre-

not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing; then when you are secure,<sup>251</sup> whoever profits by combining the visit with the pilgrimage<sup>252</sup> (should take) whatever offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return;<sup>253</sup> these (make) ten (days) complete; this is for him whose family is not present in the sacred mosque,<sup>254</sup> and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ  
الْهَدْيُ مَحَلَّهُ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ  
فَعَلَيْهِ مَن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا رُفِقْتُمْ فَتَمَنُّعًا  
بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ  
مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامٌ  
ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً  
إِذَا رَجَعْتُمْ يَتْلَىٰ عَشْرَةَ كَامِلَةً  
ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرًا  
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَ  
اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

## SECTION 25

## The Pilgrimage and the Mischief-makers

197-203. Further ordinances relating to pilgrimage. 204-206. Enemies who work mischief in the garb of friends. 207-209. Necessity of perfect submission. 210. Unbelievers would not cease persecuting until their power is completely broken down.

197 The pilgrimage is (performed in) the well-known months;<sup>255</sup> so whoever determines the performance of the pilgrimage therein, there shall be then no foul speech nor abusing nor disputing in the pilgrimage;<sup>256</sup> and whatever good you do, Allah knows it;

الْحَجَّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَن رَّزَّ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ  
وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ  
وَمَا تَعْلَمُوا مِن خَيْرٍ يَعْلَمَهُ اللَّهُ

vention of both sorts is included (Rz). I see no reason why the verse must be referred to the year of the Hudaibiyya truce.

250 That is in case of prevention, the offering should be sent to the sacred house, or if this is not possible, sacrificed where detained.

251 This is a prophecy that a time would come when the power of the enemy would be completely broken down, and the Muslims would make their pilgrimage to Mecca safe and secure, not having to fear detention by him.

252 A combination of the *visit* and the *pilgrimage* means that after the performance of the visit, the pilgrim does not remain in the state of *ihram*.

253 That is, when returning home after the performance of the pilgrimage.

254 By this are understood those who do not live in Mecca.

255 The well-known months are *Shawwāl*, *Ziq'ad*, and the first nine days of *Zil-hajj*.

256 The pilgrimage represents the final stage of spiritual progress, and hence the pilgrim is enjoined not to speak words which should be a source of annoyance to anybody.

Or, *best*.

and make provision,<sup>257</sup> for surely the *benefit* of provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

198 There is no blame on you in seeking bounty from your Lord,<sup>258</sup> so when you hasten on<sup>259</sup> from 'Arafát, then remember Allah near the holy monument,<sup>260</sup> and remember Him as He has guided you, though before that you were certainly of the erring ones.

199 Then hasten on from the place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.<sup>261</sup>

200 So when you have performed your devotions, then laud Allah as you lauded your fathers,<sup>262</sup> rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and *they* shall have no portion in the hereafter.

Ar. *he*.

وَتَزِدُّوْا قَاتَ حَيْزِ الزَّادِ التَّقْوَى  
وَالْقَوْنُ يَا وَلِيَّ الْأَلْبَابِ ۝  
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا ضَلَاً  
مِنْ رَبِّكُمْ فَإِذَا أَقْبَضْتُمْ مِنْ كُرَفَاتٍ  
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ  
الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ  
وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ  
شُرَكَائِصْوَاعٍ حَيْثُ أَفَاضَ  
النَّاسُ وَاسْتَعِظُوا اللَّهَ وَإِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ ۝  
فَإِذَا أَقْبَضْتُمْ مِنْ سَكَمِكُمْ فَادْكُرُوا  
اللَّهَ كُنْ كُرِكُمْ أَبَاءَكُمْ أَوْ أَشَدَّ  
ذِكْرًا فَمِنْ النَّاسِ مَنْ يَقُولُ  
رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي  
الْآخِرَةِ مِنْ خَلْقٍ ۝

*Rafas* means *obscene* or *foul speech* or *vain words* (Ab 'Ubd-Rz). According to M, Msb, Mgh, it signifies *foul*, *unseemly*, *immodest* or *obscene speech* (LL). *Fusūq*, according to a saying of the Holy Prophet, signifies *abusing* (Rz). *Jidāl* signifies *contending in an altercation* or *disputing* or *litigating* (TA-LL).

257 By *provision* is meant *provision for the journey to Mecca*. Some men used to start for a pilgrimage to Mecca without sufficient means, on the pretence that they had their trust in God for their sustenance (I'Ab-Rz). This is prohibited by Islam, and every one who undertakes to perform the pilgrimage is told that he must first provide himself with the necessary requisites, while in the next verse he is even permitted to increase his wealth by trading after he has performed the pilgrimage. But *provision* may also mean *provision for the next life*, and in that case *taqwā* would have its technical meaning of guarding against evil, and the meaning would be *that guarding against evil is the best provision for the next life*.

258 *Faql* here stands for *trading* (Rz). The word is elsewhere used in this sense in the Holy Qur-ān in several places, as in 73:20. What is meant is that there is no harm in seeking an increase of wealth by trading in Mecca in the pilgrimage season. Before the advent of Islam, fairs were held for trading purposes in the pilgrimage season, the most well-known of which are the 'Ukdā and Majimah and Zul-majāz. The Muslims thought it a sin to take a part in this, and they are told that trade was not forbidden to them even in these days (Bkh).

259 *Ifālah* signifies *the advancing or pressing on in journeying with multitude* (Ham-LL).

260 The *Mash'ar-ul-harām*, which literally signifies *the holy monument*, stands for the place known as Muzdalafa, or the ground bordering on it, where the pilgrims stop for the night after their return from 'Arafāt on the evening of the ninth *Zil-hajj*.

261, 262, see next page.

201 And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire!<sup>263</sup>

Or, on account of.

202 They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

203 And laud Allah during the numbered days;<sup>264</sup> then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him,<sup>265</sup> (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him,

Ar. thee.

204 And among men is he whose speech about the life of this world causes *you* to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.<sup>266</sup>

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ  
أُولَٰئِكَ لَهُمْ صِغِيرٌ مِّمَّا كَسَبُوا  
وَاللَّهُ سَرِيعُ الْحِسَابِ  
وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَةٍ  
فَمَنْ تَجَلَّ فِي يَوْمَيْنِ فَلَا أَثْمَرَ  
عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا أَرْسَمَ  
عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ  
وَاعْلَمُوا أَنَّكُمْ تُخْشَرُونَ  
وَمِنَ النَّاسِ مَن يُجْجِكُ قَوْلُهُ  
فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ  
عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

261 The Quraish and the Kanana, who styled themselves the *Hams*, as indicating their strength and vehemence, used to stay at *Muzdalifah*, thinking it beneath their dignity to join other pilgrims in going forth to the plain of 'Arafât. As all distinctions were levelled by Islam, they were told to consider themselves on a par with others (Bkh, Rz).

262 In the days of ignorance they used to boast among themselves of the greatness of their fathers after they had performed the pilgrimage, when they used to assemble in 'Ukâz and other places. This shows what the Qur-ân destroyed and what it constructed; what it swept off, and what it established in its place. They were forbidden to boast of the greatness of their fathers, and bidden to laud Allah instead, who would make them much greater than their forefathers. And the insignificant Arab nation was made a world-conquering one.

263 The Holy Prophet used to pray thus (Bkh), and this is the true Muslim's prayer. And as he is taught to pray for both the good of this life and that of the next, so he should exert himself to attain good in this life as well as in the hereafter. Islam points out to us the middle course between materialism and monkery.

264 The numbered days are the three days following the day of sacrifice, and are called the days of *tashriq*.

265 Ordinarily pilgrims leave on the afternoon of the last of the *tashriq* days, but they are allowed here to leave on the evening of the second day.

266 Various conjectures have been made as to the particular person meant, and the name of Akhnas bin Shuraiq is suggested, but the best authorities agree that no particular person is meant (Rz). The context also shows that the words relate to mischief-makers, who assured the Prophet of their sympathy with him, but who were really waiting for an opportunity to inflict any loss upon the Muslims.

205 And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

206 And when it is said to him, Guard against (the punishment of) Allah, pride carries him off to sin; therefore hell is sufficient for him; and certainly it is an evil resting-place.<sup>267</sup>

207 And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

Or, complete submission.

208 O you who believe! enter into *submission* one and all, and do not follow the footsteps of the devil; surely he is your open enemy.

209 But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

Ar. and.

210 They do not wait aught but that Allah should come to them in the shadows of the clouds *along with* the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.<sup>268</sup>

وَلَا تَوَلَّى سَفَى فِي الْأَرْضِ لِنَفْسِهِ  
فِيهَا وَلَهُمْ فِيهَا الْحَرْثُ وَالنَّخْلُ  
وَاللَّهُ لَا يُحِبُّ الْفَاسِدَ ○

وَرَادَّ أَفْئِيلَ لَهُ الْإِنِّ اللَّهُ أَخَذَتْهُ  
الْعِزَّةُ بِالْإِشْمِ فَحَسْبُهُ جَهَنَّمُ  
لَبَسَ لَهُمُ الدُّرُ ○

وَمِنَ النَّاسِ مَنْ يَشْتَرِي نَفْسَهُ ابْتِغَاءَ  
مَرْضَاتِ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ○  
يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ  
كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ○

إِن زُلْزِلْتُمْ بَعْدَ مَا جَاءَتْكُمُ الْبَيِّنَاتُ  
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ○  
هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ  
اللَّهُ فِي ظُلُمٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ  
وَفُضِيَ أَمْرُهُ إِلَى اللَّهِ فَجُزِئُوا  
الْأُمُورُ ○

267 *Mihād* means a cradle, and also what a man has prepared for himself (LL). Both these significances illustrate the nature of hell. It is a thing which a man prepares for himself, and for spiritual growth it serves as a cradle for those who retarded that growth here by their engrossment in the world or by pursuing evil courses.

268 The coming of Allah stands for the execution of His command or the coming of the threatened punishment for the unbelievers (Rz). A verse in the 16th chapter, which was revealed earlier, explains this: "They do not wait aught, but that the angels should come to them, or that the commandment of your Lord should come to pass . . . so the evil consequences of what they do shall afflict them, and that which they mock shall encompass them" (16: 33, 34). The first part of this quotation is in almost identical words with the first part of the verse under discussion, and explains the meaning of the *coming of Allah*. The same phrase is used to indicate the execution of the Divine punishment in 59: 2, where the Jews, who were ultimately banished on account of their mischiefs, are spoken of: "They were certain that their fortresses would defend them against Allah, but Allah came to them whence they did not expect."

In like manner the coming of the angels stands for punishment. Thus: "On the day when they shall see the angels, there shall be no good news on that day for the guilty" (25: 22). Their desire to see the angels was fulfilled in the battle of Badr, and on that day the heaven was also made to "burst asunder with the clouds" (25: 25), which is a metaphorical expression for the coming down of Allah and the angels "in the shadows of clouds": "When you sought aid from your Lord so He answered you: Surely I will assist



## SECTION 26

## Trials and Tribulations

211, 212. Signs are rejected. 213. Unity of mankind and the coming of prophets to settle differences. 214. Success has always followed trials and tribulations. 215. Money must be spent for the good of the community. 216. Fighting ordained and the Muslims' aversion to it.

211 Ask the Israelites how many a clear sign have We given them; and whoever changes the favour of Allah after it has come to him, then surely Allah is severe in requiting (evil).<sup>269</sup>

212 The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection: and Allah gives means of subsistence to whom He pleases without measure.<sup>270</sup>

213 (All) people are a single nation;<sup>271</sup> so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed; and none but the very people who were given

سَلَّ بَنِي إِسْرَآئِيلَ كَمْ آتَيْنَهُمْ مِنْ آيَةٍ  
بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ  
مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ  
زَيَّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا  
وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَ  
الَّذِينَ اتَّقَوْا تَوَفَّهُمْ يَوْمَ الْقِيَامَةِ  
وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ  
كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ  
اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَ  
مُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ  
بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا  
فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ

you with a thousand of the angels following one another . . . and sent down upon you water from the clouds" (8: 9-11).

269 By the favour of Allah is here meant the revelation of the Holy Prophet, and its change implies its rejection. Compare the buying of error for guidance in v. 16 and elsewhere. The clear signs which were given to the Israelites include the prophecies of the advent of the Holy Prophet, which were repeatedly made known to that people through their prophets, as well as the clear arguments of the truth of the Prophet's mission, which were clearly convincing when compared with what arguments they possessed of the truth of their own prophets.

270 These words give us an image of how the emigrants of Mecca, having left everything behind and being thus reduced to the last straits of poverty, were mocked by the wealthy Jews, whose trade of lending money at usurious rates everywhere brought to them the riches of other people. The mention of the Israelites in the previous verse, and reports showing the connection of this verse with the Jewish chiefs (see Rz), lead us to the same conclusion. The concluding words not only show that moral worth which raised a man above another did not depend on wealth, but also contain a prophetic reference to the time when those who were mocked at on account of their poverty would have abundance even of the provisions of this life.

271 The word *Kána* does not necessarily refer to the past, but is often used in the Holy Qur-án to convey the idea of a general truth, as in *كان الانسان كفورا* which means *man is ungrateful*.

it differed about it after clear arguments had come to them, revolting among themselves;<sup>272</sup> so Allah has guided by His will those who believe to the truth about which they differed;<sup>273</sup> and Allah guides whom He pleases to the right path.

214 Or do you think that you would enter the garden<sup>274</sup> while yet the state of those who have passed away before you has not come upon you: distress and affliction befall them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!<sup>275</sup>

Ar. thee.

215 They ask *you* as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the way-farer, and whatever good you do, Allah surely knows it.<sup>276</sup>

مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغِيًّا  
بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا  
لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ  
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ  
مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْمِلًا  
الْبَاسَاءَ وَالضَّالَّةَ الْوَرُورَ لَوْ كُنْتُمْ تَعْلَمُونَ  
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ  
مَتَى نَصُرَ اللَّهُ ۚ الْآلَ إِنَّ نَصْرَ اللَّهِ  
قَرِيبٌ ۝

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۚ قُلْ مَا  
أَنفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ وَالَّذِينَ وَ  
الْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ  
وَابْنِ السَّبِيلِ وَمَا تَفْعَلُونَ مِنْ خَيْرٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

272 The significance of this verse has not been rightly understood. The first part of this verse, as distinguished from the second, which is dealt with in the next note, states the universal law according to which Allah raised prophets among all nations, because all nations are a single people, as is said in the opening words of the verse, and therefore it could not be that prophets should be raised in one nation and not in another. With every one of these prophets, we are then told, a book was revealed, so that it might point out the right way to the various contending parties that existed before the advent of that prophet. But, as time passed on, the very people to whom the Book was given so that they might follow it went against it. Thus, though a prophet had been raised in every nation, yet every nation had forsaken the right way, and acted against the very directions which had been given to it, so differences again arose, which necessitated the advent of another prophet. Hence it was necessary to raise a prophet who should show the right way to all nations, and this is what is stated in the second part of the verse.

273 Allah's guiding those who believe refers to the raising of the Holy Prophet, through whom the Muslims were guided to the right path, to the truth, regarding which differences had arisen among all people. If a prophet was needed by every nation to settle its own differences, one was surely now needed to settle the differences of the various nations, for the truth which had been shown to different nations by different prophets had again become obscured. Thus among the different national religions of the world Islam occupies the position of an international religion.

274 Entering the garden stands for success against the enemy in this life and salvation in the next. The concluding words of the verse, *Allah's help is nigh*, make the reference to the triumph of the cause of truth very clear.

275, 276, see next page.

216 Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.<sup>277</sup>

اُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ  
وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ  
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

275 This verse inculcates faith and perseverance under the hardest trials and is an indication of the Prophet's own unequalled endurance and faith. It refers not only to the great trials and hardships which the Muslims had already suffered at Mecca, and the privations which they had to undergo in their exile, but more particularly to the hardships which were yet in store for them, and which they could clearly see in the massing of all forces that could be used to annihilate them. As regards the trials and tribulations of the former prophets, the case of Jesus Christ crying "*Eli, Eli, lama sabachtani*" on the cross was the most recent in the history of prophets.

276 The meaning is that you should spend the wealth that you have for the benefit of such and such persons. As the fund for the defence of the Muslim society was also utilized for the help of the parents of some and relatives of others, and the fatherless children and the poor men who had not the means to quit their homes, who were still being oppressed at Mecca by the unbelievers, and for the wayfarer who had no security, the Muslims are told that what they spent on wars was really for the good of their own helpless relatives and brethren.

277 Let those who think that the Muslims fought for the booty ponder! They were too weak to carry on the struggle against the mighty forces that were bent upon their destruction, and disliked the war. Only a diseased brain could come to the conclusion that the Prophet "had now determined to resort to the sword to accomplish what his preaching had failed to do" (Wh). Where were the military forces with which the Prophet was going to convert the proud and warring Arabs who had not listened to his word? His first army at Badr, when the Quraish of Mecca were marching upon Medina with a thousand of their most experienced warriors, was 313, including boys of thirteen years of age. Could any sensible man say that the Prophet was now going to convert the hundreds of thousands of Arab warriors with his 313 unequipped and inexperienced followers? And do not the very words of the verse give the lie to this most irrational conclusion? A picture of the distresses and afflictions to which the few converts to Islam were subject is drawn in v. 214. They were few in numbers, poor, exiled, and distressed, yet it became inevitable that they should fight in self-defence or they would have been swept off. It was their utter weakness and the enormous disparity of numbers that made them dislike the fighting. And I may add that not a single instance is recorded in the whole of the Prophet's history showing the conversion of an unbeliever under the pressure of the sword, not a single case is met with of an expedition being undertaken to convert a people. If ever in the world's history a people were compelled to fight in the defence of a grand cause, no nobler instance of it could be given than that of the Prophet with his few faithful followers braving the whole of Arabia in the midst of enemies who had taken up the sword to annihilate them for no other reason than that they were upholders of the cause of Unity (see 22:40). If ever there was a just cause for war, there never was one more just than the cause of humanity at large, the combined cause of the Christian church, of the Jewish synagogue, of the Sabean's house of worship, and of the Muslim mosque, which the early Muslims set before themselves (see 22:40). Compare the injunction given here with the permission contained in v. 190 and 22:39, and the conditions under which this injunction was given will become clear. It was an injunction to fight against those who took up the sword first and turned the Muslims out of their homes. It was an injunction to fight to end persecution and to establish religious freedom, and to save the houses of worship of every religion from being ruined.

## SECTION 27

## Miscellaneous Questions

217. Persecution leading to apostasy. 218. The believers are not led away.  
219. Wine and gambling prohibited and savings to be spent in defence  
220. Orphans. 221. Intermarriages between the Muslims and the idolaters.

Ar. thec.

217 They ask *you* concerning the sacred month—about fighting in it. Say: Fighting in it is a grave matter; and hindering (men) from Allah's way and denying Him, and (hindering men from) the sacred mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can,<sup>278</sup> and whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire: therein they shall abide.<sup>279</sup>

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ  
فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ  
عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَنْعِد  
الْحَرَامِ وَالْإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ  
عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ  
وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ  
عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ  
مِنْكُمْ عَنْ دِينِهِ يَمُتْ وَهُوَ كَاْفِرٌ  
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا  
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ○

278 The last verse contains the Divine injunction to the Muslims to fight with a very powerful enemy. This one gives the reason which necessitated the taking up of the sword. It first prohibits fighting in the sacred months (the reasons for which are given in v. 189) except by way of reprisal (see v. 194). It is an error to suppose that this verse legalizes fighting in the sacred months. The story of 'Abdulla bin Jahsh clearly shows that the injunction of v. 194 was never violated. The Holy Prophet's express commandments to him were to bring him news regarding a caravan of the Quraish (Rz). Seeing three men at Nakhla, 'Abdulla killed one of them and imprisoned the other two. The question arose whether this occurred in a sacred month or not. 'Abdulla's explanation was that the man was killed on the last day of Jamádi before evening, and that the new moon of Rajab was seen afterwards when the sun went down.

After mentioning the exception relating to the sacred months, the unbelievers, who made much of this incident, are told that having done all those acts of violence against the lives and property of the helpless converts of Islam within the sacred territory, and never caring for the sacred months when persecuting the Muslims, they could not question the legality of what 'Abdulla had done. Why was fighting ordained? Because the opponents indulged in serious crimes against the Muslims and showed no respect either for the name of Allah or for the sacred mosque, and continued their persecution of the Muslims, which grew daily in intensity and was worse than slaughter. As there was no hope now that the enemy would cease persecution so long as there remained a single Muslim in Arabia—note the words *they will not cease fighting with you until they turn you back from your religion, if they can*—the Muslims were compelled to take up the sword in self-defence.

279 The persons spoken of in this passage are the apostates, or those who "turn back from their religion." A wrong impression exists among non-Muslims, and among some

Or, left.	218 Surely those who believed and those who <i>fled</i> (their home) and strove hard in the way of Allah—these hope for the mercy of Allah, and Allah is Forgiving, Merciful.	إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝
Ar. thee.	219 They ask <i>you</i> about intoxicants <sup>280</sup> and games of chance. <sup>281</sup> Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask <i>you</i> as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder,	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا آثَمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلتَّجَارِ وَلِشَهْمِ الْكَبِيرِ مِنْ نَفْعِهِمَا وَق يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ ۝
Ar. thee.		

Muslims as well, that the Holy Qur-án requires those who apostatize from Islam to be put to death, but this is not true. Some Christian writers have gone so far as to misconstrue the word *fu-yamut* as meaning *he shall be put to death*—although it really means *then he dies*. As the plain words of the Qur-án show, what is stated here is that the opponents of Islam exerted themselves to their utmost to turn back the Muslims from their faith by their cruel persecutions, and therefore if a Muslim actually went back to unbelief he would be a loser in this life as well as in the next, because the desertion of Islam would not only deprive him of the spiritual advantages which he could obtain by remaining a Muslim, but also of the physical advantages which must accrue to the Muslims through the triumph of Islam. And neither here nor anywhere else in the Holy Qur-án is there even a hint at the infliction of capital or any other punishment on the apostate.

It should also be noted that though the word *irtidád*, which is the technical word for apostasy, is used only twice in the Holy Qur-án, here and in 5 : 54, a return to unbelief after belief is mentioned several times, and on not a single occasion is death stated to be the punishment for return to unbelief. The only report which records a case of death being inflicted on apostasy is that of the party of 'Uhl, who, after professing Islam, feigned that the climate of Medina was insalubrious, and being told to go to the place where the herds of camels belonging to the state were grazed, murdered the keepers and drove the herds along with them. But it will be easily seen that capital punishment in this case was not inflicted on change of faith, but on account of the crime of murder and dacoity. This case is generally cited by the commentators under 5 : 33, which speaks of the punishment of dacoits. There is no other case showing that the punishment of death was ever inflicted on apostasy from Islam.

It may, however, be added that after the first eighteen months of their residence at Medina the Muslims were in a state of constant warfare with the Quraish and the Arab tribes, and apostasy, under these circumstances, meant the desertion of the cause of the Muslims and joining their enemies, so it would have been quite justifiable for the Muslim Law to prescribe the punishment of death for those traitors. But the Holy Qur-án is silent.

280 "*Khamr* means *wine* or *grape-wine*. . . . It has a common application to intoxicating expressed juice of any thing (Q, TA) or any intoxicating thing that clouds or obscures (lit., covers) the intellect, as some say (Mgh, Msb) . . . and the general application is the more correct, because *khamr* was forbidden when there was not in El-Medinah any *khamr* of grapes" (LL). It will thus be seen that the word *khamr*, not only

281, see next page.

Ar. theo.

220 On this world and the hereafter. And they ask *you* concerning the orphans.<sup>282</sup> Say: To set right for them (their affairs) is good, and if you become copartners with

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ  
عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحُهُمْ  
خَيْرٌ وَإِنْ تُخَاطَبُوا بِهِمْ

with reference to its root meaning of *covering* the intellect but also having regard to its usage, includes all intoxicating substances, and therefore I make a departure in translating it as *intoxicants*, and not as *wine* or *intoxicating liquors*. The prohibition of intoxicants in connection with the mention of war shows that Islam wanted to inspire true courage into its followers, and disliked the reckless daring which a man shows under the influence of intoxicating liquors and which has so often led to acts of butchery in wars. And the prohibition spoken of here as regards both intoxicating liquors and games of chance is made plainer in 5:90, 91. Those who think that the verse under discussion does not contain a prohibition only fail to understand the language of the Qur-ān. When the harm of a thing is stated to be greater than its advantage, it is sufficient indication of its prohibition, for no sensible person would take a course which is sure to bring him to a much greater loss than any advantage.

The change which these simple words, "their sin is greater than their profit," brought about in Arabia will always remain a riddle to the social reformer. The constant fighting of Arab tribes, one against another, had made the habit of drink a second nature with the Arab, and wine was one of the very few objects which could furnish a topic to the mind of an Arab poet. Intoxicating liquors were the chief feature of their feasts, and the habit of drink was not looked upon as an evil, nor had there ever been a temperance movement among them, the Jews and the Christians being themselves addicted to this evil. Human experience with regard to the habit of drink is that of all evils it is the most difficult to be uprooted. Yet but one word of the Holy Qur-ān was sufficient to blot out all traces of it from among a whole nation, and afterwards from the whole of the country as it came over to Islam. History cannot present another instance of a wonderful transformation of this magnitude brought about so easily yet so thoroughly. It may also be added here that Sale's remark that "the moderate use of wine is allowed," and that only drinking to excess is prohibited, according to some, is absolutely without a foundation. The companions of the Holy Prophet never made use of a drop of wine after the prohibition was made known, and the Holy Prophet is reported to have said: "A small quantity of any thing of which a large quantity is intoxicating is prohibited" (AD-Rz). Nor does Kf say what Sale attributes to him, for the words which give rise to Sale's misconception deal with, not wine, but another preparation regarding which there is a difference of opinion among the jurists.

281 The original word is *maisir*, derived from *yasara*, meaning *he divided anything into parts* or *portions*. *Maisir* was a game of hazard of the Arabs, and in the legal language of Islam includes all *games of chance*. Some derive it from *yusr*, meaning *ease*, because of the ease with which wealth could be attained by it. Wine and gambling are both declared in 5:91 as causing "enmity and hatred to spring in your midst," and a society the members of which are imbued with feelings of hatred and enmity towards each other must be a very unfortunate society, especially when it is in a state of war with external foes.

282 In consequence of the fighting which was necessitated by the persecutions of the opponents of Islam against the helpless Muslims, it was inevitable that many children would be left orphans, so an injunction regarding the care of orphans is added here. But it may be added that the earliest revelations of the Holy Qur-ān always speak of the orphans, the needy, and the slave in the kindest words, and lay special stress on helping and feeding them. One quotation from one of the earliest revelations will suffice here: "But he would not attempt the uphill road, and what will make you comprehend what the uphill road is? It is the setting free of a slave, or the giving of food in a day of hunger to an orphan, having relationship, or to the poor man lying in the dust" (90:11-16).

Ar. from.

them, they are your brethren;<sup>283</sup> and Allah knows the mischief-maker *and* the peace-maker; and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

221 And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you;<sup>284</sup> these invite to the fire,<sup>285</sup> and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.

فَاَحْوَاكُمْ وَاللّٰهُ يَعْلَمُ الْمُنْكَرَ  
مِنَ الْمُصْطَلٰهِ وَلَوْ شَاءَ اللّٰهُ لَاعْتَذَرْتُ  
اِنَّ اللّٰهَ عَزِيزٌ حَكِيْمٌ ۝  
وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا  
وَلَا مَمَّةٌ مُّؤْمِنَةٌ حَتّٰى يُؤْمِنُوْا  
وَلَوْ اَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ  
حَتّٰى يُؤْمِنُوْا وَلَعَبَدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ  
مُّشْرِكٍ وَلَوْ اَعْجَبَكُمْ اُوَلٰٓئِكَ يَدْعُوْنَ  
اِلَى النَّارِ وَاللّٰهُ يَدْعُوْا اِلَى  
الْجَنَّةِ وَالْخَفِیَّةِ ۚ بِاِذْنِهِ وَ  
يُبَيِّنُ الْاٰیٰتِ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُوْنَ ۝

Injunctions like these give one a true insight into the character of the Holy Prophet as the greatest benefactor of humanity, with whom actual good to fellow-man was the primary duty which is always mentioned in conjunction with one's duty to God.

233 Copartnership with an orphan is expressly allowed here, because when strict injunctions were given regarding the safeguarding of orphans' property, some men thought it was a sin to have anything to do with it (Rz). It further shows that orphans must be treated as brethren.

284 The war with the idolaters, who really now stand not for a people differing in religious views but for enemies bent upon the destruction of the Muslims, had brought new conditions into existence. Intermarriages with those who were warring upon the Muslims would have led to serious troubles and numerous complications. A reference to 60: 10 will show that even the marital relations already existing with these people had to be ended on account of the war. Hence the prohibition of such intermarriages. But as idolatry does not allow the intellect to develop, the prohibition, though introduced on a particular occasion, becomes permanent. It may, however, be added that all those people who have been given a scripture are treated differently (see 5: 5), and hence by the idolaters here are meant particularly the Arabs, who possessed no scripture for their guidance. The Jewish law prohibited intermarriages with all other people (Deut. 7: 3, 4), and even Paul, so liberal in his other views, strictly prohibited intermarriages with all unbelievers: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. 6: 14). The Islamic law offers an improvement on both the Jewish and the Christian laws, for which see 667.

285 Reason is here given why marriage relations with an idolatrous people who are enemies of the Muslims are forbidden. The fire to which they invite stands for destruction in this life, as the garden stands for success. The Turks who married Greek, Austrian, and French ladies, although they knew that those people aimed at their destruction, have learned a good lesson as to what this *fire* is, for the foreign blood thus introduced among them has sapped the Turkish Empire from within.



## SECTION 28

## Divorce

222. When divorce cannot be pronounced. 223. The woman is the real bringer up of the child and the moulder of its character. 224-226. The limits of temporary separation. 227, 228. Divorce: Period of waiting and the re-establishment of conjugal relations.

Ar. *thee*.

Ar. *slight evil*.

222 And they ask *you* about menstruation.<sup>286</sup> Say: It is a *little harmful*;<sup>287</sup> therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

Or, *as*.

223 Your wives are a tilth for you, so go in to your tilth when you like,<sup>288</sup> and do good beforehand for yourselves; and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى  
فَاعْتَزِلُوا مِنَ النِّسَاءِ فِي الْمَحِيضِ وَلَا  
تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا  
طَهَرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ  
اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ  
يُحِبُّ الْمُطَهِّرِينَ ○  
نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى  
شِئْتُمْ وَقِنَا أَنْفُسَكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ ○

286 The last section dealt with some of the questions arising out of a state of warfare in which the Muslims at this time found themselves. The last of these questions was about intermarriages with the enemy, and the subject of marriage having been introduced, the Qur-án naturally passes on to the question of marital obligations. There is another aspect, too, of the relation of this question to the subject of war. Just as war made many children orphans, it made many women widows, and the rights of the widows as well as the question of their remarriage is dealt with here; but as the rights of the divorced women and the question of their remarriage are closely related with similar questions relating to widows, the subject is introduced with matters relating to divorced women. The subject of the monthly courses is introduced as a preliminary to the subject of divorce, because any divorce pronounced at such a time is illegal and does not take effect (Bkh). In fact, divorce, being a separation, could not take place when the menstrual discharge had already brought about a kind of separation, sexual intercourse being forbidden during the time. For divorce to be effective according to Islam, it is necessary that there should exist between the parties a state making possible the loving communion of husband and wife, so that the smaller frictions of which the marriage relations are not always free may vanish into nothingness before the ecstasy of mutual love.

287 *Azai* signifies a *slight evil*, slighter than what is termed *qarar* (LL), or *anything that causes a slight harm* (Mgh-LL). The Jewish law contains a similar prohibition in Lev. 18: 19 and 20: 18, though Jewish practice rendered it necessary that the separation between husband and wife should be more complete, and should not be limited to the cessation of sexual intercourse.

288 *Anwa* means either *malá*, i.e. *when*, or *kaifa*, i.e. *how* (AH). There is nothing disgusting in these simple words. The Qur-án contains directions for the physical as

224 And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.<sup>289</sup>

225 Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.<sup>290</sup>

226 Those who swear that they will not go in to their wives<sup>291</sup> should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.<sup>292</sup>

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ  
أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ  
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝  
لَا يُوْخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤْخِذُكُمْ بِمَا كَسَبْتُمْ  
تَوْبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ۝  
الَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ  
سَرِيضٌ أَدْبَعَتْ أَشْهُهُ إِذَا فَاوَوْا  
فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۝

well as the moral and spiritual welfare of man, and it deals with the most delicate questions in language unapproached in its purity in any other law dealing with similar questions. It is a miracle of the Holy Qur-án that while it was produced in the language of a people whose poets took pride in describing the relations of the sexes in the most indecent words and phrases, the language of the Qur-án is unsurpassed in purity, and any one who doubts this statement need only compare the treatment of such subjects in the Qur-án and the Bible. Many of the phrases dealing with the delicate relations of the sexes were introduced by the Holy Qur-án itself, and its literature is therefore one which brings no shudder to the fair reader, unlike many of the descriptions contained in the Bible. The comparison of the woman to the tilth is simply to show that it is she who brings up the child and through whom is made the character of the man, and to show that the real object of conjugal relations is not the satisfaction of carnal desires. As it is the ground on which the growth of the plant depends, so it is the mother on whom depends the growth of the man and the building up of his character. This shows the importance of the woman in the marital relation and in society.

289 The meaning is that you should not every now and then swear by Allah that you will not do such and such a thing, so that you deprive yourselves of the occasions of doing good, and at the same time, since you swear by Allah, you allege Him to be an obstacle in the way of your doing good, whereas He bids you do good. *'Urīḥ* is a thing that is set as an obstacle in the way of a thing, or that is set as a butt like the butt of archers. Or it signifies *intervention with respect to good and evil*, and the meaning is: "Do not intervene by swearing by Allah every little while, so as not to do good, etc., or, Make not Allah an object of your oaths by ordinary and frequent swearing by Him, or a butt for your oaths like the butt of archers, in order that, etc. (Bq). Or, as some say: Make not the mention of Allah a means of strengthening your oaths" (LL). As the temporary separation of husband and wife with which the verse following the next verse deals rested on an oath on the part of the husband to refrain from going in to his wife, the Holy Qur-án discourages all oaths of this kind, i.e. oaths which would keep a man back from doing good of any kind, the fulfilment of marital obligations being thus shown to be a good thing. Hence the subject of oaths is only another preliminary to the question of divorce.

290 By *vain oaths* is meant *unintentional swearing* in ordinary conversation, and by *what the hearts have earned* is meant *an oath intentionally taken* (Rz).

291, 292, see next page.

227 And if they have resolved on a divorce,<sup>293</sup> then Allah is surely Hearing, Knowing.

228 And the divorced women should keep themselves in waiting for three courses,<sup>294</sup>

وَأِنْ عَزَّوَالطَّلَاقَ فَإِنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ  
وَالطَّلَاقُ ثَلَاثَةٌ يَأْتِيَنَّ الْمَرْءَ

291 *Ilā* signifies an oath that one shall not go in to one's wife. In the days of ignorance the Arabs used to take such oaths frequently, and as the period of suspension was not limited, the wife was compelled sometimes to pass her whole life in bondage, having neither the position of a wife nor that of a divorced woman free to marry elsewhere. The law of the Qur-ān declares that if the husband does not reassert conjugal relations within four months the wife shall be divorced (Rz).

292 By going back is meant the re-establishing of conjugal relations (Rz).

293 *Talāq* is an infinitive noun from *ṭalaqat*, said of a woman, meaning *she was left free to go her way or became separated from her husband* (TA-LL), and signifies the dissolving of the marriage tie (TA-LL). The subject of divorce, which is introduced here, is dealt with in this and the following two sections, and further on in the 4th and 65th chapters. It may be noted that the words in which the subject is introduced give a warning against resorting to this measure except under exceptional circumstances. At the conclusion of the previous verse we are told that if the husband reasserts conjugal relations after temporary separation he is forgiven, for Allah is Forgiving, Merciful. But if he is determined to divorce, then if he is guilty of an excess against the wife he will be punished, because the epithets *Hearing* and *Knowing* are only mentioned when the act is either disapproved or highly approved, i.e. when either punishment or a reward is to be given. As reward in such a case is quite out of the question, it is clear that the words contain a warning in case injustice should be done in divorcing.

Divorce is one of the institutions of Islam regarding which much misconception prevails, so much so that even the Islamic law, as administered in the British courts in India, is not free from those misconceptions. The chief features of the Islamic law of divorce, as dealt with in the Holy Qur-ān, will be noticed under the particular verses dealing with them. Here I may state that the Islamic law has many points of advantage as compared with both the Jewish and Christian laws as formulated in Deuteronomy and Matthew. The chief feature of improvement is that the wife can claim a divorce according to the Islamic law, neither Moses nor Christ conferring that right on the woman, though it is to be regretted that this very feature is the one that is not recognized in India. Another feature of the Islamic law of divorce is that it is elastic and does not strictly limit the causes of divorce. In fact, if the civilized nations of Europe and America, who own the same religion, are at the same stage of advancement, and have an affinity of feeling on most social and moral questions, cannot agree as to the causes of divorce, how could a universal religion like Islam, which was meant for all ages and all countries, for people in the lowest grade of civilization as well as those at the top, limit those causes, which must vary with the varying conditions of humanity and society.

It may also be added here that, though divorce is allowed by Islam if sufficient cause exists, yet the right is to be exercised under exceptional circumstances. The Qur-ān itself approves of the Holy Prophet insisting on Zaid not divorcing his wife, notwithstanding a dissension of a sufficiently long standing (33:37). And the Holy Prophet's memorable words, *of all the things which have been permitted to men divorce is the most hated by Allah* (AD), will always act as a strong check on any loose interpretation of the words of the Holy Qur-ān. There are cases on record in which he actually pronounced divorce to be illegal (Bkh).

294 The period of waiting, or *'iddat*, forms the first condition in the Islamic law of divorce. But for cases in which marriage is not consummated no period of waiting is necessary (33-49).

and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation;<sup>295</sup> and they have rights similar to those against them in a just manner,<sup>296</sup> and the men are a degree above them,<sup>297</sup> and Allah is Mighty, Wise.

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهُنَّ بِالْعُرُوفِ مِنَ الْقُلُوبِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

## SECTION 29

## Divorce

229. When divorce becomes irrevocable and wife's claim to it. 230. Effect of an irrevocable divorce. 231. Wife's right not to be retained for injury.

229 Divorce may be (pronounced) twice;<sup>298</sup> then keep (them) in good fellowship or let (them) go with kindness;<sup>299</sup> and it is not lawful for you to take any part of what you have given them,<sup>300</sup> unless both fear that they cannot keep within

الطَّلَاقُ مَرَّتَيْنِ فَإِنْ سَاكَ بُعِثُوا مَوْضِعَهُمَا وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا مِنْهُمَا شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا

295 The period of waiting is really a period of temporary separation, during which conjugal relations may be re-established. This period of temporary separation serves as a check upon divorce, and it is the second point mentioned by the Holy Qur-án in connection with the law of divorce. If there is any love in the union its pangs would assert themselves during the period of temporary separation, bringing about a reconciliation, and the differences would sink into insignificance. This is the best safeguard against a misuse of divorce, for in this way only such unions would be ended by divorce as really deserve to be ended, being devoid of the faintest spark of love. A conjugal union without love is a body without a soul, and the sooner it is ended the better. Thus, while the Islamic law of divorce makes every possible provision for love to assert itself, it requires the dissolution of the marriage tie when it is proved that mutual love is not possible.

296 The rights of women against their husbands are here stated to be similar to those which the husbands have against their wives. The statement must, no doubt, have caused a stir in a society which never recognized any rights for the woman. The change in this respect was really a revolutionizing one, for the Arabs hitherto regarded women as mere chattels, and now the women were given a position equal in all respects to that of men, for they were declared to have rights similar to those which were exercised against them. This declaration brought about a revolution not only in Arabia but in the whole world, for the equality of the rights of women with those of men was never previously recognized by any nation or any reformer; nay, it is not to this day recognized among the most civilized nations. The woman could no longer be discarded at the will of her "lord," but she could either claim equality as a wife or demand divorce.

297 The statement that "men are a degree above them" does not nullify the rights asserted in the previous passage, but refers to quite a different aspect of the question, which is made clear in 4: 34 (see 568).

298, 299, 300, see next page.

the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby.<sup>301</sup> These are the limits of Allah, so do not exceed them, and whoever exceeds the limits of Allah, these it is that are the unjust.

حُدُّوْا لِلّٰهِ اِنْ خِفْتُمْ اَلَا يَفِيْكُمْ  
حُدُّوْا لِلّٰهِ فَالْجَنَاحَ عَلَيْهِمَا فَيَمَّا  
اِفْتَدَتْ بِهٖ ذٰلِكَ حُدُّوْا لِلّٰهِ  
فَلَا تَعْتَدُوْهَا وَمَنْ يَتَعَدَّ حُدُوْ  
اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝

298 The third rule regarding divorce is that the revocable divorce of the previous verse can be pronounced only twice. In the days of ignorance a man used to divorce his wife and take her back within the prescribed time, even though he might do this a thousand times (Rz). Islam reformed this practice by allowing a revocable divorce twice, so that the period of waiting in each of these two cases might serve as a period of temporary separation during which conjugal relations could be re-established.

299 The fourth point is that the husband must make his choice after the second divorce either to retain her permanently or to bring about a final separation. The object of a true marriage union is indicated in the simple words *keep them in good fellowship*. Where the union is characterized by quarrels and dissensions instead of good fellowship, and two experiences of a temporary separation show that there is no real love in the union, and good fellowship is therefore entirely absent, the only remedy that remains is to let the woman *go with kindness*. An earnest endeavour has been made, and has shown that the illuminating spark of love is not there; therefore the marriage union must be looked upon as a failure, and it is both in the interests of the husband and the wife and in the interests of society itself that such a union should be brought to a termination, so that the parties may seek a fresh union. But even in taking this final step the woman must be treated kindly.

300 The full payment of the dowry to the woman is the fifth rule relating to the Islamic law of divorce, and it serves as a very strong check upon the husband in resorting to unnecessary divorce. The dowry is usually sufficiently large to make divorce a step which can only be adopted as a last measure.

301 This is the sixth rule with regard to divorce, and it gives the wife a right to claim a divorce. Among the religions of the world it is one of the distinguishing characteristics of Islam that it gives the wife the same right to claim a divorce as it gives the husband to pronounce one, if she is willing to forego the whole or part of her dowry. The case of Jameelah, wife of Sâbit bin Qais, is one that is reported in numerous reports of the highest authority. Here it was the wife who was dissatisfied with the marriage. There was not even a quarrel, as she plainly stated in her complaint to the Holy Prophet: "I do not find any fault with him on account of his morals (i.e. his treatment) or his religion." She only hated him. And the Holy Prophet had her divorced on condition that she returned to her husband the garden which he had made over to her as her dowry (Bkh). It is even said that the husband's love for the wife was as intense as her hatred for him (Rz). If, then, a woman could claim a divorce for no reason other than the unsuitableness of the match, she had certainly the right to claim one if there was ill-treatment on the part of the husband or any other satisfactory reason, and among the early Muslims it was an established right. Even now it is a right which is maintained in many Muslim countries. Technically such a divorce is called *Khula'*.

It will be noted that though this verse forms the basis of the law relating to *Khula'*, the words indicate an unwillingness on the part of both spouses to continue the marriage relation: *Unless both fear that they cannot keep within the limits of Allah*, which is explained as meaning their inability to perform towards each other their marital obligations and to maintain good fellowship (Bkh). The reason for this, apparently, is

230 So if he divorces her<sup>302</sup> she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah;<sup>303</sup> and these are the limits of Allah which He makes clear for a people who know.

231 And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ  
حَتَّى يَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا  
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا  
أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ  
اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ○  
وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبُغْنَ أَجَلَهُنَّ  
فَأَمْسِكُوهُنَّ بِسَعْوَةٍ أَوْ سَرِحَةٍ  
بِسَعْوَةٍ مِنْهُنَّ وَلَا تَنْسِكُوهُنَّ

that the passage follows one requiring a permanence of relationship that can no more be broken when the husband has adopted this choice after a second divorce, so that the relation can only be broken if the wife finds it unbearable. Another reason seems to be that the woman is usually the last to be willing to break up the marriage relationship.

The words *if you fear* evidently refer to the properly constituted authorities (Rz), and this brings us to the seventh point with regard to the law of divorce, viz. that the authorities can interfere in the matter, and cases are actually on record in which a wrong done by an unjust divorce was mended by the authorities.

302 The words refer to the "putting off with kindness" of the previous verse, and hence by *divorce* here is meant the irrevocable divorce pronounced a third time, i.e. after there has been a divorce and a restitution of conjugal rights twice.

303 After the irrevocable divorce is pronounced the husband cannot remarry the divorced wife until she has been married elsewhere and divorced, and this is the eighth point with regard to the rules of divorce. The verse abolishes the immoral custom of *halālāh*, or temporary marriage gone through with no other object than that of legalizing the divorced wife for the first husband, a custom prevalent in the days of ignorance, but abolished by the Holy Prophet, according to a report which speaks of his having cursed those who indulge in the evil practice (IMj-Msh). There must be a genuine marriage and a genuine divorce.

This restriction makes the third pronouncement of divorce very cautious, and, in fact, very rare, and thus acts as another check against frequent divorce. Muir's remarks as to the hardship which this rule involves not only for "the innocent wife" but also for the "innocent children," for "however desirous the husband may be of undoing the wrong, the decision cannot be recalled," are totally unjustified, for the irrevocable divorce cannot be pronounced until a temporary separation has taken place twice and the experiences of both have shown that the marriage relationship cannot be continued. It should also be noted that the irrevocable divorce cannot be pronounced all at once. The special checks on divorce have already been mentioned, and it may be added here that the third or the irrevocable divorce would be very rare if the rules relating to divorce as given in the Holy Qur-ān are observed. Cases are on record in which long years elapsed between the pronouncement of the first and the second divorce. For instance, the case of Rukāna may be noted, who first divorced his wife in the time of the Holy Prophet, then remarried her, then divorced her a second time in the time of 'Umar, the second Caliph, and finally in the time of 'Ugmān, the third Caliph (AD, IMj, Tr, Dr-Msh).

injury,<sup>304</sup> so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery,<sup>305</sup> and remember the favour of Allah upon you, and that which he has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful of (your duty to) Allah, and know that Allah is the Knower of all things.

ضَرَّارَ الْتَعْتُدُوا لَهُ وَمَنْ يَفْعَلْ ذَلِكَ  
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا يَتَّخِذْ آيَاتِ  
اللَّهِ هُزْنًا وَادْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ  
وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ  
اعْلَمُوا أَنَّ اللَّهَ مَجْلِسُ عِلْمِهِ

### SECTION 30

#### Remarriage of Divorced Women and Widows

232. Divorced women not to be prevented from remarriage. 233. The giving of suck to children by the divorced wife. 234. The period of waiting for the widows. 235. Remarriage within the prescribed period of waiting is illegal.

232 And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner;<sup>306</sup> with this is admonished he among you who believes in Allah and the last day; this is more profitable and purer for you; and Allah knows while you do not know.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ  
فَلَا تَعْصِمُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ  
إِذَا تَرَآ زَوْجًا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ  
يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ذَلِكَ أَدْنَىٰ لَكُمْ وَأَطْرَ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ○

304 Hence if the husband is proved to give injury to the wife, he cannot retain her, and she can claim a divorce. Injury to the wife may be of a general nature or one given with the object of compelling her to remit the whole or part of her dowry to obtain a divorce. This practice was resorted to by the pre-Islamite Arabs, and the words are meant to abolish the evil (Rz). It is for the judge to see that the husband is not taking undue advantage of his position. On the other hand, the husband is enjoined to show liberality to the divorced wife, and the judge would no doubt see that the injunctions of the Holy Book are observed.

305 These words show that divorce is a very serious matter, and the injunctions given in this respect are not to be treated lightly.

306 This is the ninth point in the rules of divorce. It has already been stated that the conjugal relations can be re-established within the period of waiting. Here it is stated that if the period of waiting has elapsed, even then the former husband can remarry the divorced wife, on the first two occasions when the divorce is pronounced. The case of the sister of Ma'qil bin Yasār is well known on this point. Being divorced by her husband, and the period of waiting having elapsed, the two were again willing to remarry, but Ma'qil objected, and the marriage was performed when the verse was revealed (Bkh).



233 And the mothers<sup>307</sup> should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir;<sup>308</sup> but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

Ar. are  
caused to  
die.

234 And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days;<sup>309</sup> then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner;<sup>310</sup> and Allah is aware of what you do.

235 And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ  
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْقِطَ  
الرِّضَاعَةُ وَالْعَلَى الْمَوْلُودِ لَهُ  
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ  
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا  
لَا ضَرَرٌ أَلَّا يَكْفُلَهَا أُولَئِكَ  
لَهُمْ نِكَاحٌ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ  
فَإِنْ أَرَادَا فِضَالًا عَنْ تَرَاضٍ  
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ  
أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ  
فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمُوهُنَّ  
بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا  
أَنَّ اللَّهَ يَبْهَتِكُمُونَ يَصِيرُ  
وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ  
أَزْوَاجًا يَرْضَيْنَ بِنَفْسِهِنَّ أَرْبَعَةَ  
أَشْهُرٍ وَعَشْرَ أَيَّامٍ فَإِذَا بَلَغْنَ أَجَلَهُنَّ  
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَبْهَتِكُمُونَ  
يَعْمَلُونَ خَيْرًا  
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمُ  
بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ  
فِي أَنْفُسِكُمْ عِلْمَهُ اللَّهُ أَتَكُمْ

The verse also legalizes the remarriage of divorced women in general, and the words *their husbands* would in this case signify *their prospective husbands*.

307 By *mothers* here are meant in particular, as the context shows, *women who have been divorced having children to suckle* (Rz).

308 In case the father dies before the child is weaned, the heir is bound to pay the expenses.

309 The period of waiting in the case of a widow is four months and ten days. But in case a divorced woman or a widow is with child, the period of waiting is extended to the time of delivery (see C5: 4).

310 The meaning is that the widow may look out for a husband and remarry.

Ar. reaches  
its end.

minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled;<sup>311</sup> and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

سَتَدْرِكُونَهُنَّ وَلَٰكِنَّ لَا تُؤْاَدُّوهُنَّ  
سِرًّا إِلَّا أَنْ تَقُولُوا لَا مَعْزُومًا وَ  
لَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ  
الْكُتُبُ أَجَلَهُ وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ  
مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا  
أَنَّ اللَّهَ عَفْوٌ رَحِيمٌ

### SECTION 31

#### Additional Provisions for Divorced Women and Widows

236, 237. Provision for women divorced before consummation of marriage. 238, 239. Prayers should be observed though facing the enemy. 240. Bequeathal in favour of widows for residence and maintenance for one year. 241, 242. Divorced women are also entitled to maintenance.

236 There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).<sup>312</sup>

237 And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie,<sup>313</sup> and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you;<sup>314</sup> surely Allah sees what you do.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ  
مَا لَمْ تَمْسُوهُنَّ أَوْ تَقَرَّضُوا لَهُنَّ  
فَرِيضَةً مِّمَّا مَتَّعُوهُنَّ عَلَى الْمَوْسِعِ  
قَدَرَهُ وَعَلَى الْفَقِيرِ قَدَرُهُ مَتَاعًا  
بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُحْسِنِينَ  
وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ  
فَرِيضَةً فَرِيضَةٌ مِمَّا فَرَضْتُمْ إِلَّا أَنْ  
يَعْفُوَنَّ أَوْ يَتَّعِزَّ الَّذِي فِي يَدَيْهِ عُقْدَةُ  
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى  
وَلَا تَسْأَلُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ  
بِمَا تَعْمَلُونَ بَصِيرٌ

311 The literal significance of the words is given in the margin. By the writing is meant the period of waiting written down for women (Bq), so that a marriage contracted during the period of waiting is illegal.

312 The *fariqah* or the *portion* is the dowry, so that even when no dowry has been agreed upon, and marriage has not been consummated, liberality must be shown to the divorced wife, and some provision should be made for her, even though the husband may be in straitened circumstances.

313 The husband is the person in whose hand is the marriage tie (Rz). His relinquishing his due is equivalent to not claiming the half of the dowry which he is entitled to by

314, see next page.

238 Attend constantly to prayers and to the most excellent prayer, and stand up truly obedient to Allah.<sup>315</sup>

239 But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah as He has taught you what you did not know.<sup>316</sup>

Ar. are  
caused to  
die.

240 And those of you who die and leave wives behind, (making) a bequest in favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.<sup>317</sup>

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى  
وَقُومُوا لِلَّهِ قَانِتِينَ ○  
فَإِنْ خِفْتُمْ فِرْ جَالًا أَوْ رُكْبَانًا  
فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمُ  
مَا لَمْ تَكُونُوا تَعْلَمُونَ ○  
وَالَّذِينَ يَبُوءُونَ مِنْكُمْ وَيَذَرُونَ  
أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ  
مِمَّا عَمِلُوا إِلَى الْخَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ  
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا  
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ○

this verse. Note that relinquishing on the part of husbands is here stated to be the more commendable course: *It is nearer to righteousness that you should relinquish.*

314 By *fa'il* is meant here *the doing of an act of grace or bounty*, that which one is not in duty bound to do; and therefore what is implied is the giving of free gifts.

315 *As-Salât-ul-wus'at* means *the best or the most excellent prayer*, not the middle prayer, because *wus'at* is a comparative degree, and middle does not admit of comparison, hence the other significance of *wasat*, which is *excellent*, and which can admit of comparison, must be adopted. In fact, *wus'at* could have meant *most middle or most excellent*, but as the former is meaningless, the latter significance is adopted. The later afternoon prayer is said to be meant here (Bkh), but in the face of seventeen different conjectures as to what it refers to, I am of opinion that it does not refer to any particular prayer, and that the injunction simply amounts to this, that we should attend to prayer in the most excellent form. The very use of the word *wus'at* is an answer to the critics who think that prayer in Islam is simply the observance of the outward form. The Holy Qur-ân is full of injunctions showing that it is the spirit which Islam is after and not the form. The Holy Qur-ân even condemns those whose prayers have no inner meaning (107: 4-6). But if regularity and method had not been adopted, Islam, like other religions, would have passed into mere idealism. It is strange that those who are so strict about regularity with regard to the needs of the body should be so adverse to regularity concerning the needs of the soul. It is absurd on the part of a Christian to pretend that there is anything like a sincere praying emotion in the vast majority of Christians. They have neglected the very faculty of prayer, and so it is almost, if not wholly, dead in them. Islam requires that faculty to be constantly exercised by enjoining prayer to be regularly attended to, even though one should be facing the enemy. For introduction of an injunction relating to prayer into a subject to which it seems quite foreign, see next foot-note.

316 The reference to danger is the danger from the enemy, who might make an onslaught on the Muslims if they neglect their defence when attending to prayer. There is thus a reversion here to the subject of fighting, which was introduced with the question of the *qiblah*, and which is really dealt with throughout this chapter; and while the question of widowhood which is being dealt with here is closely associated with this

317, see next page.

241 And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).<sup>318</sup>

242 Allah thus makes clear to you His communications that you may understand.

وَالسُّطُفَاتِ مَتَاعًا بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُتَّقِينَ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَعْقِلُونَ

subject, because fighting was to leave many widows, it is plainly reverted to in the next section.

317 There is nothing to show that this verse is abrogated by any other verse of the Holy Qur-án. Neither v. 235 nor 4:12 contains anything contradicting this verse. The former of these states the period of waiting for a widow to be four months and ten days, but here we have nothing about the period of waiting; it simply speaks of a year's residence and maintenance, while the latter portion of the verse plainly says that if the widow of her own accord leaves the house . . . she is not entitled to any further concession, and there is no blame on the heirs of the deceased husband for what the widow does of lawful deeds, i.e. if she remarries after her waiting period of four months and ten days is over. As regards 4:12, the fourth or eighth part of the property of the deceased husband is hers in addition to what she obtains under this verse, and 4:12 plainly says that any thing which is to be paid under a will shall have precedence of the division of property into shares under that verse. Not being opposed to any other verse, there is nothing to justify us in considering this as an abrogated verse, neither is it true that the widow's share was limited only to one year's residence and maintenance at first; this was simply an additional benefit, and the verse that follows, requiring maintenance even for divorced women, makes it further clear, for they could not be imagined as claiming maintenance as heirs.

I may add here that, though Bkh has a report showing that 'Usmán and Ibn-i-Zubair considered the injunction as to the widow's maintenance for a year to be abrogated, yet that very report shows that even 'Usmán mentioned it as his own opinion; and when he was asked by Ibn-i-Zubair to leave the verse out he refused, saying that he could not make any alteration in what the Prophet had left (Bkh). This shows clearly that the Holy Prophet never said that the verse was abrogated, and 'Usmán was aware of this fact. Hence he did not dare to make any alteration. All that appears from that report is that 'Usmán thought that the year's maintenance was obligatory, and he could not reconcile this with v. 235. But not only was it not obligatory, as the translation shows, but even if it were considered obligatory, the injunction did not clash with that contained in v. 235, as Mujáhid's explanation, quoted along with what 'Usmán said by Bkh, clearly shows. Mujáhid says: "Allah gave her (i.e. the widow) the whole of a year, seven months and twenty days being optional under the bequest; if she desired she could stay according to the bequest (i.e. having maintenance and residence for a year), and if she desired she could leave the house (and remarry), as the Qur-án says: *then if they leave of their own accord there is no blame on you*" (Bkh).

318 Note that this provision is in addition to the dowry which must be paid to them. This shows how lenient and just are the injunctions of the Holy Qur-án towards women.

## SECTION 32

## The Necessity of Fighting in the Cause of Truth: Illustrations from Jewish History

243. Israelites refusing to fight were made to taste death. 244, 245. Muslims enjoined to lay down their lives and wealth to save themselves. 246-248. Saul is made king of the Israelites, but they demur, and a sign is given.

Ar. hast  
thou.

Or,  
thousands.

243 *Have you* not considered those who went forth from their homes, and they were a congregation, for fear of death; then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.<sup>319</sup>

244 And fight in the way of Allah, and know that Allah is Hearing, Knowing.<sup>320</sup>

Or, cut off  
for Allah  
a goodly  
portion.

Or,  
straitens.

245 Who is it that will offer to Allah a goodly gift,<sup>321</sup> so He will multiply it to him manifold, and Allah receives and amplifies,<sup>322</sup> and you shall be returned to Him.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرِ النَّاسِ لَا يَشْكُرُونَ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
مَنْ ذَا الَّذِي يَقْرِضُ اللَّهَ قَرْضًا حَسَنًا يَضَاعِفُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ

319 *Uluif* is plural either of *alf*, meaning a thousand, or *alif* (AH, Bd, Rz), the meaning in this case being a congregation or in a state of union (Bd, Mab-LL). The congregation referred to in this verse is the congregation of the Israelites who left Egypt with Moses, the whole body of the Israelites being called a congregation in the Torah, and the clear mention of *the children of Israel after Moses* in v. 246 corroborates this. Here we have a people who left their homes for fear of death, and besides the Israelites' exodus from Egypt no incident in history answers to this description. In fact, the very word *khuruj* (*going forth*) contains a direct hint of the *Exodus*. And they were no doubt thousands, their number being over six hundred thousand according to Num. 1: 46. Then there is no doubt, too, that they left Egypt for fear of death, for death would surely have been the fate of that nation if they had not emigrated. Not only were orders given by Pharaoh for their male offspring to be killed, but they were also kept in a state of bondage which would soon have brought them to a state of intellectual and moral death (compare v. 49). The next incident in the history of that nation as referred to here is the Divine commandment to them, to "die." This is more fully stated in 5: 21-26. Moses told them to enter the holy land "which Allah has prescribed for you," but they refused and were made to wander about in the wilderness for forty years, so that that generation perished. This is also shown by their history as given in the Old Testament: "Your carcasses shall fall in this wilderness . . . doubtless ye shall not come into the land" (Num. 14: 29, 30). This was their death.

After that, we are told, *Allah gave them life*. This refers to the next generation, which was made to inherit the promised land: "But your little ones . . . they shall know the land which ye have despised" (Num. 14: 31). The whole is meant as a warning for the Muslims, who are told that if they follow the footsteps of those people death must be their fate, as it was the fate of a much greater nation. This warning is made clear in the next verse: *And fight in the way of Allah*.

320, 321, 322, see next page.

Ar. hast  
thou.Ar. are you  
not near.Ar. expelled  
from.

246 Have you not considered the chiefs of the children of Israel after Moses, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah.<sup>323</sup> He said: *May it not be* that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been *compelled* to abandon our homes and our children.<sup>324</sup> But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَءِيلَ مِنْ  
بَعْدِ مُوسَى إِذْ قَالُوا لِبَنِي إِسْرَءِيلَ لَكُمْ  
لَنَا مَلِكًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ  
هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ  
أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ  
فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا  
وَأَبْنَاءَنَا كَلَّمَا كُتِبَ عَلَيْهِمُ الْقِتَالُ  
تَوَلَّوْا إِلَّا قَلِيلًا مِمَّنْ هُمْ وَاللَّهُ عَالِمُ  
بِالظَّالِمِينَ ○

320 A comparison with 2:190 will clearly show that fighting in the way of Allah is equivalent to fighting in defence of the faith and rights.

321 A misunderstanding as to the conception of these words has led to much carping at the Qur-ān. *Aqrāḍa-hū* does not originally mean *he made him a loan*, but the real significance is, *he cut off for him a portion to be requited or compensated for it* (LL). The root word *qarḍ* also means *cutting* originally. Hence the idea of making a loan is not a primary but only a secondary significance of the word. Commenting on this verse, LL says: "It means, according to AIs, the grammarian, *who is he who will offer unto God a good action or gift, or any thing for which a requital may be sought*, or, as Akh, one of the most famous grammarians says, *who will do a good action by following and obeying the command of God*"; and he adds: "The Arabs say,

*ند اقرضنى قرضا حسنا* which signifies *thou hast done to me a good deed which I am bound to requite* (TA-LL)." According to Zj, *qarḍ* signifies *any thing done on which a reward may be expected*, and hence the Arabs say *فرض حسن* meaning *a deed on which a good reward is expected*, and *فرض سئ* meaning *a deed on which an evil reward is expected* (Rz). And a verse of Umayyāh bin Salt is an evidence of the truth of this significance:

كل امرئ سوف يجزى قرضه حسنا او سيئا و مدينا كالذى دانا

i.e. *every man will have his deeds rewarded to him in a goodly manner or in an evil manner, and he will be rewarded as he did.*

322 The meaning is either that Allah receives the gift that is offered to Him and then amplifies it, the significance being that any sacrifice made in the cause of truth is amply rewarded by Allah, or it is a general statement indicating that the tightening of the means of subsistence and their amplification are in the hands of Allah.

323 The prophet alluded to is Samuel: "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us . . . that our king may judge us, and go out before us, and fight our battles" (1 Sam. 8:19, 20). In the history which follows, the Qur-ān does not show any important difference with the Bible narrative, and to call the account given here "a garbled rendering of the Israelitish history" is due to ignorance. It is quite true, however, that the Bible

324, see next page.

247 And their prophet said to them: Surely Allah has raised Saul to be a king over you.<sup>325</sup> They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth?<sup>326</sup> He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique,<sup>327</sup> and Allah grants His kingdom to whom He pleases, and Allah is Ample-giving, Knowing.

248 And their prophet said to them: Surely the sign of his kingdom is that there shall come to you the *heart*<sup>328</sup> in which there is tranquility from your Lord and the *best*<sup>329</sup> of what the followers of Moses and the followers of Aaron have left, the angels bearing it:<sup>330</sup> most surely there is a sign in this for you if you are believers.

Or, *ark.*

Or, residue.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَاهِرًا وَلَمَّا كَانَتْ لَيْلٌ قَالُوا إِلَهُ الْبَنَاتِ إِلَهُ الْمَلَائِكَةِ وَالْقُرْآنِ وَالْغُرُفِ وَمَا لَهُنَّ خِزْيَانٌ غَيْرُ الْمَلَكِ فَقِيلَ لَا يَخْفَى لَدَى اللَّهِ شَيْءٌ وَكَذَلِكَ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ أُولِي أَبْصَارٍ

وَقَالَ لَهُمْ بَيْنَهُمْ اَيُّكُمْ اَيُّكُمْ  
التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَ  
بَقِيَّةٌ مِّمَّا تَرَكَ الْكُوفِيُّ فِي الْمَدِينَةِ  
فِي ذَٰلِكَ لَآيَةٌ  
لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِينَ ۝

itself is neither an absolutely trustworthy authority nor a full record of the Israelitish history, nor is proof wanting in many cases that where the Qur-ân differs from the Bible it corrects some misstatement. See, for instance, foot-note 147.

324 1 Sam. 15: 33 shows that the Amalekites had killed the children of Israel, while  
1 Sam. 17: 1 shows that they had taken lands which belonged to Judah.

325 Saul is here called *Tālūt*, which is of the measure of *fālūt* from *ṭāla*, meaning *he or it was tall*, and he is so called on account of the tallness of his stature. It appears from the Bible narrative that Saul was the tallest of men among his compatriots: "And when he stood among the people, he was higher than any of the people" (1 Sam. 10:23). The proper names used in the Holy Qur-ān, while differing slightly from the Hebrew originals, have a significance of their own, and the change of names is thus a significant circumstance.

326 The murmurings of the people on Saul's selection as king, as recorded in the Holy Qur-ān, have something corresponding to them in the Bible, showing that, though the Bible does not record the fact, it is still a fact: "And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" (1 Sam. 9:21). And again: "But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents" (1 Sam. 10:27). This shows that the fact recorded in the Holy Qur-ān is essentially true, though omitted by the Bible.

327 Compare 1 Sam. 10:24, "And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people."

328 The *tabūt* mentioned here has given rise to a number of stories, because of its twofold significance. It means a *chest* or a *box*, and it also signifies *the bosom* or *the heart* (LL). Taking the first significance, the reference is said to be to the *ark*, to which.

329, 330, see next page.



## SECTION 33

## Necessity of Fighting in the Cause of Truth: Illustration from Jewish History

249-252. The Israelites' religious war. 253. Followers of previous prophets fight against new apostles.

249 So when Saul departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ  
إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ  
مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمَهُ  
فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً

however, it is objected that the ark was restored to the Israelites long before the time of *Saul*. But, as I have often shown, we cannot be so certain of the Bible narrative as to reject as untrue every thing differing from it. I prefer, however, the latter significance, and the use of the word in that sense is well known. LL quotes the proverb

ما اودعت تابوتي شيئا فقدته i.e. *I have not deposited in my bosom any thing*

of knowledge that I have lost. Rgh also says that *tābūt* denotes *qalb* or the heart, and he quotes 'Umar as speaking of IMsd.: "A vessel filled up with knowledge," referring evidently to the heart. That the word is used in the Holy Qur-ān in this sense is abundantly clear from the description of it that follows. Tranquility from the Lord is not a thing which is placed in boxes, but the heart is its real repository. On five other occasions the coming down of *sakinah*, or tranquility, is mentioned in the Holy Qur-ān, and every time it is the heart of the Prophet or the faithful that is the recipient of it. For instance, in 48:4 it is plainly said: "He it is who sent down tranquility into the hearts of the believers that they may have more of faith." According to LA, *sakinah* means also mercy; and he quotes a saying of the Holy Prophet: "There came down upon them mercy (Ar. *sakinah*), the angels bearing it."

By the coming of "the heart in which there is tranquility" is meant the change which came over Saul when he was made king. That change which came over his heart is thus clearly spoken of in the Bible: "And it was so, that when he had turned his back to go from Samuel, God gave him another heart" (1 Sam. 10:9). This exactly corresponds with the statement made in the Qur-ān. And further it is said: "And the Spirit of God came upon him and he prophesied" (1 Sam. 10:10). This is no doubt the best of what the true followers of Moses and Aaron left.

329 The word *baqiyyah* means both a residue and excellence or the best of a thing (LL).

You say فلان من بقية القوم meaning such a one is of the best of the people (LL).

And اولوا بقية in the Holy Qur-ān (11:116) means persons possessed of excellence.

And بقية الله (11:86) signifies obedience, or the state of goodness that remains.

Hence *baqiyyah* in either sense signifies the blessings of the earlier days, i.e. prophecy. And thus it became a proverb among the Israelites: "Is Saul also among the prophets?" (1 Sam. 10:12).

330 The ark of 1 Samuel 4:4 was drawn by bullocks and not by angels, and since, according to the Holy Qur-ān, the bearers of the *tābūt* were angels, it is additional reason that by *tābūt* here is meant the heart. But see a saying of the Holy Prophet quoted in foot-note 328, from which it is clear that "it" in the verse may refer not to *tābūt* but to *sakinah* and *baqiyyah*, and the meaning would thus be that tranquility and inspiration were borne by the angels into the heart of Saul.

it as fills the hand ;<sup>331</sup> but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have to-day no power against Goliath<sup>332</sup> and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.<sup>333</sup>

250 And when they went out against Goliath and his forces, they said: Our Lord pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

يَسِيرُونَ مُؤْمِنِينَ إِلَّا قَلِيلًا  
مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ  
آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ  
بِغَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ  
أَنَّهُم مَّلَقُوا اللَّهَ كَذِبٌ عَظِيمٌ فَنَزَلَ  
عَلَيْهِمْ فَتَنَّهُ كِثْفِيرَةً بِأَذِينِ اللَّهِ  
وَاللَّهُ مَعَ الصَّابِرِينَ ○  
وَلَمَّا بَرَرُوا الْغَيْلَ وَجُنُودُهُ قَالُوا  
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَبَّتْ أَعْدَامُنَا  
وَأَنْصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

331 "The story of Saul is here confounded with that of Gideon"—such is the judgment of the Christian critic, and for this the Qur-án is called a "ridiculous jumble." Yet, strange to say, when the same critic reads the New Testament, his critical faculties are, as it were, quite benumbed, for when he finds Matthew stating that Mary's husband Joseph was the son of Jacob, who was son of Matthan, who was son of Eleazar, and so on, and reads on the other hand Luke stating that Joseph was the son of Heli, which was the son of Matthat, which was the son of Levi, and so on, he fails to see any ridiculous jumble, as if Joseph could be the son of two fathers.

Now I fail to see what confusion there exists in the case of the Quranic narrative. All that it states is that Saul tried his forces by a river, and the Bible does not say anything about it. On the other hand, the Bible speaks of a trial of a somewhat similar nature by Gideon (Judges 7: 1-6), while the Qur-án does not speak of Gideon at all. We admit that the Qur-án does not undertake to give a full and detailed history of the Israelites, and no Christian does, I think, hold the belief that the Bible gives a full and detailed record of the whole history of the Israelite nation so that it could not have omitted a single incident. Nor is there anything strange if history repeated itself in any incident. Is it not a simple and natural explanation of the statements made in the Holy Qur-án and the Bible that Saul followed the example of Gideon? That these are two different incidents is made clear by the fact that while Gideon tried his forces by "the well of Harod" (Judges 7: 1), Saul tried his forces by a river, as stated in the Qur-án. It further appears from the Bible that the river Jordan was there: "Some of the Hebrews went over Jordan to the land of Gad and Gilead" (1 Sam. 13: 7).

332 The Arabic word is *júlút*, of the same measure as *Tálút*, being from the root جال (في الحرب) meaning *he assailed or assaulted (in the battle)* (LL), and thus instead

of Goliath the Holy Qur-án has adopted a name which expresses his chief characteristic, viz. that his assaults in the battlefield could not be met by Saul and his army. It may be added here that, according to the Bible, too, Saul led his armies against the Philistines, and Goliath was one of their champions. Saul, of course, had to fight many battles, and the Holy Qur-án only speaks of one of them.

333 Compare 1 Sam. 14: 6: "For there is no restraint to the Lord to save by many or by few." And on one occasion only six hundred men were left with him (1 Sam. 13: 15).

251 So they put them to flight by Allah's permission. And David slew Goliath, and Allah gave him kingdom<sup>334</sup> and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder;<sup>335</sup> but Allah is Gracious to the creatures.

Ar. *thee*.  
Ar. *thou art*.

252 These are the communications of Allah: We recite them to *you* with truth; and most surely *you are* (one) of the apostles.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ  
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ  
وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دِفْعَةُ اللَّهِ لَلِأَرْضُ  
بَعْضُهَا لِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ  
لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ  
تِلْكَ آيَاتُ اللَّهِ تَنْبِئُوكَ بِمَا عَلَيْكَ بِالْحَقِّ  
وَأَنَّكَ لَإِنِ الْمُرْسَلِينَ

### PART III

253 We have made some of these apostles to excel the others;<sup>336</sup> among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank;<sup>337</sup> and We gave clear arguments to Jesus son of Mary, and strengthened him\* with the holy revelation. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

a 128.  
Or, *spirit*.

Ar. *some of*  
*them*.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى  
بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ  
بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى  
بَنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ  
الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا  
الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ  
الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَيَسْأَلُهُمْ مَنْ  
أَمِنَ مِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا  
أَفْتَنَّاوْا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

334 That David slew Goliath and afterwards was made a king is also stated in the Bible.

335 Thus the Muslims are told that they have to fight to restore order and establish peace in the country.

336 The principle is here recognized that some apostles excel the others, and it contains, apparently, a reference to the excellence of the Holy Prophet. The mention of David and Jesus in particular here is to show that, notwithstanding that these two prophets represented two different aspects of the advancement of the Israelite nation, David standing for their worldly eminence and Jesus for their spiritual eminence, they both sang praises of the Holy Prophet Muhammad, and both spoke of his advent as the advent of God Himself, thus indicating that, looked at from both standpoints, the excellence of the Holy Prophet over other prophets was so immeasurable as to have led two of the most eminent Israelite prophets to speak of him as the Lord.

337, see next page.

## SECTION 34

## Compulsion in Religion forbidden

254. The faithful should spend in the way of Allah. 255. All-comprehensiveness of Allah's knowledge. 256. There shall be no compulsion in religion. 257. Unbelief is utter darkness, while faith is light.

254 O you who believe! spend out of what We have given you<sup>338</sup> before the day comes in which there is no bargaining, neither any friendship nor intercession,<sup>a</sup> and the unbelievers—they are the unjust.

\* 79.

255 Allah is He besides whom there is no god, the Ever-living, the Self-subsisting by whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission?<sup>339</sup> He knows what is before them and what is behind them, and they cannot comprehend any thing out of His knowledge except what He pleases; His knowledge<sup>340</sup> extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.<sup>341</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ  
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ  
وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ  
هُمُ الظَّالِمُونَ ○

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي  
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ  
كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ  
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ○

Numerous verses of the Holy Qur-án bear testimony to the greatness of the Holy Prophet. He is repeatedly spoken of as being endowed with all those qualities of greatness in the highest degree which to others were given only partially and in a less degree. It is for this reason that the Holy Prophet is declared to be a mercy to all the generations of men (21 : 107), and his followers are called the best of the people (3 : 109), which shows that he is the greatest of the prophets.

337 Allah spoke to all the apostles, but as there were some who were exalted above others by many degrees, this form is adopted. An instance of this is furnished by v. 87: "And some of them (the prophets) you called liars, while others you slay," whereas those that were slain were also called liars.

338 The carrying on of the struggle for existence against the numerous enemies of Islam required in the first place the raising of funds and other acts of self-sacrifice; hence the repeated exhortations to spend. The subject is dealt with at length in the two sections that follow the next.

339 The twofold significance of intercession has been explained in foot-note 79. The principle is here recognized that there may be intercession with Divine permission. It is true that Islam does not recognize the doctrine that man stands in need of any mediator to reconcile him with God, and therefore mediation or intercession in the

340, 341, see next page.

Or, the way  
to perdi-  
tion.

Ar. there is  
no break-  
ing for it.

256 There is no compulsion in religion;<sup>342</sup> truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the devil<sup>343</sup> and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

257 Allah is the guardian of those who believe: He brings them out of the darkness into the light;<sup>344</sup> and (as to) those who disbelieve, their guardians are the devils who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ بَيَّنَّ الرُّشْدَ  
مِنَ الْغَيِّ مَنْ يَكْفُرْ بِالطَّاغُوتِ وَ  
يُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ  
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ  
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا  
أُولَئِكَمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ  
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ

sense in which the Christian doctrine is held is unknown to Islam. But there is another aspect of it. The Prophet, to whom the Divine will is revealed, is the Model for his people. He is perfect, and by pointing out a way enables others to attain to perfection. In this sense he is called a *shafi'* or an *Intercessor*. See foot-note 79, where this significance is referred to, and also foot-note 607. Those who take the Prophet for their model may thus attain to perfection, which is the real meaning of salvation in Islam. But as all men are not equally gifted, nor have all equal occasion to attain to a state of perfection, although they have exerted themselves to their utmost, Divine mercy will take them by the hand and amends will be made for such defects through the intercession of the Holy One who has served for a model to his followers. It is in this sense that Islam recognizes the doctrine of intercession in the life after death.

340 The true significance of *kursi* here is not *throne* or *chair*, but *knowledge* (Bkh, Rgh); see also foot-note on 7:54.

341 This is a very well-known verse which goes under the name of *āyat-ul-kursi*, or the *verse of power* or *knowledge*, because it deals with the all-comprehensive knowledge and power of Allah. It is an assurance to the Muslims that Allah, who knows the sacrifices they have made and the wrongs that their opponents are doing them, and has power to reward and punish, shall soon deal with each party as it deserves.

342 To all the nonsense which is being talked about the Prophet offering Islam and sword as alternatives to the pagan Arabs, this verse is a sufficient answer. Being assured of success, the Muslims are told that when they hold the power in their hand their guiding principle should be that there should be no compulsion in the matter of religion. The verse was no doubt revealed later than that which has already preceded with respect to fighting in the way of Allah with those who fight first. The presumption that this passage was directed to the early converts and that it was abrogated later on is utterly baseless. The words *religion should be only for Allah* in v. 193, and the words *there is no compulsion in religion* here, are really two different forms of expressing one and the same idea.

343 *Tāghūt* is derived from *ṭaghā*, meaning *he was inordinate or exorbitant*, and is variously explained as meaning "*the exorbitant in pride or corruptness or disbelief of the people of the Scriptures* (Q), or *any head or leader of error* (S, Q), or *he who turns from the good* (Rgh), or *the idols or whatever is worshipped to the exclusion of God* (Zj, Q, TA), or *the devil*" (LL). As the word *devil* carries most of the significances given to the word *tāghūt*, I have throughout the translation adopted it as its

344, see next page.

## SECTION 35

## How Dead Nations are raised to Life

258. Allah causes new nations to live and the old to die. 259. Rebuilding of Jerusalem—an illustration. 260. The dead come to life at the Divine call.

Ar. *hast*  
*thou.*

Or,  
*promised.*

258 *Have you not considered him who disputed with Abraham about his Lord, because Allah had given him the kingdom?*<sup>345</sup> When Abraham said, My Lord is He who gives life and causes to die, he said: I give life and cause death.<sup>346</sup> Abraham said: So surely Allah causes the sun to rise from the east, then make it rise from the west;<sup>347</sup> thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ  
أَنَّهُ إِنَّهُ اللَّهُ الْمَلِكُ إِذْ قَالَ لِبَرِّهِمْ  
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا  
أَحْيِي وَأُمِيتُ فَكَانَ بَرِّهِمْ فَانَّ اللَّهَ بِآتِي  
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِي بِهَا مِنَ  
الْمَغْرِبِ بَيَّنَّتِ اللَّهُ الَّذِي كَفَرُوا لِلَّهِ  
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○

equivalent. But it is not a proper name, as it accepts the definite article *al*. It is used as plural here, though it has also a separate plural form, *ṭawāghit*.

344 Faith is here spoken of as *light* and unbelief as *darkness*. The contrast is brought out to the best advantage in 24 : 35-40.

345 The words "because Allah had given him the kingdom" are taken by the majority of commentators to refer to Abraham's opponent, but the view of the minority that the personal pronoun *him* in the above quotation refers to Abraham (Rz) appears to be more correct, being corroborated by 4 : 54 : "We have given to Abraham's children the Book and the wisdom and We have given them a grand kingdom." By Abraham in the verse under discussion are also meant Abraham's children, because the promise was made to Abraham, and even in Genesis the promised land is spoken of as being given to Abraham : "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (Gen. 15 : 7). Moreover, the word *akā* sometimes signifies not that he actually gave the thing away, but that *he promised to give it*. Compare v. 233, where in *when you pay what you promised for*, the concluding words convey the true significance of *alaitum* according to all commentators.

This interpretation, moreover, makes the sense of the verse very clear. The Muslims are told that just as a promise is given to them that they will be raised to great eminence from the state of insignificance in which they were, which is equivalent to raising the dead to life, a similar promise was given to Abraham, that promise being in fact the basis of the present promise to the Holy Prophet, because the kingdom to be given to him was really in fulfilment of the promise of kingdom to Abraham. It further shows why the question of raising the dead to life came under discussion, for making a great nation out of one man was really giving life to the dead, and it was this which Abraham upheld, having perfect faith in the Divine promise (v. 260), and which his adversary denied.

346 Both statements relating to *giving life* and *causing death* are silent as to what it was to which the giving of life or bringing of death relates, but, by putting into the mouth of the disputant the same words as are attributed to the Divine Being, the Qur-án makes itself clear, for quickening into life in the ordinary sense of the word could not be claimed by a mortal. Moreover, as the discussion arose out of the promise given to Abraham that he

347, see next page.

	259 Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to remain in a state of death for a hundred years, then roused him. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at <i>your</i> food and drink—years have not passed over it; and look at <i>your</i> ass; and that We may make <i>you</i> a sign to men, and look at the bones, how We set them together, then clothe them with flesh; so when it became clear to him, he said: I know that Allah has power over all things. <sup>348</sup>	أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جَرْدِكَ وَاجْعَلْكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِئُهَا ثُمَّ تَكْسُوهَا لحمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٥
Ar. die.		
Ar. hast thou.		
Ar. thou hast.		
Ar. thy.		
Ar. thy.		
Ar. thee.		

should be the father of a great nation and possess the lands of a flourishing people, who must therefore be ruined, it is clear that it refers to the life and death of nations, to the population of desolate places and the desolation of populous places. It should be noted that the words *hayât* and *maut*, literally *life* and *death*, are as well applicable to nations and

places as to men, animals, and vegetation. Thus ماتت الارض signifies the *land became destitute of vegetation and inhabitants* (Msb-LI). What is stated here is further illustrated in the verse that follows by the Divine promise as to the rebuilding of Jerusalem, where the *desolation* of the sacred city is spoken of as *its death* and its *rebuilding* is called its *life*. In fact, the very circumstance that the verse (259) relating to the rebuilding of Jerusalem is an illustration of this verse, is sufficient to show that it is the population and desolation of towns and the life and death of nations that are meant by *hayât* and *maut* in this verse.

347 The disputant belonged to a race of sun-worshippers, and therefore when he claimed that he could give life and cause death, Abraham advanced an argument which quite confounded his adversary. If he could give life and cause death he could control even his deity, the sun, for to give life and cause death were the work of the deity and not of the devotee, and hence he could make it rise from the opposite direction. The adversary was confounded, because he saw that he had made an assertion which was opposed to his own avowed belief. The commentators are also of opinion that, in referring to the course of the sun, the continuity of the argument is not broken by Abraham, but they give a different explanation, although it is admitted that Abraham's opponent was a worshipper of the sun (AH). The explanation accepted as the correct one by Rz and AH is that, in referring to the course of the sun, Abraham suggested that his adversary's assertion that he could give life and cause death could not hold, because, admitting for the sake of argument that life and death were brought about in this world through intermediaries, these intermediaries were subject to the control of the Divine Being, and not to that of any human being, citing the sun as an instance of these intermediaries.

348 Between the two incidents relating to Abraham in verses 258 and 260, the insertion of the verse (259) relating to an incident in later Israelitish history may seem to be out of place to a superficial observer. But a careful consideration of the three verses will



Ar. *do*  
*thou.*

260 And when Abraham said, My Lord! show me how Thou givest life to the dead, He said: What! and *do you* not believe? He said: Yes, but that my heart may be at ease. He said: Then take four

رَأٰى قَالِ اِبْرٰهِيْمُ رَبِّ اَرْنِي كَيْفَ  
تَحْيِي الْمَوْتٰى قَالِ اَوَلَمْ تُؤْمِنْ  
قَالَ بَلٰى وَلٰكِنْ لِّيَبْطِئَ سِنًى  
فَنَسِيْتُ قَالِ فَخُذْ اَرْبَعَةً

show that not only the subject matter of this section fits in with the context, but the three verses of the section itself are beautifully arranged. Verse 258 refers to the promise given to Abraham that a great nation should arise out of him, which would inherit the fertile lands of the powerful nations then living, and to a controversy on that subject held with the ruler of the land, who is told that Allah had power to give life to a dead nation. Verse 260 relates how Abraham was satisfied that a dead nation may be raised to life, while verse 259, citing an example of what is said in verse 258, affords in fact a proof of the assertion made in that verse, the Muslims being referred to a more recent historical incident so that the reference might carry a greater conviction to their hearts.

That the incident mentioned in this verse relates to later Israelitish history is clear from the following considerations:—

Firstly, from the interpretations given to this verse it appears that by “the town which had fallen down upon its roofs” is meant Jerusalem (Rz, AH) as it was left after its desolation by Nebuchadnezzar in 599 B.C.

Secondly, the concluding words of this incident, “look at the bones, how We set them together, then clothe them with flesh,” undoubtedly refer to Ezekiel’s vision as related in Ezekiel, ch. 37. The concluding verses of the previous chapter of that book state exactly what is stated in verse 258: “I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it” (Ezek. 36:36). The first part of ch. 37 relates how Ezekiel was taken (in a vision, as I will now show) “in the midst of the valley which was full of bones,” and asked, “Son of man, can these bones live?” and, after a Divine assurance, Ezekiel is made to witness the scene which is also narrated in the Qur-án: “the bones came together, bone to his bone,” and “the sinews and the flesh came upon them, and the skin covered them above,” and then “the breath came into them, and they lived” (Ezek. 37:1-10).

The identity of this vision with that narrated in the Holy Qur-án is so clear that I need not dwell upon it any further. That what is narrated in Ezekiel, ch. 37, is a vision is clear from the introductory words of that chapter: “The hand of the Lord was upon me, and carried me out in the spirit of the Lord”—words always used to signify a state of vision. What follows the incident makes it still more clear, for verse 11 (Ezekiel, ch. 37) goes on to say: “Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost”; while verse 12 gives them the Divine promise, “Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you in to the land of Israel.” This shows conclusively that the bones were only a symbol of the fallen condition of the whole house of Israel. I lay stress upon the word *whole* in Ezekiel 37:11, because the actual bones were only of the very few among them who were put to the sword, by far the greater number being in captivity or held in a slavish condition in subjugation to the Babylonians. The words of verses 11 and 12 are too clear to need any further comment.

It being thus established that the incident of the bones in Ezekiel, ch. 37, is a vision of the prophet Ezekiel, it is only too clear that the identical incident related in verse (259) now under discussion is also a vision. The Qur-án usually dispenses with words showing an incident to be a vision when either the context or the nature of the incident or a reference to earlier history makes it clear that it is a vision. Compare the words in which Joseph narrated his vision to his father in 12:4: “O

Ar. <i>thee</i>	of the birds, then train them to follow <i>you</i> , then place on every mountain a part of them, then call them, they will come to	مِنَ الطَّيْرِ ضَرُّهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءً
Ar. <i>thee</i>	<i>you</i> flying; and know that Allah is Mighty, Wise. <sup>349</sup>	ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

my father! surely I saw eleven stars and the sun and the moon—I saw them making obeisance to me,” not making any mention at all that he had seen this in a vision. In the verse under discussion, however, it is not only its identity with Ezekiel 37:1-10 that shows the incident to be a vision, but the insertion of a *kāf*, signifying *likeness*, before the whole is a further indication of the same; for otherwise the *kāf* would be redundant, as some commentators have supposed it to be (Rz). If the incident had been a real one, as in the previous verse, the verse should have commenced with the words *or him* instead of *or the like of him*, the insertion of the *kāf* giving the incident the colour of a parable or a vision. Sayed Ahmad Khan considers *اد کا لزی مر علی قریہ*

as being equivalent to *اد الذی کانہ مر علی قریہ* meaning “or him who, as it were, passed by a town.”

Thirdly, the causing the prophet to remain in a state of death is thus also an incident of the vision which, though not narrated in the Bible, is corroborated by facts, standing symbolically for the death of the Jewish nation, a death of disgrace and sorrow, or the desolation of Jerusalem, which covered a period of almost a hundred years. Jerusalem was taken by Nebuchadnezzar in 599 B.C. (2 Kings 24:10); Cyrus gave permission to rebuild the temple in 537 B.C. (Ezra 1:2), the house being eventually finished in 515 B.C. (Ezra 6:15). The Bible does not give us the history of the period from 515 B.C., and even if we are not allowed to conjecture that another fifteen years may have been taken by the Israelites to settle back in Jerusalem and to rebuild the city itself for their own habitation, the period from 599 to 515 B.C. covers almost fully the whole of the sixth century B.C., and hence the hundred years of Ezekiel's death in the vision represent the hundred years of the death of the Israelite nation.

I may further add that the reference to the food and drink of the prophet, which did not show any influence of years, and to his ass, which was still standing by, only proves that the hundred years' death which the prophet underwent was only symbolic death. The mention of the bones has been taken by some commentators to refer to the ass, but this is an obvious error, for the two statements are separated by a sentence: “And that We may make you a sign to men”; and there is also a pause after the word *ass*, separating what follows from that which has preceded.

How was Ezekiel a sign to the people? Because the vision made him a symbol of the whole Jewish nation, and his symbolical death for a hundred years represented the sorrows and afflictions of Israel for a similar period, after which they were once more to be restored to life as the prophet was raised from death.

The only word to be explained in this verse is *yatasannah*, which is from *تَسَنَّتْ*

*عند* meaning *I abode with him a year*, and one says, *تَسَنَّتْ الخلة* i.e. *the palm-tree underwent the lapse of years* (S, Msb-LL). The word applied to food and drink carries a similar significance, meaning *it became altered* (for the worse) *by the lapse of years* (LA-LL). Rz explains the lapse of years to be the real meaning of the word, for his explanation is *the years did not pass over it*.

<sup>349</sup> This verse is a natural sequel to v. 258, which speaks of the manifestation of Allah's power in the life and death of the nations. Verse 259, as already noted, has been interposed to afford to the companions of the Holy Prophet a proof of

the assertion made in v. 258. In v. 260 it is made clear to Abraham, by means of a parable, how flourishing nations may be brought to naught and insignificant ones made to flourish, referring in particular to his own case. In Gen. 15:8 Abraham is made to say, after receiving a promise of the land of Canaan, "Lord God, whereby shall I know that I shall inherit it?" The Quranic parallel to this is: "My Lord, show me how Thou givest life to the dead." He believed in the Divine promise, and was so sure of it that he had even contended with and overcome an adversary on this point. But was it not strange that out of his seed should arise a nation that should supplant the powerful nations that ruled the land? The sign given to Abraham according to Gen. 15:9-11 is quite meaningless, not making it clear how Abraham's seed was to inherit the land. He is told to take "a heifer of three years old, a she goat of three years old, and a ram of three years old and a turtle-dove, and a young pigeon"; he "divided them in the midst." "And when the fowls came down upon the carcases, Abraham drove them away." How this was a sign of Abraham inheriting the land of Canaan is a mystery. It only shows that the text here has been tampered with.

The answer to Abraham's *how* as given in the Qur-án is a perfectly intelligible parable. If he should take four birds and tame them, they would obey his call and fly to him even from the distant mountains. If the birds, then, obey his call, he being neither their master nor the author of their existence, would not nations submit to the call of their Divine Master and the Author of their existence? Or if the birds, being only tamed for a short time by a man who had otherwise no control over them, become so obedient to their tamer, has not Allah the power to control all those causes which govern the life and death of nations? Whenever He wishes to destroy a people He brings together the causes of their decline and evil fortune overtakes them, and when He wishes to make a people prosperous He creates those causes that bring about the rise and progress of nations. That the word *ṭáir* (plural *ṭáir* as used here), which signifies *a bird*, also signifies *the cause of good and evil*, or *misery or happiness* (TA-LL), in which sense the word is used in 7:131 and elsewhere in the Holy Qur-án, is a further indication of the significance of the parable of the *birds*, through which Abraham is made to realize how the Almighty controls the fortunes of the nations. It is an error to suppose that Abraham actually took four birds and tamed them. The Qur-án does not say it. It only makes Abraham realize the wonderful manifestation of Divine power by a parable.

The commentators have been at great pains to explain the words *صرهن إليك* so as to make them signify *cut them into pieces*, as it is on this interpretation that they base the puerile story of Abraham having taken four birds and cut them into pieces, which being afterwards quickened to life, satisfied Abraham that Almighty God had the power to raise the dead to life. The words do not suggest any such story. *Ṣára-hu* and *aṣára-hu*, of which *ṣur* is an imperative form, signify *he made it to incline* (S, Msb, Q-LL), and it is in this sense only that the word is followed by *ilá*. Thus one says of a man

*يُصور عنقه الى الشيء*, meaning *he inclines his neck to the thing* (Ls-LL). Agree-

ably with this, which is the only true significance of the word, the phrase signifies *turn them toward you* (Akh, S, M, LL), i.e. *tame the birds*. Even Rz accepts this to be the primary meaning, but even then, so fond are the commentators of the story of cutting the birds into pieces, he makes the words *cut them into pieces* to be understood. The other significance, *dissect them* or *divide them into pieces*, is accepted on the authority of I'Ab in the verse under discussion, but it seems to have been an error due to the fact that *ṣára* (aorist, *yaṣáru-u*) has two contrary significations, viz. *he separated or dispersed*, and *he collected* (LL, quoting Fretag, who makes the statement on the authority of Kitáb-ul-'Adad), the latter significance being clearly related to the primary meaning of the word as stated above.

## SECTION 36

## Spending Money in the Cause of Truth

261. Money spent in the cause of Islam compared to seed sown in fertile land. 262, 263. What may destroy the effect. 264. Those who spend for show shall not prosper—a parable. 265, 266. Two other parables.

261 The parable of those who spend their property in the way of Allah<sup>350</sup> is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.<sup>351</sup>

262 (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.<sup>352</sup>

Ar. not.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي  
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ  
سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ  
حَبَّةٌ ۚ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۚ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝  
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ  
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَ  
لَا أَذًى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

350 The words *in the way of Allah*, as already noted, stand throughout the Holy Qur-ân for the cause of the Divine faith or the defence of Islam. As Rz says, *the words apply exclusively to Jihād (i.e. a struggle in the cause of the faith) in the language of the Holy Qur-ân*. This is specially made clear by 9:60, which mentions the heads of expenditure of the legal alms, and in which *fi sabil illāh* (which cannot there signify anything but *defence or advancement of the faith*) is a particular head, in addition to helping the poor, the indigent, and the wayfarer, the setting free of slaves, etc. Hence the primary object of this and the following section in exhorting the faithful to spend money, and the inculcation of charity, is the advancement of the cause of Islam, though other objects of charity are also included. Some commentators think that the injunctions are particularly given only with regard to *Jihād*, while others hold that all charitable objects, including *Jihād*, are meant (Rz).

351 The comparison of money spent in the cause of truth to a grain yielding seven-hundredfold fruit is to show: firstly, that the progress of Islam depended on the sacrifices which the individual members of the community made; and secondly, that the expenditure of money must be accompanied with hard labour, as a seed cast on untilled ground unaccompanied by any labour would not even grow. It is noteworthy that while the Qur-ân represents the increase to be seven-hundredfold, or even double of it, Jesus, in a similar parable—the parable of the sower—promises thirty, sixty, or at the most a hundredfold increase (Matt. 13:23; Mark 4:8).

352 *Mann* is originally the *conferring of a benefit or a favour* upon one (LL), and is so used in the Holy Qur-ân frequently; it also has a secondary meaning, i.e. *giving expression to the good done to anybody* (Rz), or, *reminding one of the favour done to one by way of reproach*, and this is the meaning here. *Azā* signifies *harm or annoyance*, by speaking evilly of one or inflicting slight injury. Gifts, whether given in the cause of national or individual suffering, must not be accompanied by any interested motives, hence the donor is forbidden even to mention them afterwards, so as not to create the impression that he had laid anybody under an obligation by that deed or to cause annoyance or harm.

Ar. there  
follows it

263 Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

264 O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day;<sup>353</sup> so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.<sup>354</sup>

265 And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold, but if heavy rain does not fall upon it, then *light rain* (is sufficient); and Allah sees what you do.<sup>355</sup>

266 Does one of you like that he should have a garden of palms and vines with streams flowing beneath it: he has in it all kinds of fruits, and old age

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ  
صَّدَقَةٍ تُبْغَىٰ أَكْثَرًا ۚ وَاللَّهُ عَنِ حُلُمِهِ  
يَأْتِيهِمُ الَّذِينَ آمَنُوا لَا يُبْطِلُوا صَدَقَتِهِ  
بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُبْفِقُ مَالَهُ  
رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ فَتُقْلَتُهُ كَمَا تُلْقَىٰ صَفْوَانٌ عَلَيْهِ رِثَابٌ  
فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ  
لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ  
وَمَثَلُ الَّذِينَ يُبْفِقُونَ أَمْوَالَهُمْ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ  
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا  
وَابِلٌ فَآتَتْ أُكُوفَهَا ضِعْفَيْنِ فَإِن  
لَّمْ يُصِبْهَا وَابِلٌ فَلَتْ ۖ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ۝  
أَيُّدٍ أَحَدٌ لَّهُمَّ إِن كُنُونَ لَهُ جَنَّةً  
مِّنْ نَّحِيلٍ وَأَعْنَابٍ وَخَيْرِي مِمَّنْ تَخْجُمُهَا  
الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ

Or, dew.

353 The expression conveys a very strong disapproval of giving alms to be seen by men. It does not simply forbid the doing of alms "before men to be seen of them," as does Jesus Christ in his well-known Sermon on the Mount (Matt. 6: 1), but speaks of this as being the work of those who do "not believe in Allah and the last day," thus making it utterly hateful in the sight of true believers.

354 The concluding words of the parable show that the Holy Qur-án is speaking of the efforts of the unbelievers to deal a death-blow to Islam. They were spending their money to retard the advancement of the cause of Islam, but their efforts, they are told, would be fruitless. Compare 8: 36: "Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah: so they shall spend it, then it shall be to them an intense regret, then they shall be overcome." The parable conveys exactly the same significance, and being followed by the statement *they shall not be able to gain anything of what they have earned*, leaves no doubt as to its purport.

355 This is the parable of the believers who will reap the fruits of the sacrifices they make. They are spoken of as spending to *seek the pleasure of Allah*, because all their efforts were for the upholding of truth, and for the certainty of their souls, every act of self-sacrifice being due to their certainty of the ultimate triumph of the *truth*, which in its turn made them more certain of it

has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.<sup>356</sup>

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ  
فَأَصَابَهُمْ أَعْيَارُ نَارٍ فَاحْتَرَقَتْ  
كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَتَفَكَّرُونَ ۝

## SECTION 37

## Spending Money in the Cause of Truth

267. Good things should be given in charity. 268, 269. Charity brings abundance, not poverty. 270, 271. Public and private acts of charity. 272. Public charity needed for self-defence. 273. Persons fit to receive private charity.

267 O you who believe! spend (benevolently) of the good things that you earn and of what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praise-worthy.

Ar. connive  
at it.

268 The devil threatens you with poverty and enjoins you to be niggardly,<sup>357</sup> and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing,

269 He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good; and none but men of understanding mind.

270 And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ  
مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ  
الْأَرْضِ لَا تَيْسَبُوهَا كَيْتِبَ مِنْهُ  
تَنْفِقُونَ وَلَسْتُمْ بِأَخِدِينَ إِلَّا  
أَنْ تُعْصِمُوا فِيهِ وَعَلِمُوا أَنَّ  
اللَّهَ غَفِيرٌ حَكِيمٌ ۝  
الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ  
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝  
يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ  
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا  
وَمَا يَذْكُرُ إِلَّا أُولُو الْأَلْبَابِ ۝  
وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ  
مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا  
لِظَالِمِينَ مِنْ أَصْحَابٍ ۝

356 This parable shows the evil effect which reproaching and annoyance may bring to a gift which would otherwise have yielded fruit. The gifts of those who give simply to be seen and praised by others are like seed cast upon hard-stones, which takes no root (v. 264), but there may be gifts which would have yielded fruit were it not that the whirlwind of reproach or annoyance had blasted them just when about to ripen.

357 *Fahshā* here signifies *niggardliness* or *tenaciousness*, being equivalent to *bukhl* (Rz, LL).

	<p>271 If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you;<sup>358</sup> and this will do away with some of your evil deeds; and Allah is aware of what you do.</p>	<p>إِنْ تُبْدُوا الصَّدَقَاتِ فَيْحَسِبُهَا إِنْ تَخْفَوُهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِنِعْمَتِهِ خَبِيرٌ</p>
Ar. thee.	<p>272 To make them walk in the right way is not incumbent on <i>you</i>, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good thing you spend shall be paid back to you in full, and you shall not be wronged.<sup>359</sup></p>	<p>لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُفْقَوْنَ خَيْرٌ وَلَا تُفْسِدُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُفْقَوْنَ خَيْرٌ يُؤْتِيَكُمُ اللَّهُ وَأَنْتُمْ لَا تظْلُمُونَ</p>
Ar. thou canst.	<p>273 (Alms are) for the poor who are confined in the way of Allah<sup>360</sup>—they cannot go about<sup>361</sup> in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); <i>you can</i> recognize them by their mark; they do not beg from men importunately;<sup>362</sup> and whatever good thing you spend, surely Allah knows it.</p>	<p>لِلْفُقَرَاءِ الَّذِينَ يَنْحَصِرُونَ فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبَهُمُ الْجَاهِلُ أَغْنَاءَ مِنَ التَّعَفُّفِ تَعْرِفَهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ أَنْعَاءَ وَمَا تُفْقَوْنَ خَيْرٌ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ</p>

358 The *manifesting of charity or giving alms openly* is a thing quite different from giving them "to be seen of men," for which see verse 264. By the giving of alms openly is meant the giving of subscriptions for works of public utility or for national defence, or for the advancement of the national or public welfare. The teaching of the Gospels (Matt. 6: 1-4) is really defective, because it lays all the stress upon private acts of charity and makes no mention at all of subscriptions for works of public utility and for organized efforts for dealing with the poor, without which national growth is impossible. The Quranic teaching is perfect, as it takes into consideration the varying circumstances of human society and enjoins public as well as private acts of charity, mentioning public charity first, as that is of greater importance.

359 The reference in this verse seems to point to the occasions of public acts of charity. The opening words of the verse call attention to the special difficulties of Muslim society, which was required to repel its enemies in the interests of its existence. It shows that the Muslims did not fight to bring the unbelievers into the fold of Islam, for that, the Prophet is told in plain words, was not his business, but it was for the good of their people, the defence of the Muslim community, that the Muslims were required to raise subscriptions in order to be prepared to meet their enemies. And hence what they spent was for Allah's pleasure, because it was in the cause of truth. In the concluding words they are assured that for these deeds of sacrifice they will be fully rewarded. Thus public charity must be directed to the national welfare or the amelioration of mankind in general. Reports mentioned under this verse by the commentators show that Muslim charity was exercised not only for the welfare of their own co-religionists but also for that of the polytheists, and that Islam did not allow the difference of religion to be a hindrance to the bestowal of charity upon a deserving person.

360, 361, 362, see next page.



## SECTION 38

## Usury Prohibited

274. Good consequences of pecuniary sacrifices. 275-277. Usury forbidden. 278-281. Interest on loans already made to be foregone and the capital to be recovered with lenity.

274 (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.<sup>363</sup>

275 Those who swallow down usury cannot arise except as one whom the devil has prostrated by (his) touch does rise.<sup>364</sup> That is because they say, Trading is only like usury; and Allah has allowed

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ  
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○  
الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ  
أَلَا كَمَا يَقُومُ الَّذِي يَخْتَلِطُ الشَّيْطَانُ  
مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا  
الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ

360 Verse 271 speaks of two kinds of charity, viz. public charity, the occasions for which are mentioned in the last verse, and private charity, which is for the poor. This verse shows who are the poor who deserve assistance by private acts of charity. Their first qualification is that they are *confined in the way of Allah*. Among these are included: (1) Those who had to fight in defence of Islam, but had no means of livelihood; (2) those who could not go forth to trade because of the insecurity of the roads and the constant raids of the enemy; (3) those who were wounded in the fighting (Rz).

361 In translating ضربا في الارض as "knocking about in the land," Palmer has made a serious mistake. The unhappy similarity which he discovered between the colloquial English phrase "knock about," which means "to wander here and there in a rough, careless, and aimless way," and one of the significances of the Arabic word *qarb*, viz. *beating, striking, or smiting*, makes him draw the preposterous conclusion that the "language of the Qur-án is really rude and rugged." Now, to *beat*, is not the only significance of the word *qarb*; nor are *beating* and *knocking about* necessarily synonymous terms. On the other hand, the word *qarb* does convey a very large number of significances. Palmer would have been nearer the mark if he had said *beating the land*. But as a matter of fact the phrase here used by the Qur-án means *he journeyed in the land, seeking sustenance and for the purpose of traffic* (LL), and not wandering aimlessly, an idea quite foreign to the Arabic phrase.

362 Here we have another qualification of those who deserve to be assisted by private acts of charity; these are the men who abstain from begging. This would show that the Holy Qur-án does not countenance the practice of begging from door to door.

363 It is a prophetic assurance to the Muslims that if they made sacrifices for the national welfare, the fear of annihilation under which the Muslim community then lived would be dispelled, and they would not grieve for what they spent, as it would yield abundant fruit. This is, in fact, a prophecy of their final triumph over their enemies, for the party that is victorious in a struggle does not grieve for the sacrifices that it makes, while the vanquished party does.

364 *Ribá* (literally, an excess or addition) means an addition over and above the principal sum that is lent (Rgh, TA-LL), and includes usury as well as interest. The subject is introduced here very appropriately, for as charity is the broad basis of human

trading and forbidden usury.<sup>365</sup> To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed,<sup>366</sup> and his affair is in the hands of Allah; and whoever returns (to it)—these are the inmates of the fire: they shall abide in it.

276 Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.<sup>367</sup>

277 Surely they who believe and do good deeds and keep up prayer and pay the poor-rate—they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ  
 مِنْ رَبِّهِ فَاتَّقِهَا فَلَهُ مَا سَلَفَ وَأَمْرُهُ  
 إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ  
 النَّارِ هُمْ فِيهَا خَالِدُونَ  
 يَحْقِ اللَّهُ الرِّبَا وَيُزِيلُ الصِّدْقَ  
 وَاللَّهُ لَا يُحِبُّ كُلَّ كَاذِبٍ أَثِيمٍ  
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 أَتَمَّوُا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ  
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
 وَلَا هُمْ يَحْزَنُونَ

sympathy, usury annihilates all sympathetic affection and leads to the extreme of miserliness. Thus from one point of view the subject of usury stands in contrast with that of charity, while from another point of view the connection between these two subjects is, as pointed out in the two preceding sections and the verse with which this section opens, that while the Muslims were promised great wealth and prosperity, they were warned against an inordinate desire for amassing wealth, to which usury would certainly have led them. Hence, those who devour usury are compared to those prostrated by the touch of the devil, which in this case stands for Mammon. The prohibition of usury in Islam is a very wide subject, and cannot be discussed within the limits of a foot-note. But it may be noted in passing that Islam adopts the golden mean in all cases. It does not go to the extreme of the socialistic idea which aims at the annihilation of all distinctions of property rights, but it establishes institutions which give the poor a certain proportion of the riches of the wealthier members of society. Such is the institution of *Zakât*, according to which one-fortieth portion of the amassed wealth of every member of society is taken yearly to be distributed among the poor. In perfect accordance with that institution, Islam refuses to allow the rich to grow richer by reducing the poor to still greater poverty, which is the real aim of usury. Usury, moreover, promotes habits of idleness; but its worst effect is on morals, as it causes man to be obsessed by selfishness, and this is, in fact, what is meant by the devil prostrating a devourer of usury. Facilities for borrowing money on interest, moreover, make men profligate, as similar facilities have made States and nations profligate in these days.

365 The Qur-án draws a distinction between trading and usury. In trade the capitalist takes the risk of loss along with the hope of profit, but in lending money on usury the whole of the loss is suffered by the man who uses his labour, while the capitalist may count upon his profit even in the case of loss in the actual concern. Hence trading stands on quite a different footing from usury.

366 Here is a prohibition to receive any interest on money lent, but if any one had actually received any interest before the prohibition he was not required to pay it back, because such a procedure would have hopelessly upset business.

367 *Maḥaqa* signifies, according to Rgh, *he took away the blessing thereof or he diminished it*. It also signifies the blotting out or annihilating of a thing. Usury is here condemned, while charitable deeds are commended as being the real source of the

278 O you who believe! be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.<sup>368</sup>

279 But if you do (it) not, then be apprised of war from Allah and His Apostle;<sup>369</sup> and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.<sup>370</sup>

280 And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.<sup>371</sup>

281 And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا  
مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ  
فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ  
اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتَلُوا فَكُلْهُ  
رِءُوسَ أَهْوَالِكُمْ لَا تَظْلِمُونَ  
وَلَا تُظْلَمُونَ

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ  
مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ  
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ  
وَأَقْبُوا بِنَاصِيئِكُمْ إِلَى اللَّهِ  
اللَّهُ يَدْفَعُ لَكُمْ تَوَنُّيَكُمْ كُلِّ نَفْسٍ مَّا  
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

## SECTION 39

### Contracts and Evidence

282. Contracts to be put down in writing and witnesses procured. 283. Security may be taken when the debtor cannot be trusted.

282 O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَسْتُمْ  
بِذَيْنَ إِلَىٰ أَجَلٍ مُّسَمًّى فَالْكِتُوبَةُ

prosperity of a nation or of humanity in general. There may also be observed a prophetic reference to the general tendency in the growth of civilization to lessening rates of interest, so much so that usurious dealings, in the proper sense of the word, are almost becoming extinct, while the tendency for public charity or personal sacrifice in the interests of a community, or even humanity in general, is daily gaining ground.

368 The balance of interest which may be due at the time when the prohibition was made known must be given up.

369 Going directly against the commandments of Allah is herein described as a war with Allah and His Apostle; and from this we may draw the conclusion that interest received on deposits in banks may be given away for the propagation of Islam, for this is really a war against the enemies of Islam.

370 The meaning is that the debtor shall not be made to pay more than the sum lent.

371 This indicates the kind of sympathy Islam demands a man shall show to other men. The poor man is not to be prosecuted and thrown into prison, but payment must be postponed till the debtor is able to pay, or, better still, the whole may be remitted.

down;<sup>372</sup> and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish any thing from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness;<sup>373</sup> and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women<sup>374</sup> from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other;<sup>375</sup> and the witnesses

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ  
وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ  
اللَّهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي  
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا  
لَا يَخْصُ مِنْهُ شَيْءٌ فَإِنْ كَانَ  
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا  
أَوْ لَا يَسْطِيعُ أَنْ يُمْلِئَ هُوَ فَلْيُمْلِلْ  
وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا  
شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ  
لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِنْ  
تَرْصُونِ مِنَ الشَّهَدَةِ إِنْ أَنْ يُضِلَّ  
أَحَدُهُمَا فَلْيَكُنْ لِلْآخَرِي

372 The subject of usury, which is connected with the lending and borrowing of money and trading in general, brings us to the subject of contracts. If Islam enjoins charitable-ness and prohibits usury, it requires at the same time that the greatest precautions must be taken for safeguarding property rights. A noteworthy thing about this is that the Arabs were quite an ignorant people, among whom writing was very rare, so much so that they took a pride in being called *ummi*, or *unlearned* people. Yet these very Arabs are now required to put down all their transactions, great or small, in writing, except in hand-to-hand dealings. Strange to say, this injunction was given at a time when Muslim society was itself in danger of being swept away. This shows that the Qur-án was not the word of the Prophet, but of the Almighty Being who knew that the Muslims must soon become a great nation, and that therefore they would need all those instructions of which a well-developed civilized society stands in need.

373 These words form the basis of the guardian and ward law, as they point out when a guardian may be appointed for one who is not able to manage his own property. The word which I have translated as *weak* really signifies *one too young* (i.e. a minor) or *too old* (Bd.) Thus a guardian may be appointed not only when the owner is a minor, but also when his understanding is not sound enough to be entrusted with the management of his property.

374 The home is the proper sphere of the woman; as, owing to her domestic responsibilities, she appears less in public, she should not be much dragged into courts of justice.

375 The personal pronoun *humá* may refer either to the testimony of the *two witnesses* or the *two women*.

The Holy Qur-án does not say that no case should be decided except on the testimony of two witnesses, but requires ordinarily the calling in of two witnesses at the time of the transaction, so that the deficiency of one may be rectified by the other. The same reason holds good for calling in two women in the place of a male witness, because ordinarily the sphere of the woman's transactions being the home, she takes very little part in the transaction of outside affairs, and is also more likely to lose her mental balance under the severe test of cross-examination than a man, hence, the deficiency in her evidence is required to be made up by the evidence of another woman.

Ar. most  
upright  
for.

Ar. nor.

should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness;<sup>376</sup> and if you do (it), then surely it will be a transgression in you, and be careful of (your duty to) Allah, and Allah teaches you, and Allah knows all things.

283 And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession;<sup>377</sup> but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

وَلَا يَأْبَ الشَّهَدَاءُ إِذْ أَمَّا دَعُوهَا  
لَا تَسْمُوهَا أَنْ تَكْتُبُوهَا صَغِيرًا أَوْ كَبِيرًا  
إِلَى أَجَلِهِ هَذَا لَكُمْ أَنْ تَسْطُرُوا عِنْدَ اللَّهِ  
وَأَقُومُوا لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا  
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدْرِيُونَهَا  
بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا  
تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ  
وَلَا يُضَادُّكُمْ تَبٍ وَلَا شَهِيدٌ هُوَ  
إِنْ فَعَلْتُمْ إِنْ أَمَّا فَسُوقُكُمْ وَإِنَّمَا  
اللَّهُ هُوَ يَعْلَمُ كُفُّوا اللَّهُ وَاللَّهُ يَكْفِي  
شَيْءٌ عَلَيْهِمْ ۝

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا  
كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ آمَنْ  
بَعْضُكُمْ بِبَعْضٍ فَلْيُؤَدِّ الَّذِي أُؤْتِنَ  
أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا  
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِتْمَقَ قَلْبُهُ  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝

376 They must not be made to suffer loss in their own business. In other words, their convenience must be kept in view, and they should be paid.

377 This does not mean that a security cannot be taken in any other case. On the other hand, the words that follow show that security may be taken when the lender does not trust the debtor.

It further shows that advantage can be derived by the lender from the movable or immovable property which has been given into his possession as a security for the debt. Thus land mortgaged for a debt may be cultivated, or house-property may be rented or used.

## SECTION 40

## The Muslims shall be made Victorious

284. Kingdom and sovereignty belongs to Allah. 285. The broadness of Muslim faith. 286. Prayer for Divine help.

284 Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.<sup>378</sup>

285 The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles: We make no difference between any of His apostles;<sup>379</sup> and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.

286 Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought: Our

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ  
وَاِنْ تُبْدُوا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ  
يَحْصِبْكُمْ بِاللّٰهِ فَيَغْفِرُ لِمَنْ  
يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللّٰهُ  
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ  
رَّبِّهِ وَالْمُؤْمِنُوْنَ كُلُّ اٰمَنَ بِاللّٰهِ وَ  
مَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا يَفْرُقُ  
بَيْنَ اَحَدٍ مِنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَاوْ  
اَطَعْنَا غُفْرَانَكَ رَبَّنَا اِلَيْكَ الْمَصِيْرُ  
لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلًا وَّسْعَهَا  
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا النَّسَبْتُ

378 This verse has generally been misunderstood, inasmuch that some commentators think it to have been abrogated by the opening words of v. 286, but this assertion is rejected by more learned commentators (Rz). *يَحْصِبْكُمْ بِهِ اللّٰهُ* does not signify "Allah will call you to account for it," but that "He will call you to account according to it," so that he who hides (i.e. keeps under control) his evil inclinations and he who manifests (i.e. gives vent to them) shall not be dealt with in the same manner, but according to their deserts. Almost the same statement is contained in 3: 28, where it is said: "Say, whether you hide what is in your breasts or manifest it, Allah knows it." Evil thoughts are not unpunishable; but evil inclinations which a man keeps suppressed, and which therefore gradually disappear, cannot be included in the category of evil thoughts; it is these that are meant here.

It may be added that the Arabic phrase for *he called him to account for it* is

حَاسِبُهُ عَلَيْهِ (TA), whereas the form adopted here is حَاسِبُهُ بِهِ

The significance conveyed by the verse is that since kingdom or sovereignty belongs to Allah, He will grant it to a people whom He considers fit for the trust, and thus there is a prophetic allusion to the conquests of Islam.

a 2194.

Lord! do not punish us if we forget or make a mistake; our Lord! do not lay on us a burden as Thou didst lay on those before us; our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection\* and have mercy on us, Thou art our Patron, so help us against the unbelieving people.<sup>380</sup>

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا  
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ  
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا  
مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا  
وَإِنَّكَ أَنْتَ مُؤَمِّلُنَا  
فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

379 The breadth of the Muslim faith, which has been dealt with in several portions of this chapter, is again mentioned in reference to the triumph of the Muslims, for even if the Muslims were triumphant their religion could not triumph over other religions unless established on very broad principles which should commend themselves to all reasonable persons. The triumph of the Muslim religion, it is hinted, would not be due to political supremacy, but to the excellence and breadth of its principles. Hence, even in these days of Muslim political decadence, Islam is making a rapid conquest among their very rulers. This is no doubt due to the breadth of its principles.

380 What a spirit of humility does the Holy Word breathe even in the hour of triumph! The aspiration of the soul to be led to the promised victory is still subjected to the holier yearnings.

The end of the chapter shows that the triumph of Islam is its real object, and this is plainly outlined in the opening and closing sections of the chapter.



CHAPTER III  
THE FAMILY OF AMRAN  
(*Al-i-'Imrân*)

REVEALED AT MEDINA  
(20 sections and 199 verses)

**Abstract :**

- Sec. 1. The Qur-ân and the previous revelations, and the rule of interpretation.
- Sec. 2. The Unity of Allah as the clear basis of all religions and its ultimate triumph.
- Sec. 3. The kingdom of God must depart from the house of Israel.
- Sec. 4. The last members of a chosen race.
- Sec. 5. The birth of Jesus, and his ministry.
- Sec. 6. Jesus is cleared from false charges.
- Sec. 7. Controversy with the Jews and Christians.
- Sec. 8. Machinations to discredit Islam.
- Sec. 9. Previous books and prophets testify to the truth of Islam.
- Sec. 10. An ever-living testimony to the truth of Islam.
- Sec. 11. Muslims are exhorted to remain united.
- Sec. 12. Relations of the Jews with the Muslims.
- Sec. 13. The battle of Uhud.
- Sec. 14. How success can be achieved.
- Sec. 15. Sufferings should be met with perseverance.
- Sec. 16. Reasons of the misfortune in the battle of Uhud.
- Sec. 17. The battle of Uhud distinguished the faithful from the hypocrites.
- Sec. 18. The Uhud trouble was no gain to the enemy.
- Sec. 19. Carplings of the followers of the Book.
- Sec. 20. Ultimate triumph of the faithful.

**Title and subject-matter.**

THE name of this chapter is taken from the mention of 'Imran's family in verse 32. The 'Imrân to whom reference is made is the same as Amran, the father of Moses and Aaron, and as this chapter deals with the departure of prophethood from the Mosaic dispensation, the title is most suitable.

The chapter opens with a statement relating to the Divine origin of the Holy Qur-ân as well as the Torah and the Gospel, thus affording an illustration of what is said in 2 : 4 of "that which was revealed before you." It then gives a rule of interpretation, neglect of which has led to numerous errors in religious beliefs. This rule of interpretation, which must be borne in mind in interpreting all Divine books, is that every allegorical statement must be interpreted in such a manner that it may not contradict any of the clear principles laid down by Divine revelation. As the Christian religion is based really on the wrong interpretation of certain allegorical statements, the rule is appropriately laid down as a preliminary to a discussion of the Christian religion.

The preliminary remarks of the first section are followed in the second by an assertion of the Unity of Allah, which is laid down as the clear basis of all religions, and its ultimate triumph is predicted. The third section refers to the departure of the spiritual kingdom from the house of Israel, and the last members of that chosen race are mentioned in the fourth. Among these is Jesus, various misconceptions regarding whom necessitate rather a lengthy discussion in the two sections that follow. The seventh section continues the controversy with the Jews and Christians, while the eighth deals with their machinations to discredit Islam. The ninth speaks of the testimony of previous books and prophets to the truth of Islam, while the tenth mentions the ever-living testimony afforded by the Ka'ba, the centre of Islam. This is followed by an exhortation in the following section to the Muslims to remain united if they would achieve triumph, and in view of the coming conflicts they are told in the next to have guarded relations with the Jews, who, while outwardly friendly, were inwardly hostile to the Muslims. The incidents of the battle of Uhud, the causes of the misfortune experienced in it, and how triumph can be obtained are the points discussed from the thirteenth section to the end, with only a reference in the last section but one to the Jewish carping.

### Connection.

The importance of the connection of this with the preceding chapter may be judged from the fact that taken together they are termed *zahrāwān* (meaning the two *bright* and *shining* ones). The two, in fact, may be treated as a single chapter, as each supplements and explains the other. The 2nd chapter opens with a controversy with the Jews, while the latter portion deals with the necessity of, and general injunctions relating to, fighting in the cause of truth and justice and in self-defence. The 3rd chapter opens with a controversy with the Christians, while its latter portion deals with the incidents relating to the battle of Uhud. A more apparent connection in the conclusion of the one and the beginning of the other is, however, to be found in the fact that whereas the 2nd chapter ends with a statement as to the cosmopolitan nature of the religion of Islam, requiring belief in all the prophets, this one opens with a statement quoting the Torah and the Gospel as an instance of the truth of previous revelation.

As the previous chapter deals at length with the Jews and their contentions, referring only briefly to the Christians, this deals mainly with the Christians, referring only briefly to the Jews.

In the same light may be taken the fact that that chapter deals particularly with the necessity to fight against an enemy who was bent upon the extirpation of Islam, while this deals with the events of one of the battles which the enemy waged with a view to injure Islam and in which he was considered to have obtained a certain measure of success.

### Date of revelation.

The whole of this chapter was revealed at Medina, and it is generally supposed to be the second or the third in order in the Medinian revelation (Itq). The latter portion, from sec. 13 almost to the end, distinctly relates the incidents of the battle of Uhud, and therefore the third year of Hejira may be fixed as very probably the date of its revelation. But the first portion, especially that dealing with the birth and ministry of Jesus, is said to have been revealed on the occasion of the visit of a deputation of the Najran Christians which took place in the tenth year of the Hejira. The commentators generally consider the first sixty-two or the first eighty-three verses to have been revealed on that occasion, but probably only verse 60, which speaks of the *Mubāhilah*, an incident specially relating to the Najran deputation, was revealed so late, and the arguments dealing with the Christian religion in general were revealed at an earlier date, very probably in the third year of the Hejira. A consideration of the subject-matter of the chapter leads to the same conclusion. It may further be added here that to ascribe verses 26 and 27 to the Meccan revelation, as some Christian critics have done, shows an entire lack of knowledge of Islamic history.

## SECTION 1

## The Qur-án and the previous Revelation, and the Rule of Interpretation

1-5. The Torah and the Gospel afford a guidance to Quranic truth. 6. Rule of interpretation of doctrines. 7, 8. Prayer for guidance.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 I am Allah, the best Knower,<sup>a</sup>

<sup>a</sup>11.

2 Allah, (there is) no god but He, the Everliving, the Self-subsisting by whom all things subsist.<sup>381</sup>

أَنَا اللَّهُ

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَ

الْإِنْجِيلَ مِنْ قَبْلُ هُدًى لِّلنَّاسِ

وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا

بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

Ar. thee.

<sup>b</sup>70.

3 He has revealed to you the Book with truth,<sup>382</sup> verifying that which is before it,<sup>b</sup> and He revealed the Torah and the Gospel<sup>383</sup> aforetime, a guidance for the people,<sup>384</sup> and He sent the Distinction.<sup>385</sup> Surely they who disbelieve in the communications of Allah—they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.<sup>386</sup>

381 In consonance with its character as controverting Christian doctrines, this controversy being carried on to the 83rd verse, the chapter fitly opens with two attributes of the Divine Being, the Ever-living and the Self-subsisting by whom all things subsist, which deal a death-blow to the doctrine of the divinity of Jesus Christ, because birth and death did not entitle him to claim these attributes. The statement (there is) no god but He contains an ideal expression of the religion of Islam in four words. Thus, while the doctrine of the Unity of the Divine Being is dealt with at great length in the previous chapter, that doctrine finds a clear expression here. The whole of the religion of Islam is really contained in these four words, *lá iláha ill Alláh*.

382 For the sake of simplicity I render *bil-haqq* as meaning *with truth*, but *haqq* primarily signifies *suitableness to the requirements of wisdom, justice, right, truth, or fact; or to the exigencies of the case* (Rgh, TA-LL). Hence the true sense of the phrase is that the Qur-án was revealed suitably to the requirements of wisdom and justice, and to the exigencies of the case; in other words, it was revealed at a time when revelation was sorely needed by humanity. This argument of its truth is one which even the most hostile critic is unable to refute. To say nothing of earlier religions, Christianity, which was then the latest phase of monotheism, was corrupt to the core. "The Christianity of the seventh century," says Muir, "was itself decrepit and corrupt. It was disabled by contending schisms, and had substituted the puerilities of superstition for the pure expansive faith of early ages" ("Life of Muhammad," intr., p. lxxxiii).

The commentators explain *bil-haqq* as signifying *the pointing out of the right way in the differences which existed before it, or as giving a correct account of the past histories of the prophets, or as being true with respect to the promises and threats relating to the future, and thus making believers stick to the right path* (Rz). Some commentators explain it as meaning *with arguments and proofs* (AH).

383, 384, 385, and 386, see next page.

Ar. nor.

4 Allah—surely nothing is hidden from Him in the earth or in the heaven.

5 He it is who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
هُوَ الَّذِي يَصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

383 In the whole of the previous chapter the *Taurât* and the *Injil*, i.e. the Torah and the Gospel, are not mentioned by name, though frequently referred to, specially the former, as *that which is with you*. *Taurât* is the name given to the books of Moses, or the Pentateuch, and hence its correct rendering is the Hebrew word *Torah*. The *Taurât* does not signify the Old Testament, because the latter is the name of the whole collection of the books of the Israelite prophets, and includes the *Taurât*, the *Zabûr*, and other books. Torah in the Hebrew literature signifies *the revealed will of God*. Some commentators trace the word *Taurât* to the root *wary*, as in *دری الزنن* meaning *lighting*, and thus

consider its literal meaning to be *light*. The word *kitâb* conveys, however, a more general significance, and signifies sometimes the Old Testament and sometimes the Bible.

The word *Injil* does not signify, as supposed by Muir and others, the New Testament. According to the Holy Qur-ân no prophet to whom any book should have been revealed appeared among the Israelites (or among the followers of Christ) after the death of Jesus Christ, who, being the last of the Israelite prophets, was granted a revelation called the *Injil*, which stands for the Evangel or the Gospel, and signifies literally *good tidings*. The reason why Jesus' revelation was called *Gospel*, or *good tidings*, is that it gave the glad news of the advent of the last of the prophets, which is variously described in Jesus' metaphorical language as the advent of the kingdom of God (Mark 1:15), the coming of the Lord (Matt. 21:40), the appearance of the Comforter (John 14:16), or the spirit of Truth (John 14:17), etc. Not only are the Acts, the Epistles, and the Book of Revelation not recognized by the Qur-ân as parts of *Injil*, or the Gospel, but it does not even recognize the Gospels according to Matthew, etc., as the *Injil* which was revealed to Jesus Christ, though the current Gospels might contain fragments of the original teaching. This view of the Gospel as taken by the Qur-ân is now admitted to be the correct one, as all criticism points to some original of the synoptics which is now entirely lost. The Qur-ân nowhere suggests that the original *Injil*, the revelation of Jesus Christ, existed at the time of the Holy Prophet.

384 The Torah and the Gospel, even as they now exist, contain numerous prophecies fulfilled in the advent of the Holy Prophet Muhammad, and therefore they are spoken of as being a guidance for men. But the whole sentence "And He revealed the Torah and the Gospel aforetime" may be parenthetical, and thus the words *a guidance for the people* may only qualify the Book revealed to the Holy Prophet.

385 For an explanation of the word *furqân* see foot-note 85. The *Furqân* is really a proof of the truth of the revelation, and the Jews and the Christians are warned that they should not be hasty in rejecting the truth. As the *Furqân* or Distinction in the case of the Holy Prophet was afforded by the battle of Badr, this event is referred to in verse 12 as a prelude to the actual controversy. Some commentators think that *Furqân* is another name for the Holy Qur-ân, for the Holy Qur-ân is spoken of as having been revealed to distinguish truth from falsehood (Rz).

386 *Intiqâm* is derived from *nigmat*, which, according to all authorities, means *the retribution of one who is guilty* (Rgh, TA). It conveys the idea of avenging but not of revenging, *انتقم منه* signifying *I inflicted penal retribution on him for that which he had done*, or *I punished him* (LL). Rz interprets it similarly. Hence, *ذو انتقام* as an attribute of the Divine Being, signifies *the inflicter of retribution*.

Ar. <i>thoe</i> .	6 He it is who has revealed the Book to <i>you</i> : some of its verses are decisive, they are the basis of the Book, and others are allegorical; <sup>387</sup> then as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation; <sup>388</sup> but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; <sup>389</sup> and none do mind except those having understanding.	هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ
Ar. <i>its</i> .		

387 The verses of the Holy Book are here stated to be partly *muhkam* (decisive) and partly *mutashabih* (allegorical), whereas in 11: 1 the Holy Qur-ān is spoken of as a *Book whose verses are made decisive*, and in 39: 23 it is called *kitāban mutashābihan*. A little consideration will show that not only is there no discrepancy in the three statements, but they actually explain each other. Literally, *muhkam* (from *hakama*, meaning *he prevented*, whence *ahkama*, i.e. *he made a thing firm or stable*), is that of which the meaning is secured from change and alteration, and *mutashābih* (from *shib-h*, meaning *likeness or resemblance*) is that which is consimilar or conformable in its various parts, and *mutashābihāt* are therefore things like or resembling one another, hence susceptible of different interpretations (LL). Therefore when it is stated that the whole of the Book is *muhkam*, the meaning is that all its verses are decisive, and when the Qur-ān is called *mutashābih* (39: 23), the meaning is that the whole of it is conformable in its various parts; while in the verse under discussion is laid down the important principle how verses susceptible of different interpretations may be interpreted so that a decisive significance may be attached to them. The Qur-ān, we are here told, establishes certain principles in clear words which are to be taken as the basis, while there are statements made in allegorical words or susceptible of different meanings, the interpretation of which must be in consonance with the other parts and the spirit of the Book. In fact, this is true of every writing. When a certain law is laid down in a book in unmistakable words, any statement carrying a doubtful significance or one which is apparently opposed to the law so laid down must be interpreted subject to the principle enunciated. The subject is very appropriately dealt with here as a prelude to a controversy with the Christians, who attribute divinity to Jesus and uphold the doctrine of atonement by blood on the basis of certain ambiguous words or allegorical statements, without heeding the fundamental principles established by the earlier prophets. This attitude, which seeks to give to ambiguous and allegorical words a significance opposed to the general principles of the book it is meant to interpret, is the chief reason of most of the erroneous beliefs prevailing in the world. The same error lies at the root of some miraculous feats attributed to Jesus Christ by the Muslims themselves.

388 The *fitnah* is the misleading of the people (TA-LL), or the sowing of dissension, or difference of opinion (Q-LL), by giving to one part an interpretation which is falsified by another. *Ta'wil* (from *awl*, meaning *to return*) is the final sequel or the end of a thing, or the interpretation of what is ambiguous or allegorical, such as the interpretation of dreams, etc. Kf explains *ta'wila-lu* here as meaning the interpretation which they desire, and this, according to AH, is the significance; hence the addition of *their own* within brackets;

389, see next page.

7 Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

8 Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.<sup>390</sup>

رَبَّنَا لَا تَرْغُ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا  
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ  
أَنْتَ الْوَهَّابُ ○

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ  
فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادُ ○

## SECTION 2

### The Unity of Allah as the Clear Basis of all Religions and its Ultimate Triumph

9-11. Prophecy of the vanquishment of the unbelievers. 12. A sign in the battle of Badr. 13-16. Unity is the great goal of life. 17. It is the grand basis of all religions. 18, 19. Hence Islam is the only true religion.

9 (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire,<sup>391</sup>

10 *Like the striving* of the people of Pharaoh<sup>392</sup> and those before them; they rejected Our communications, so Allah destroyed them on account of their faults;<sup>393</sup> and Allah is severe in requiting (evil).

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ  
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ  
هُمْ وَقُودُ النَّارِ ○

كَذَّابٌ إِلَىٰ فِرْعَوْنَ وَالَّذِينَ مِنْ  
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ  
اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ○

Or, after the manner.

they do not care to seek the real interpretation, which can only be found by referring to the principles laid down elsewhere. But the words may also signify their giving an interpretation to an ambiguous verse *alone*, i.e. without considering it in conjunction with other consimilar verses or the principles laid down elsewhere.

389 These words afford a clue to the right mode of interpretation. The words *it is all from our Lord* signify that there is no disagreement between the various portions of the Holy Book, because the word of the all-knowing Lord cannot be self-contradictory. Hence, the rule of interpretation which they follow is that they refer passages which are susceptible of various interpretations to those whose meaning is obvious or to consimilar passages, and subject particular statements to general principles, and thus reading various passages in the light of each other, discover the true significance of ambiguous passages.

390 There seems to be a reference here to the gathering of the hostile forces in the battles and to Allah's promise to grant victory to the faithful. The verses that follow leave no doubt; see particularly verse 11.

391 Verses 9-11 contain a clear prophecy of the vanquishment of the opponents of the Holy Prophet. This prophecy is no doubt mentioned here to serve as a proof of the truth of the Holy Prophet. Though the Quraish had suffered a crushing defeat in the battle of Badr, they could yet muster heavy forces against the Muslims, who were yet small in numbers, and they had sworn to take their revenge upon them. It should be borne in mind that the Muslims were still too weak for an attack on their opponents, and

392, 398, see next page.

11 Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.<sup>394</sup>

12 Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye;<sup>395</sup> and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

قُلْ لِلَّذِينَ كَفَرُوا سَعْدٌ وَأَسْفَلُ ۖ وَهُمْ يُنَادُونَ  
تَحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ  
قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا  
فِئَةٌ نَفَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ  
كَافِرَةٌ ۖ يُرَوُّهُمْ مِّنْ لَّدُنَّ الْعَيْنِ  
وَاللَّهُ يُؤَيِّدُ بِنُصْرِهِ مَن يَشَاءُ ۚ وَإِن  
فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

a clear prediction of the vanquishment of their opponents was therefore quite opposed to any inference that could be drawn from the comparative strength of the two parties.

392 *Da'b* signifies *striving hard* or *labouring* (from *da'aba*, meaning *he strove* or *exerted himself*) (T, S, LL). Zj and Asamm consider this to be the significance here (Rz) instead of *manner* or *wont*, which interpretation is adopted by other commentators. The former interpretation not only agrees with the original significance of the word, but also suits the context. The unbelievers are told that their striving against the Holy Prophet with their wealth and their men will end in their own destruction, as the striving of the people of Pharaoh against Moses brought about their destruction.

393 The word *zanb* is derived from *zanaba*, meaning *he followed his tail*. Rgh says: *Zanb is originally the taking the tail of a thing, and it is applied to every act of which the consequence is disagreeable or unwholesome*. According to LL, *zanb* means *a sin, a crime, a fault, a transgression, or an act of disobedience*. It is said to differ from *ism* in being either intentional or committed through inadvertence, whereas *ism* is particularly intentional (Kull-LL). It will thus be seen that *zanb* is a word which carries a wide significance, and is applicable to *all shortcomings resulting from inattention, incapacity, or perversity*, and even to *defects or imperfections of which the result may be disagreeable*. The use of this word in the Holy Qur-ān, where it is applied to all shades of shortcomings, from the grossest transgressions of the wicked to those defects and imperfections of which even the most perfect mortal cannot be free, is quite in accordance with the lexicons. I have therefore adopted the word *fault* as its equivalent, for it somewhat approaches the word *zanb* in the breadth of its significance.

394 This is one of the passages in which the punishment of this life, which is *vanquishment*, is spoken of in the same breath with the punishment of the hereafter, which is *hell*. It is noteworthy that the vanquishment of the opponents of the Holy Prophet, though hinted at frequently in the foregoing chapter, was not mentioned in such clear and definite words as in this verse.

395 The reference here is to the battle of Badr. The meaning is that the Muslims saw the unbelievers to be twice as many as themselves. The statement does not contradict that made in 8:44: "And when He showed them to you, when you met, as few in your eyes, and He made you to appear little in their eyes." The actual strength of the two parties was: unbelievers about 1,000, Muslims 313. The statement made in this verse is that the Muslims saw the unbelievers to be twice as many as themselves, i.e. about 600. Therefore they were still fewer in the eyes of the Muslims as compared with their actual strength, and this is what is alleged in 8:44. As to why they were shown to the Muslims to be twice as many as themselves, 8:66 helps us to understand: "If there are a hundred



13 The love of desires,<sup>396</sup> of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with whom is the good goal (of life).<sup>397</sup>

14 Say: Shall I tell you of what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates\* and Allah's pleasure; and Allah sees the servants.

a 42.

زَيْنَ النَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَطَّرَةَ مِنَ  
الذَّهَبِ وَالْفِضَّةِ وَالْجِبِلَّ الْمُسَوَّمَةَ  
وَالْأَنْعَامَ وَالْخَرْثَ ذَلِكَ مَتَاءُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَآبِ  
قُلْ أَوْفَيْتُكُمْ بِمَا نَدَّيْتُمْ مِنْ ذَلِكَ  
لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ  
أَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ  
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

patient ones of you, they shall overcome two hundred, and if there are a thousand, they shall overcome two thousand." And as the Divine purpose was to bring about an encounter, the actual strength of the hostile force was not made known to the Muslims, lest the great disparity in numbers should make them lose heart. The part of the enemy not seen by the Muslims was behind a hillock. The battle of Badr was a sign of the truth of the Prophat, not only because of the prophecies of victory contained in the Qur-án, which were fulfilled notwithstanding the great strength, efficiency, and equipment of the enemy as compared with the weakness, inexperience, and utter want of armour and equipment of the Muslims, but also because of the clear prophecy in Isaiah, where, after speaking of a future scene in the land of Arabia (Isa. 21 : 13), the prophet goes on to say: "The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail. And the residus of the number of archers, the mighty men of the children of Kedar, shall be diminished" (Isa. 21 : 14-17). Kedar was the son of Ishmael (Gen. 25 : 13), and the word is used freely in the Bible for the Arab tribe that sprang from him (Ps. 120 : 5; Song 1 : 5; Isa. 42 : 11, 60 : 7, etc.). There is only one person in history whose flight has become a memorable fact as the Era of Flight (the Hejira). It was Muhammad (on whom be peace), who, attended by but one faithful companion, fled from the drawn swords of the guard that surrounded his house, and it was after one year from his Flight that the glory of Kedar departed in the battle of Badr, which took place in the second year of Hejira. The Jews and the Christians are therefore particularly enjoined to witness this sight, which could help them in understanding the Prophet rightly because of the fulfilment of prophecies in the Qur-án and the Bible. The second year after the Flight, from which counts the Muslim era, had not yet come to a close when the power of Kedar was broken at Badr. The battle of Badr was also a sign to the Jews and the Christians, because it indicated that their fate would be the same as that of the idolaters if they joined them, for "whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder" (Matt. 21 : 44).

396 The word *desire* here stands for the *object of longing*, as the original *shahawát* stands for *the things desired* (Rz). These desired things are then enumerated.

397 This verse and the one that follows contrast the yearnings of the ungodly with those of the faithful. We are here told that though the enjoyments of this life have their attractions, yet the desire to be with Allah is the goal which the true believer sets before himself.

15 Those who say: Our Lord! surely we believe, therefore forgive us our faults and keep us from the chastisement of the fire;

16 The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.

17 Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge,<sup>398</sup> being maintainer of justice;<sup>399</sup> there is no god but He, the Mighty, the Wise.

18 Surely the (true) religion with Allah is Islam,<sup>400</sup> and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah—then surely Allah is quick in reckoning.

الَّذِينَ يَقُولُونَ رَبَّنَا آتِنَا فَاغْفِرْ  
لَنَا ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ  
الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَائِلِينَ  
الْمُتَّقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ  
شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ  
وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ  
إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ  
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ قَدْ  
وَمَا اخْتَلَفَ الَّذِينَ أُولُوا الْكِتَابِ  
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ بَيِّنَاتٌ  
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ  
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

398 Nature, which is the handiwork of Allah, bears witness to His Unity, and the angels bear witness by the prophecies of which they are the bearers to the prophets, or by their working within man, whose nature bears testimony to Divine Unity; and those who have a true knowledge of the holy scriptures of any religion bear undoubted testimony to the great truth of the Unity of Allah. The Unity of Allah is, in fact, the common principle which is recognized by all religions. Thus the whole creation, the nature of man, and the broad and common principles of all religions are all at one in declaring the Divine Unity, whereas the Trinity of the Christian faith is but a solitary doctrine which does not find any support either in physical nature, the nature of man, or in the religion of humanity.

399 The words *being maintainer of justice* may qualify Allah as being the true maintainer of justice. But the other meaning of the Arabic phrase is *maintaining justice*, and considering what is said in the next verse as to the injustice of those to whom knowledge had been given, it is more likely that the words qualify only *those possessed of knowledge*, the meaning being that the possessors of knowledge, to whatever religion they may belong, bear witness to the grand truth of Divine Unity if they maintain justice in bearing witness. The truth of these words shines the more clearly when we find the advanced Christian thinkers of to-day bearing witness to the truth of Divine Unity.

400 *Al-Islām* (lit., *submission*), as the name of the religion preached by the Prophet, does not occur in the last chapter, although derivatives of it are frequently used, as in 2:112, etc.; an explanation of the word has, however, been already given in footnote 156. It should also be borne in mind that according to the Holy Qur-ān, *Islām* was the religion of all the prophets: it is particularly mentioned as the religion of Abraham several times, and on one occasion the Israelite prophets who followed Moses are spoken of as *the prophets who were Muslims* (lit., *submitted*). Not only is Islam the religion of every prophet, but, according to the Holy Qur-ān, it is also the natural religion of man, as in

Ar. *thee*. 19 But if they dispute with *you*, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves?<sup>401</sup> So if they submit, then indeed they follow the right way; and if they turn back, then upon *you* is only the delivery of the message and Allah sees the servants.

Ar. *thee*.

فَإِنْ حَاجَّكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ  
لِلَّهِ وَمَنِ اتَّبَعَنِي فَقُلْ لِلَّذِينَ  
أُوتُوا الْكِتَابَ وَالْأَعْيُنَ أَسْلَمْتُمْ وَإِنْ  
أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا  
فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ يُبْصِرُ  
بِالْعِبَادِ ۝

## SECTION 3

The Kingdom of God must depart from the House of Israel

20-24. The opponents of Islam shall find themselves helpless. 25, 26. A dead nation shall be raised to life and granted honour and kingdom. 27. Muslims not to look for help from their enemies. 28, 29. Good and evil must be followed by their respective consequences.

20 Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.<sup>402</sup>

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ  
يَقْتُلُونَ النَّبِيِّينَ يَغْزِي وَيَقْتُلُونَ  
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝

30: 30 it is described as being "the nature made by Allah in which He has made men." This is corroborated by a saying of the Holy Prophet: "Every child is born in Islam: it is his parents that make him a Jew or a Christian."

The word *Islām* does not only signify *submission*, it also signifies *entering into peace*, from *aslama*, meaning *he entered into peace* (Rz). In fact, the idea of *peace* is the dominant idea in Islam, and the goal to which Islam leads is called *the abode of peace* (10: 25).

401 By *unlearned* people are meant *the Arabs* (see foot-note 117). The Arabs, as well as the Jews and the Christians, are specially addressed here, and invited to accept the religion of Islam, because it is shown to be based on the broad principles of Abraham's religion, and Abraham was accepted as a prophet as well by the Jews and the Christians as the Arabs. Hence the words *aslamtum* and *aslamu* are used here, being the very words used to signify the religion of Abraham. See 2: 128, 131. Since all parties were agreed as to the righteousness of Abraham, the broad principles of his religion alone could serve as the basis of an understanding among the four parties, the Jews, the Christians, the idolatrous Arabs, and the followers of the Holy Prophet. Sec. 7 deals with this subject at length.

402 *Bashshara-hu* signifies originally *he announced to him an event which produced a change in the complexion* (Rz); consequently it is more often used to signify the announcement of good news, but, as here, it is used in its original sense several times in the Holy Qur-án, in 9: 34 and 84: 24. The Jews are specially mentioned as a people who were guilty of slaying prophets (2: 61), but this reference seems to point to their plans for killing the Holy Prophet, which were, however, all frustrated.

Ar. *Hast*  
*thou.*

a 118.

21 Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.<sup>403</sup>

22 *Have you* not considered those who are given a portion of the Book?<sup>404</sup> They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.<sup>405</sup>

23 This is because they say: The fire shall not touch us but for a few days;\* and what they have forged deceives them in the matter of their religion.

24 Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

25 Say: O Allah, Master of the kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou hast power over all things.

أُولَٰئِكَ الَّذِينَ حِطَّتْ أَعْمَالُهُمْ فِي  
الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ  
أَلَمْ تَرَأِ الَّذِينَ أُوتُوا صِيبًا مِنْ الْكِتَابِ  
يَدْعُونَ إِلَى الْكِتَابِ لِيُحْكَمَ بَيْنَهُمْ  
ثُمَّ يَقُولُ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ  
ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَسْأَلَ النَّارَ إِلَّا  
أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّبَهُمْ فِي  
دِينِهِمْ ۖ مَا كَانُوا يَفْقَهُونَ ۝

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ  
فِيهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ  
رَهُمْ لَا يَظْلُمُونَ ۝  
قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلَاةَ  
مَنْ تَشَاءُ وَتَنْزِعُ الْمَلَاةَ مِمَّنْ  
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ  
تَشَاءُ ۖ يَدُكَ الْخَيْرُ إِنَّكَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ ۝

403 The meaning is that all their attempts against the Prophet shall be fruitless, and they themselves shall be reduced to a condition of helplessness. And thus it was.

404 The Jews are spoken of as being given only a portion of the Book, because much of it was lost long before this period; they then had but a portion with them.

405 Some commentators think that this decision was given in a case of adultery; but there is nothing in the Qur-án warranting such a limitation. It is, of course, remarkable, as Sale has noticed, that while the law of Moses as now preserved in Lev. 20: 10 mentions simply *putting to death* as the punishment for adultery, John 8: 5 gives us to understand that *stoning to death* was the real punishment, and the Holy Prophet is also said to have stated stoning to be the punishment prescribed for adultery by the Jewish law, though the rabbis refused to accept the judgment of their own law. It seems to be a clear instance of the corruption of the Book.

What is meant here has no reference to a particular criminal case, but to the broad principles of religion regarding which the Jews, or the Jews and the Christians, differed. The *Book of Allah* is the Holy Qur-án, which had given the true judgment, and the truth of which was even then manifest from the scattered prophecies met with in the pages of the Bible.

26 Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.<sup>406</sup>

27 Let not the believers take the unbelievers for friends rather than believers;<sup>407</sup> and whoever does this, he shall have nothing of (the guardianship of) Allah, *but* you should guard yourselves against them, guarding carefully;<sup>408</sup> and Allah makes you cautious of (retribution from) Himself<sup>408a</sup>; and to Allah is the eventual coming.

Ar. except  
that.

نُورِجُ الْيَلِّ فِي النَّهَارِ وَنُورِجُ النَّهَارِ  
فِي الْيَلِّ وَنُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
وَنُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَنَرْزُقُ مَنْ  
نَشَاءُ بِغَيْرِ حِسَابٍ ۝  
لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ  
مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ  
ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ  
تَتَّقُوا مِنْهُمْ تُقَاةً وَيَحْذَرِ اللَّهُ  
نَفْسَهُ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ۝

406 This and the previous verse apparently refer to the fact that kingdom and honour shall be given now to another nation, whose night shall be made to pass into a day of triumph. It is on account of having failed to grasp their real significance that Rodwell thinks that these verses are misplaced here, "interrupting as they do the connection of the preceding and subsequent verses." The connection is clear. The Jews had already been warned by Jesus that "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21: 43). A living nation of Muslims was brought forth from among the dead Arabs, and the living nation of Israelites was represented now by a people who were spiritually dead. Compare 4: 54, where the Holy Qur-án says: "But surely We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom." A reference to that very kingdom is contained in verse 25. The word *mulk* (kingdom) in Arabic is not limited to temporal rule (Rz).

407 The Muslims, being in a state of war with the unbelievers, were forbidden to look to their enemies to guard their interests or for help of any kind. The clear statement made in 60: 8, 9 settles the point beyond all doubt: "Allah does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes, that you show them kindness and deal with them justly. Allah only forbids you respecting those who made war upon you on account of your religion and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them." *Auliya*, which I translate as *friends* here, is the plural of *wali*, which is derived from a root meaning *he held command or had charge of or superintended a thing*, and it accordingly means *the manager of a thing or of the affairs of another*, and the *guardian or maintainer of an orphan*, and the *guardian of a woman who gives her away in marriage*. It also means *the executor or heir of a deceased person* (LL). According to Rgh, it indicates *nearness in respect of place, relation, and religion, and in respect of friendship and help and belief*, etc. The word therefore includes all relations of nearness. A man may also be said to be *wali-Ullah*, as meaning *one near to Allah* or a *friend of Allah*. The significance of the word therefore seems to be the close and intimate relationship in which one's interests are entrusted to another.

408 This is a new sentence. For this meaning of *illá*, when it is used as marking the beginning of a statement cut off from the first, see foot-note 58. It is as if it were said: *Do not look to them for guarding your interests, rather guard yourselves against them.*

408a TA explains *nafs* here as meaning *'uqubah*, i.e. *retribution*. In fact, retribution of evil is a requirement of Divine nature. Or the meaning is that Allah warns you against disobedience to Himself.

Ar. breasts.

28 Say: Whether you hide what is in your *hearts* or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

29 On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

a 408a.

قُلْ إِنْ خِفْتُمْ أَمَّا فِي صَدْرِكُمْ أَوْ بَدَنِكُمْ  
يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
يَوْمَ يُخَذُّ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ  
مُحْضَرًا يَوْمَ وَمَا عَمِلَتْ مِنْ سُوءٍ لَوْ كُنَّ  
لَدَانَّ بَيْنَهُمَا وَبَيْنَهُ أَمَدٌ أَبَعْدَ ذَلِكَ  
وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ  
رَءُوفٌ بِالْعِبَادِ ۝

## SECTION 4

## The Last Members of a Chosen Race

30, 31. How to become the beloved ones of Allah. 32, 33. Divine choice of Abraham's and Amran's family. 34-40. The last members of Amran's family.

30 Say: If you love Allah, then follow me, Allah will love you,<sup>409</sup> and forgive you your faults, and Allah is Forgiving, Merciful.

31 Say: Obey Allah and the Apostle; but if they turn back, then surely Allah does not love the unbelievers.

32 Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations,<sup>410</sup>

33 Offspring, one of the other; and Allah is Hearing, Knowing.<sup>411</sup>

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي  
يُحِبِّكُمْ اللَّهُ وَبَعِثْ لَكُمْ دُؤُوبَكُمْ وَاللَّهُ  
عَفُوٌّ رَحِيمٌ ۝  
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا  
فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ۝  
إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ  
إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ۝  
ذُرِّيَّتَهُ بَعْضَهَا مِنْ بَعْضٍ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ۝

409 The love of Allah is the great goal of life to which Islam leads. Compare John 14: 15, 16: "If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever"; and John 15: 10: "If you keep my commandments, ye shall abide in my love." This Comforter appeared in the person of the Holy Prophet, whom the Jews and the Christians should therefore have followed. Elsewhere (5: 18) the Jews and the Christians are mentioned as calling themselves "the children of Allah and His beloved ones"; and so they are here told that they could only become the beloved ones of Allah by following the Holy Prophet.

410 The 'Imrân of the Holy Qur-ân is the same as the Amran of the Bible. The descendants of Amran are Moses and Aaron. Moses became the founder of the Israelite law and Aaron the head of the Israelite priesthood. The last of this race were John and Jesus, and their parents are first spoken of here, viz. Zacharias and Mary.

411 Noah was a descendant of Adam, Abraham a descendant of Noah, and Amran and

34 When a woman of Amran<sup>412</sup> said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.

35 So when she brought it forth, she said: My Lord! surely I have brought it forth a female—and Allah knew best what she brought forth<sup>413</sup>—and the male is not like the female, and I have named it Mary, and I commend her and her offspring into Thy protection from the accursed devil.<sup>414</sup>

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ  
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ  
فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي  
وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا  
وَضَعْتُه وَلَيْسَ الذَّكَوٰكُ إِلَّا لَأُنْثَىٰ  
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا  
بِكَ وَدَّرِسَتْهُمَا مِنَ الشَّيْطٰنِ  
الرَّجِئِ

his descendants were the offspring of the descendants of Abraham, not a separate race. The reason for mentioning them separately is twofold: (1) the immediate descendants of Amran became the founders of a great law in Israel, and the Israelite nation had, in fact, received a new birth with them, and (2) it was with the descendants of Amran, viz. John and Jesus, that the Mosaic dispensation came to an end.

412 *Imra'at* means a woman and also a wife. I take امرأة عمران as meaning a woman of the family of Amran. It should be borne in mind that the name of a great ancestor is frequently used to indicate the nation which has sprung from him. Thus Kedar stands for the Ishmaelites and Israel for the Israelites. The interpretation of the words as a woman of the tribe of Amran is in perfect accord with what is said in the previous verse as to the election of the descendants of Amran. The general statement is followed by a particular instance relating to one of the descendants of Amran: the second instance of choice related here also relates to one of the descendants of Amran, viz. John the Baptist, who was also of "priestly descent through both parents" (*Bib. Dic.*, Cambridge University Press). Though we know very little regarding the parentage of Mary, yet the fact that she was, according to the only tradition that we have about her, devoted to the Temple from three to twelve years of age, shows clearly that she belonged to the priestly class. It is for this reason that she is elsewhere called the sister of Aaron and not a sister of Moses, for priesthood was an exclusive prerogative of the descendants of Aaron. In the Semitic languages the words *ab* (father), *umm* (mother), *akh* (brother), and *ukht* (sister) are used broadly, and do not necessarily imply the very close relations of real mother, father, brother, and sister. Thus we have a saying of the Holy Prophet in which he speaks of himself as the prayer of my father Abraham. Jesus was also addressed as "son of David." There is further a very strong indication in the use of اخت هارون or the sister of Aaron, in 19:28, that the reference in both places is to the old ancestors. See further foot-note 1542. The only other possible conclusion for the use of ancestral names is that the Holy Qur-án is guilty of anachronism, that it considers Mary the sister of Moses to be the same woman as Mary the mother of Jesus, and therefore calls her the sister of Aaron, and calls her father Amran, a conclusion so absurd on the face of it that no one not blinded by prejudice could bring this charge against the Qur-án. A number of passages may be cited showing that the Holy Qur-án speaks of Moses and Jesus as two prophets who were separated from each other by many generations.

413 and 414, see next page.



<p>Ar. sustenance.</p> <p>Ar. thee.</p>	<p>36 So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zacharias; whenever Zacharias entered the sanctuary to (see) her, he found with her <i>food</i>. He said: O Mary! whence comes this to <i>you</i>? She said: It is from Allah; surely Allah gives to whom He pleases without measure.<sup>415</sup></p> <p>37 There did Zacharias pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.<sup>416</sup></p> <p>38 Then the angels called to him as he stood praying in the sanctuary: That Allah gives <i>you</i> the good news of John,<sup>417</sup> verifying a word from Allah,<sup>418</sup> and honourable and chaste and a prophet from among the good ones.</p>	<p>فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَاهَا زَكِيًّا وَكَلَّمَهَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْخَرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَرِيءُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْخَرَابِ أَنَّ اللَّهَ يَشْرِيكَ يَحْيَى مُصَدِّقًا لِمَقْدَمِ مِنَ اللَّهِ وَسَيِّدًا وَاحْصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ</p>
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413 The words *and Allah knew best what she brought forth* are parenthetical. She had vowed the child to be devoted to the service of the Temple, but a female could not do the priestly work.

414 *Rajim* is derived from the root *rajm*, meaning the *throwing or casting of stones*, and also *reviling, cursing, driving away, expelling, cutting off from friendly intercourse*. It therefore signifies *accursed* or *driven away from the Divine presence*. This is what is implied here, and this is apparent from 38:78, where Satan is thus accosted: "And surely My curse is on you till the day of judgment." The other significance of *rajim*, i.e. *one pelted with stones*, is not applicable here.

It is noteworthy that Mary's mother while praying for Mary prays also for her *offspring*, which shows that when she dedicated her daughter to the Temple she had never an idea that she would remain a *virgin* all her life. On the other hand, she entertained the hope that Mary would become a wife and a mother.

415 Mary's reply to Zacharias' question, as to whence she got the things which she had, has been made the basis of a legend which does not find the least support from the words of the Holy Qur-án or any authentic saying of the Holy Prophet. The reply that she got sustenance *from Allah* is the reply of every devout person who believes that Allah is the sustainer of all, and that therefore all provision or sustenance comes from Him. The Holy Qur-án itself says: "And there is not a thing but *with Us* are the treasures of it, and We do not send it down but in a known measure" (15: 21), where not only is it affirmed that the treasures of all things are with Allah, the same word *'inda* being used here, but it is further asserted that those things are sent down by Allah. Hence there is nothing extraordinary in the statement. She being attached to the Temple, the worshippers would naturally bring gifts to her, and as it was through Divine grace that she received these gifts, she said that it was Allah who gave her these things. At least one commentator holds the same opinion (Rz).

416, 417, and 418, see next page.

39 He said: My Lord! when<sup>419</sup> shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: Even thus does Allah what He pleases.

قَالَ رَبِّ اَنْ يَكُوْنَ لِىْ غُلَمٌ قَدْ  
بَلَغَنِى الْكِبَرُ وَارْتَنِى عَاقِرٌ قَالَ  
كَذٰلِكَ يَفْعَلُ مَا يَشَآءُ ۝

416 The devoutness of Mary, notwithstanding the tenderness of her age, raised in Zacharias a yearning for such virtuous offspring.

417 The Arabic word is *Yahyá* (being from the root *hayát*, meaning *life*), meaning *he shall live*. The Qur-án elsewhere states that Zacharias prayed to God, saying, *I fear my cousins after me*, the fear being no doubt due to their leading unrighteous lives. Hence the significance underlying the name *Yahyá* was that *he would not die in sin* like his other relations. Rgh gives the same explanation: *He gave him this name (Yahyá), because sin was not to bring about his death*.

418 The promise given to Zacharias was a word from Allah, and John was the verifier of that word, because his birth brought about the fulfilment of the prophecy. A word from Allah, therefore, stands for a *Divine prophecy*. Somewhat similar to this explanation is the one given by Abú 'Ubaida, who interprets *كلمة من الله* as meaning a *book*

from Allah, because "one says *انشد فلان كلمة* (literally, *such a one recited a word*), when you mean a lengthy poem" (Rz). The Qur-án itself never uses the word *kalimah* in the very restricted sense in which the grammarians take it, viz. a word assigned to convey a simple significance. On the other hand, its use in the Qur-án as meaning a prophecy is of frequent occurrence, as "there is no changing the words of Allah" (10: 64), or in "there is none to change the words of Allah" (6: 34), or again "And the word of your Lord has been accomplished truly and justly; there is none who can change His words" (6: 116), in all of which places, as the context clearly shows, Divine prophecies are meant. Similar instances are contained in 18: 27 and elsewhere.

One other significance of the word *kalimah* as used in the Holy Qur-án is the creation of God. Thus in 18: 109 we have, "If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add thereto." A similar statement is made in 31: 27, and in both places it is clear that the words of the Lord signify His creation.

However, a comparison with 66: 12 makes it quite clear that *kalimah* in this verse as well as in verse 44 and in 4: 171 signifies *prophecy*, for in 66: 12, speaking of Mary, the Holy Qur-án says: "And she accepted the truth of the words of her Lord and His books, and she was of the obedient ones." Just as John is the verifier of a word from Allah, Mary is the verifier of the words of her Lord. As "the words of her Lord" do not mean *Christ* in the latter case, neither in the former do they mean *Christ*, and the opinion of the commentators that they do so must be rejected in the face of the clear evidence from the Holy Qur-án itself. The only meaning that can be given to *kalimát* in 66: 12 is the prophetic words of her Lord, i.e. the Divine inspiration which Mary received relating to the birth of a Messiah.

Rgh gives prominence to two significances, viz. either *kalimah* here signifies the expression of Divine Unity or the Book of Allah, the latter agreeing with Abú 'Ubaida's explanation as given above.

419 There is no disbelief on the part of Zacharias; his question is simply an expression of wonder as to when a son shall be born to him, for he had already reached a very old age and had no offspring.

Ar. *thy.*  
Ar. *thou*  
*shouldst.*

Ar. *thy.*

40 He said: My Lord! appoint a sign for me. Said He: *Your* sign is that *you* should not speak to men for three days except by signs;<sup>420</sup> and remember *your* Lord much and glorify Him in the evening and the morning.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ  
أَلَّا تَكَلَّمَ النَّاسُ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا  
وَأَذْكُرَ رَبَّكَ كَثِيرًا أَوْ تَبْتَغِي بِأَلْعَشَى  
وَالْإِنْجَارَ ۝

## SECTION 5

## The Birth of Jesus and His Ministry

41-43. Mary is chosen. 44-47. Announcement of the birth of a son to her. 48-50. Jesus preaches to his people. 51, 52. His disciples. 53. Plan against the life of Jesus and its frustration.

Ar. *thee.*  
Ar. *thee.*  
Ar. *thee.*

41 And when the angels said: O Mary! surely Allah has chosen *you* and purified *you* and chosen *you* above the women of the world.

Ar. *thy.*  
Ar. *thyself.*

42 O Mary! keep to obedience to *your* Lord and humble *yourself*, and bow down with those who bow.

Ar. *thee.*  
Ar. *thou*  
*wast.*

Ar. *thou*  
*wast.*

43 This is of the announcements relating to the unseen<sup>421</sup> which We reveal to *you*; and *you* were not with them when they cast their pens (to decide) which of them should have Mary in his charge, and *you* were not with them when they contended one with another.<sup>422</sup>

وَإِذْ قَالَتِ الْمَلَايِكَةُ يَسْمِعُ رَبُّنَا إِلَهُ  
أَصْطَفَيْتُكَ وَطَهَّرَكَ وَأَصْطَفَيْتُكَ  
عَلَى نِسَاءِ الْعَالَمِينَ ۝  
يَسْمِعُ أَصْوَاتِي لِرَبِّكَ وَاسْجُدِي وَ  
ارْكَعِي مَعَ الرَّاكِعِينَ ۝  
ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
إِلَيْكَ قَوْمَا كُنْتَ لَكَ نِيْمَةٌ إِذْ يُلْقُونَ  
أَقْلَامَهُمْ إِلَيْهِمْ يُقْعِلُ رُفَيْدًا وَمَا  
كُنْتَ لَكَ يَوْمَ إِذْ يَخْتَصِمُونَ ۝

420 The Qur-ān does not say that Zacharias became dumb. According to it he was only commanded not to talk with men for three days. But he was commanded to remember Allah much during those three days, which he could not do if he had been struck mute. Rz accepts this as the correct explanation of the Quranic words. The Bible makes Zacharias mute during the whole period, from the time of the announcement of the birth of a son to its actual delivery, and that only for a question which, if it implied unbelief at all, was much milder than that of Mary; compare Luke 1:20 and 1:34.

421 By the "unseen" is not meant the past history of the prophets, which cannot properly be called unseen. It is something which is yet to happen that is really "unseen," and the reference is to the election of the Holy Prophet above all others, which is undoubtedly hinted at in the story of the election of Mary.

422 The commentators think the reference here is to the priests, who, it is supposed, contended with each other regarding Mary's charge and at last cast lots, and Zacharias thus had the charge. But compare 38:69: "I had no knowledge of the exalted chiefs when they contended together," where the angels are spoken of as having contended at the election of the Holy Prophet; also the mention of the election of Adam as narrated in 2:30, where the angels are spoken of as contending on that occasion. Of course, it is an allegorical contention, but the two references clearly show that the contention spoken of in this verse at the birth of a prophet is of the same nature. It should be noted that both in the previous and the subsequent verses there is no mention at all

44 When the angels said:  
O Mary! surely Allah gives  
you good news with a word  
from Him<sup>423</sup> (of one) whose  
name is the Messiah, Jesus,  
son of Mary,<sup>424</sup> worthy of  
regard in this world and the  
hereafter, and of those who are  
made near (to Allah):<sup>425</sup>

إِذْ قَالَتِ الْمَلَكَةُ يٰرَيمُ إِنَّ اللَّهَ  
يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى  
ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَ  
الْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۝

of Zacharias or of the priests, but angels are spoken of in both verses as addressing Mary; therefore the personal pronoun in the middle verse may more probably refer to angels and not to the priests, who are nowhere mentioned. The *pen* is associated with the fate of men, because fate is represented as being written down. See a quotation in the TA: سبق القضاء رجفت الاقلام i.e. *the decree has already gone forth, and the pens have dried*. The use of the word in the Qur-ān, says Ibn-i-Sayyidah, is peculiar and "I do not know the nature of it" (TA).

423 The phrase ان الله يبشرك بكلمة منه might mean either that Allah gives you good news with a word from Him or that Allah gives you good news of a word from Him, but as *kalimah* means word or prophecy, and as the personal pronoun in *ismu-hu* stands for the masculine gender, while *kalimah* is in the feminine gender and requires the personal pronoun *hā*, the former meaning is adopted. The good news was given by means of a prophetic word from the Divine Being. Compare 15: 54, 55, where Abraham's question نبيم تبشرون i.e. "What is it of which you give me good news?" is

answered thus: قالوا بشرك بالحق i.e. "They said, We give you good news with truth," where the object is understood, as in the words under discussion, the significance being *we give you good news (of a son) with truth*. The two statements are parallel, and if the latter does not admit of any significance other than *we give you good news (of a son) with truth*, the former may also signify *Allah gives you good news (of a son) with a word from Him*. For further explanation of what is meant by *kalimah*, see foot-notes 418 and 2525. One of the explanations given by Rz, although he takes it for granted that by *kalimah* is meant Jesus Christ, amounts substantially to what I have stated above, because it holds *kalimah* as an equivalent of *bashārat*, i.e. *good news*. Commenting on verse 38, Rz observes: "The announcement (of Jesus' advent) had been made in the books of the prophets before him, so when he came it was said, *This is that prophetic word*, and so he was called *a word*, according to this explanation." In support of this he cites instances of such phrases as جاء قولي and جاء كلامي i.e. "my word came" or "my speech came," which are spoken when an event foretold by a person happens, the real significance of the phrases being *that which I said or that of which I spoke has come about*. This explanation shows that *kalimah* really applies to the *prophecy*, a fulfilment of which has come about, and hence the word is rightly rendered here as meaning *a prophetic word*.

One of the explanations given by Rgh is that Jesus is here called a *kalimah* in the same sense as the Holy Prophet is called *zīkr* (lit., *a reminder*) in 65: 10.

424 Three names are given for the child—*Al-Masīḥ*, *ʿĪsā*, and *Ibn-i-Maryam*. The first of these is more a title than a name, being preceded by *al*. The literal significance of *Masīḥ* is either *one who travels much* or *one wiped over with some such thing as oil* (LL, Rgh, Rz, etc.). It is the same word as the Aramaic *Messiah*, which is said to mean *the anointed*. Jesus Christ is said to have been so called because *he used to travel much* (Rz, Rgh), or because *he was anointed with a pure blessed ointment with which the prophets are anointed* (Rz). Various other explanations are given. The former of these

425, see next page.

45 And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.<sup>426</sup>

Or, how.

46 She said: My Lord! when shall there be a son (born) to me, and man has not touched me?<sup>427</sup> He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا  
مِنَ الصَّالِحِينَ  
قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ  
لَمْ يَمَسِّنِي بَشَرًا قَالَ كَذَلِكَ  
اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا  
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

explanations, however, cannot be true if Jesus' mission was limited to a few Syrian towns, but it is the explanation which finds the foremost acceptance with the commentators as well as the lexicologists, and lends support to the evidence recently discovered which shows that Jesus travelled in the East after his unfortunate experience at the hands of the Syrian Jews and preached to the lost ten tribes of the Israelites who had settled in the East, in Afghanistan and Cashmere. In giving the title Messiah there is a reference to the prophecies of the advent of a deliverer, which became definite at the close of the exile. Earlier prophecies, as those contained in Deut. 18: 18, were never looked upon by the Jews as relating to the Messiah, and hence we have the plain admission that such prophecies "did not have so much effect on Jewish belief about the Messiah as we might expect" (*Bib. Dic.*, Cam. Press, Art. "Messiah").

'Isá is the Arabic form of the Hebrew *Yoshua*, Jesus being the Greek form of the same name; and *Ibn-i-Maryam*, or son of Mary, is a surname, known in Arabic as *kunyat*. It is remarkable that the Qur-án makes no mention at all of Mary's husband, and in this respect the circumstances bear a strong resemblance to those connected with Moses' birth, for there too no mention at all is made of Moses' father. The mere fact, therefore, that there is no mention of Jesus' father is not sufficient to show that Jesus had no father.

425 Those made near are not necessarily the angels, as some have thought. Compare 56: 7-11, where people are divided into three classes, one of these being *those drawn nigh*, the same word (*muqarrabin*) being used in both cases. Hence Jesus is here placed among the foremost line of the righteous servants of the companions of the Holy Prophet.

426 It should be remembered that Jesus throughout the Holy Qur-án is spoken of as "one of those made near," "one of the righteous," thus showing that he is regarded only as one of the prophets. As to speaking in the cradle and when of old age, neither of them can be considered a miracle. Every healthy child which is not dumb begins to talk when in the cradle, and *speaking when of old age* also shows that this speaking is the ordinary experience of every human being who is healthy and lives to an old age. The good news consists in the fact that the child announced will be a healthy child and shall not die in childhood. According to Rz, the reason for mentioning Jesus speaking in childhood and old age is to show the change of condition of Jesus from childhood to old age, while change in the Divine Being is impossible.

*Kahl* is, according to Rgh, *he in whose hair hoariness or greyness has become intermixed*. LL has, on the authority of Msb, TA, and Mgh, that a man is *kahl* after he has attained the limit of being a *shább*, which is variously fixed at 32, 40, and 51 years. The same authority gives the meaning of *kahl* as of *middle age*, or *between that age and the period when his hair has become intermixed with hoariness*. It would thus appear that, according to the Holy Qur-án, Jesus did not die at thirty-three years of age, but lived to a sufficiently old age.

It is absurd to say that Jesus will attain to old age in his second advent, for this 427, see next page.

47 And He will teach him the Book and the wisdom and the Torah and the Gospel;

48 And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission,<sup>428</sup> and

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
وَإِنْ يَنْجِئِلْ ۖ  
وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ  
جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ  
مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ  
فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۚ

is equivalent to saying that he will not undergo any change during several thousand years, as all mortals must.

427 The announcement of the birth of a son to any unmarried girl would draw from her the words which are here put into the mouth of Mary. But the words do not show that she would conceive out of the ordinary course of nature, for there is no doubt that Mary had other children, which no one supposes to have been conceived out of the ordinary course of nature. Nor do the words that follow prove anything beyond the simple fact that Mary must give birth to a son in accordance with the prophecy.

428 To understand the full significance of this passage it is necessary to bear in mind that the chief characteristic of Jesus' speeches is that he spoke in parables and preferred to clothe his ideas in allegorical language. If this is kept in mind, there is no difficulty in interpreting this passage. The first of the statements in this passage speaks of the making of birds and breathing into them. It is perfectly intelligible if taken as a parable, but quite incomprehensible as a statement of fact. If on the one hand a prophet's dignity is much above such actions as the making of toy birds, on the other the act of creation is not attributable to any but the Divine Being. To understand this parable, however, the several words used may be explained first. In the passage

إِنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

the four words required to be explained are *khalq*, *ṭin*, *naṣṭh*, and *ṭair*. The primary significance of *khalq* is *measuring*, *proportioning*, synonym *taqḍir* (LL); hence *khalq* comes to signify the mere act of the determining of a thing. Zuheir says,

وَلَا تَقْرَأُ مَا خَلَقْتَ وَبَعْضُ الْقَوْمِ يَخْلُقُ ثُمَّ لَا يُفْعَلُ  
i.e. And you cut (i.e. execute) what you have determined and some of the people determine, then do not out. It is in this sense and not in the sense of creation that the word is used here (Bd, Kf, Rz, etc.), for the act of *khalq* in the sense of creation cannot be attributed to any being except Allah. The Qur-án has laid the greatest stress upon this point. It again and again speaks of the Divine Being as the Creator of every thing, so that there is nothing of which any one else may be said to be a creator. And of those who are taken as gods by any people it says in particular that they do not create any thing, while they are themselves created (16 : 20 and 25 : 3). This is not affirmed only of idols, but also of men taken for gods, as the use of *allagīna* in 16 : 20 clearly shows. The attribute of Allah as being the sole Creator of all things is specially affirmed in connection with the doctrine of sonship in 6 : 102 : "How could He have a son when He has no consort and He Himself created every thing?" It is therefore certain that the "creation" of birds by Jesus is opposed to the principle laid down in clear words by the Holy Qur-án.

Then there are the two words *ṭin* and *naṣṭh*. Man is spoken of as being created from *ṭin* or dust, which stands for his humble origin, but the *naṣṭh* or breathing into him makes him deserving of respect by the angels. This, while hinted at on various occasions, is clearly stated in 38 : 71, 72 : "When your Lord said to the angels, I am going to create a mortal from dust. And when I have made him complete and breathed into him of My inspiration, then fall down, making obeisance to him." Thus it is by the breathing of the Divine Spirit into man that he is made perfect.

I heal the blind<sup>429</sup> and the leprous, and bring the dead to life<sup>430</sup> with Allah's permission, and I inform you of what you should eat and what you should store in your houses;<sup>431</sup> most surely there is a sign in this for you, if you are believers.

أَبْرِئِ الْأَكْمَةَ وَالْأَبْصَرَ دَاخِجِي الْمَوْتَى  
بِإِذْنِ اللَّهِ وَإِنِّي نَسُفُّكُمْ مِمَّا تَأْكُلُونَ  
وَمَا تَدَّخِرُونَ إِنِّي بَيِّنَاتٌ لَكُمْ فِي  
ذَلِكَ لَا يَكْفُرُ لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

The word *tair* or *táir* means a *bird*, but just as the word *asad* (lit., a *lion*) is metaphorically used for a *brave man*, in a parable it is quite unobjectionable to take the word *tair* as signifying *one who soars into the higher spiritual regions and is not bent down upon earth or earthly things*. In 6:38 it is said: "And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves," the meaning apparently being that among men there are those who only walk upon the earth and do not rise above their earthly concerns, while others soar into the higher spiritual regions. Elsewhere (in 7:179 and 25:44) those who having hearts do not understand, and having ears do not hear, are likened to cattle. So what is meant here is that Jesus, by breathing a spirit into mortals, will make them rise above those who are bent low upon the earth, and the apostles of Jesus, who were all men of humble origin (which is referred to in the word *dust* in the parable), whose thoughts had never risen higher than their own humble cares, left every thing for the master's sake and went into the world by the command of the master preaching the truth. Here was, no doubt, mere dust having the form of a bird, which the messenger of God converted into high-soaring birds by breathing the truth into them. The fact that a story of Jesus making birds is related in a Gospel of Infancy is in no way a bar to this explanation, for it is very likely that a parable was misunderstood by the writer of that Gospel and the Qur-án has only referred to it to cast light upon the truth.

429 The miracle of Jesus healing the sick has been rationally explained in the *Enc. Bib.* by the Rev. T. K. Cheyne, who has shown that all the stories of healing of the sick have arisen from the spiritual healing of the sick, as in Matt. 9:12: "They that be whole need not a physician, but they that are sick"; and as in Jesus' message to John the Baptist: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. 11:5), the concluding words of which clearly show that the sick and the lame and the blind belong to the same category as the poor to whom the Gospel is preached, being the poor in heart. Compare also Matt. 13:15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears and should understand with their hearts, and should be converted, and I should heal them." Here the *healing* cannot refer but to healing of the spiritual diseases. The Holy Qur-án gives a similar explanation of the healing of the sick when, speaking of itself, it says that it is "a healing for what is in the breasts" (10:57), i.e. for the spiritual diseases, and it is called a *guidance* and a *healing* elsewhere (41:44). The healing by the prophet is a spiritual one, not a healing of the physical diseases. The Qur-án speaks of the blind and the deaf frequently, but it never means those who had lost the senses of seeing and hearing.

430 Last come those who are dead. The Qur-án says plainly that those who die are not sent back to this world: "Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death, and sends the others back till an appointed term" (39:42). And again, speaking of the dead: "And before them is a barrier until the day they are raised" (23:100). But the use of the word *mawtá*, i.e. *the dead*, and of their *raising to life*, is frequent in the Holy Qur-án in a spiritual sense: "Is he who was dead then We raised him to life . . . like him whose likeness is that of one in utter darkness" (6:123). And

431, see next page.



49 And a verifier of that which is before me of the Torah, and that I may allow you part of that which has been forbidden you,<sup>432</sup> and I have come to you with a sign from your Lord, therefore be careful of (your duty to) Allah and obey me.

a 1547.

50 Surely Allah is my Lord and your Lord, therefore serve Him<sup>a</sup>; this is the right path.

51 But when Jesus perceived unbelief on their part, he said: Who will be my helpers in Allah's way? The disciples<sup>433</sup> said: We are helpers (in the way) of Allah: we believe in Allah and bear witness that we are submitting ones:

b i.e. the  
Jesus.

52 Our Lord! we believe in what Thou hast revealed and we follow the apostle, so write us down with those who bear witness.

53 And they<sup>b</sup> planned and Allah (also) planned,<sup>434</sup> and Allah is the best of planners.<sup>435</sup>

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ  
وَلِيُخَلِّصَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ  
وَاطِيعُوايَ ٥

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا  
صِرَاطٌ مُسْتَقِيمٌ ٥

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ  
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِجُونَ  
خُنْ أَنْصَارُ اللَّهِ ۖ أَمْنَا بِاللَّهِ ۖ وَأَشْهَدُ  
بِأَنَّا مُسْلِمُونَ ٥

رَبَّنَا آمَنَّا بِمَا أُنزِلَتْ وَأَتَّبِعْنَا الرَّسُولَ  
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ٥  
وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَبِيرُ الْمَاكِرِينَ ٥

again: "O you who believe! answer the call of Allah and His Apostle when he calls you to that which gives you life" (8: 24). Similarly we have: "Neither are the living and the dead alike; surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves" (35: 22). The prophets are raised only for quickening to life those who are spiritually dead, and it is to this quickening through Jesus Christ that the Holy Qur-án refers here. It should be noted that three classes of men are spoken of as being regenerated, viz.: (1) those who were found in the natural state of dust, and who, like dust, humbly submitted themselves to the prophets' handling, and who were made to soar high into the spiritual regions, not caring for their worldly concerns: (2) those who were spiritually diseased, and they were healed and made whole, i.e. able to work; and (3) those who were quite dead and were spiritually quickened. Hence the three different descriptions.

431 Jesus' preaching laid special stress upon not having any care "for the morrow," and his advice to rich men when they came to him was to sell all that they had. He would have them lay up their treasures in heaven. It is to this aspect of his teaching that the verse refers, the plain meaning of the words being that he told them of what they had lawfully earned, and what they should store in their houses (meaning that they should not amass riches but should spend them in Allah's way, and thus lay up for themselves treasures in heaven). It is remarkable that there is not a single aspect of Jesus' teaching that his followers have not gone against directly.

432 The law given by Moses was upheld by all the Israelite prophets, but its deficiencies were removed and other changes introduced from time to time to make it suit the needs of new times. These changes are particularly marked out in Jesus' teaching, as any one who reads any of the Gospels, and especially the Sermon on the Mount, can easily see.

433, 434, 435, see next page.

## SECTION 6

## Jesus is cleared from False Charges

54. Divine promise for Jesus' triumph over his enemies. 55-57. The rejecters to be punished. 58, 59. He is a mortal like others. 60-62. The disputers called upon to pray.

Ar. *thee*. 54 When Allah said: O  
Ar. *thee*. Jesus! I will cause *you* to  
Ar. *thee*. die<sup>436</sup> and exalt *you* in My  
Ar. *thee*. presence<sup>437</sup> and clear *you* of  
those who disbelieve<sup>438</sup> and  
make those who follow *you*  
above those who disbelieve to  
the day of resurrection;<sup>439</sup> then

إِذْ قَالَ اللَّهُ يُبَيِّنُ لِي إِنِّي مُتَوَقِّيكَ  
وَرَأَيْتُكَ إِنِّي وَمُطَهِّرُكَ مِنَ الَّذِينَ  
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ تَتُونَ  
الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ

433 The Arabic word is plural of *hawāri*, which is thus explained by LL: "One who whitens clothes by washing and beating them (S, M, Msb, Q). Hence its plural, *hawāriyyīn*, is applied to the companions of Jesus, because their trade was to do washing (M, S, Msb)." That seems to be the best explanation, and it is traceable to Sa'īd bin Jubair (Rz). Some commentators, however, suggest that they may have been so called because of the purity of their hearts (Rz).

434 *Makr* is explained by Rgh as the turning of another with ingenuity or skill from that which he aims at, and he considers *makr* as of two sorts, a good one and an evil one. Therefore the best interpretation of the word *makara* (including both sorts) is that adopted by TA, viz. he exercised craft, cunning, art, or skill in the management or ordering of affairs with excellent consideration or deliberation, and ability to manage according to his own free will (LL). The idea of the plan being contrived for an evil purpose or clandestinely, which is included in the significance of the word, has led many to take that idea as its exclusive significance, which is not the case. *Makr-ullah* may also signify Allah's recompensing or requiting for *makr* (Msb, TA-LL). According to some, its original significance is the gathering of an affair and its strengthening (Rz). All these explanations show that it is the equivalent of the word *plan*, the good or evil nature of the plan being dependent on the object or doer's intention. Allah is called here *Khair-ul-makirīn* or the best of planners, the qualifying word *khair* being inapplicable to an evil object.

435 The Jews planned to put Jesus to death by crucifixion, and Allah made a plan to frustrate their plans; and Allah's plan was successful, i.e. he was saved from death on the cross, for which see 436 and 645.

436 Bkh has from IAb متوذك ميتك i.e. the significance of *mutawaffi-ka* is I will cause you to die. And توفاه الله does not convey any significance other than Allah took his soul or caused him to die. The Qur-ān itself makes this significance clear in 39:42. LA says "You say توفى فلان وتوفاه الله when you mean

قبض نفسه or, according to S, قبض روحه i.e. He (Allah) took his soul or caused

him to die. And توفاه الله according to LL, signifies "God took his soul (S, Q) (either at death or in sleep, see the Qur-ān, 6:60); or caused him to die (Msb)." No other significance can be attached to the words when thus used. Hence some commentators say that Jesus remained dead for three hours; others say for seven hours,

437, 438, 439, see next page.

to Me shall be your return, so I will decide between you concerning that in which you differed.<sup>440</sup>

55 Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.<sup>441</sup>

56 And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.<sup>442</sup>

Ar. *thee*.

a 1110.

57 This We recite to *you* of the communications and the wise<sup>a</sup> reminder.

إِلَىٰ مَرْجِعِكُمْ فَأَخَذْنَاكُمْ فِيهِمَا كَلِمَةً  
فِيهِ تَخْتَلِفُونَ ○

فَأَمَّا الَّذِينَ كَفَرُوا فَاَعَدَّ لَهُمْ  
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ  
وَمَا لَهُمْ مِنْ نَاصِرِينَ ○

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ  
أَجْرَهُمْ وَاللَّهُ لَا يَحِبُّ الظَّالِمِينَ ○  
ذَٰلِكَ نُنَاقِشُكَ مِنَ الْآيَاتِ  
وَالذِّكْرُ الْحَكِيمُ ○

and so on (Rz). But the word is used here really to show that the Jewish plans to cause Jesus' death on the cross would be frustrated and that he would afterwards die a natural death (see 645).

437 *Raf* signifies *raising* or *elevating*, and also *exalting* or *making honourable* (Rgh, TA-LL). But where the *raf* of a man to Allah is spoken of in the Holy Qur-ān, or in the religious literature of Islam, it is without a single exception in the latter sense, for raising a man in his body to Himself implies that the Divine Being is limited to a place. This is made plain by the prayer which every Muslim repeats several times daily, *وارفعني* meaning "and exalt me, O Lord!" Of course no one supposes this prayer to be for the raising of the body to the heavens. Hence even those commentators who are predisposed, having, no doubt, been misled by Christian traditions, to accept Jesus Christ as having been raised alive to heaven, have been compelled to admit that the word *raf* is here used not for raising aloft but for *exalting and honouring*. And commenting on the words

*ورفعني* which follow this statement, Rz says *This verse shows that raf here is the exalting in degree and in praise, not in place and direction. The exaltation of Jesus is mentioned here as a reply to the Jews, whose object was to make him die an accursed and ignominious death on the cross.*

438 *Clearing of those who disbelieve* signifies clearing Jesus of the false charges relating to the alleged illegitimacy of his birth, and so on, charges of which Jesus was cleared by the Holy Qur-ān (see 644).

439 This verse contains four promises relating to Jesus' triumph over his enemies as against their plans, three of which have already been noticed, viz.: (1) his being saved from death on the cross and being made to die a natural death; (2) his being made honourable in the Divine presence, whereas the object of the Jews was to show that he was an accursed person; (3) his being cleared of all false charges. And the fourth promise is that those who follow Jesus shall be made dominant over his rejecters till the day of judgment. The truth of this fourth prophecy is witnessed to this day in the dominance of the Muslims and the Christians over the Jews. It is a sufficient proof of the incompleteness of the current Gospels that these promises are not mentioned in them.

440 The differences referred to are the differences that exist between those who accept Jesus—the broad differences of the Muslims and the Christians.

441 The condition of the Jews bears testimony to the fulfilment of this threat.

442 By *the unjust* are meant the Christians, because they have exceeded the limits of justice and deified Jesus.

	58 Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was. <sup>443</sup>	رَأَى مَثَلُ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خُلِقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ○
Ar. thy.	59 (This is) the truth from your Lord, so be not of the disputers.	الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ○
Ar. thee. Ar. thee.	60 But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come! let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, <sup>444</sup> and pray for the curse of Allah on the liars. <sup>445</sup>	فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنْ أَعْلَامٍ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَهْلَنَا وَأَهْلَكُمْ ثُمَّ بَنَيْنَ لَهُمْ فُجُورًا لَعَنَ اللَّهُ عَلَى الْكَافِرِينَ ○

443 Adam may stand for man generally, because *all men are created from dust*. Thus in 18 : 37 the believer says to his non-believing companion : "Do you disbelieve in Him who created you from dust?" And in 22 : 5, 30 : 20, and elsewhere, all men are spoken of as having been created from dust. All that is meant, therefore, is that Jesus is no more than a mortal, and that it is an error to take him for a god, as the Christians do.

If Adam be taken as a proper name, the chosen one of God mentioned in v. 32, the meaning would still be only this, that just as Adam was created from dust and then chosen or purified by Allah, so was Jesus created from dust, and his election was similar to the election of Adam, the command contained in *kun* in this case referring to the election of a righteous servant of Allah. In either case there is no reference to Jesus being brought into existence without the agency of a male parent. The controversy is here carried on with the Christians, and it is their false belief in the divinity of Jesus that is here condemned.

444 *Ibtahala* means *he humbled or abased himself or addressed himself with earnest or energetic supplication* (S, Msh, Q-LL). That is the real significance, but some explain it as meaning *natabâhil*, in which case the meaning would be *let us call down a curse upon such of us as is the liar*.

445 This chapter starts with a discussion of the Christian doctrines in particular. The persons addressed in particular here are the members of the Christian deputation from Najran that came in 10 A.H. This deputation, consisting of sixty men, was headed by Abdul Masih, the chief of the Najran Christians (Rz, AH), and the members of the deputation were lodged in the mosque. Thus did the Holy Prophet set an example of freedom of religious thought which remains without a parallel to this day. The Holy Prophet related to them arguments showing that Jesus Christ was not God, but a man and a prophet. After having argued the question fully, and finding them still insisting in their false belief in the deity of Jesus, they were invited as a last resort to pray earnestly that the curse of Allah might overtake the party that insisted upon falsehood. They wanted respite for a day to consider the matter, and the next day Abdul Masih and two others came to the Holy Prophet and told him that they had decided not to pray against him as suggested. Thereupon they were given a pledge by which they were free to practise their religion : "their authority and rights shall not be interfered with, nor anything that is customary amongst them, so long as they conducted themselves peaceably and uprightly" (Muir).

It is strange to find Christian writers referring to this as "a strange mode of settling the dispute." But evidently their Arabian co-religionists did not think so over 1,300 years ago. They believed in the efficacy of prayer, for such was the teaching of Jesus. They saw the

61 Most surely this is the true explanation, and there is no god but Allah; and most surely Allah—He is the Mighty, the Wise.

62 But if they turn back, then surely Allah knows the mischief-makers.

إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ ۚ وَ  
مَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَأَنَّ اللَّهَ لَهُوَ  
الْعَزِيزُ الْحَكِيمُ ۝  
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ۝

## SECTION 7

### Controversy with the Jews and the Christians continued

63. The Unity of Allah as the common basis of all revealed religions. 64-67. Invitation to the faith of Abraham. 68-70. The followers of the Book reproved.

63 Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.<sup>446</sup>

Ar. between  
you.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ  
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ  
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا  
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ  
تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ۝

righteousness of the Prophet, and they were convinced of their own false beliefs and dared not invoke curses upon themselves with their own tongues, while they knew that the Holy Prophet was too generous to curse them. Therefore they adopted the wise course of not calling with their own mouths for destruction to overtake them. Had they considered the Holy Prophet as an impostor and Antichrist, as their descendants do to-day, they would not have had the least fear in accepting the challenge.

As regards the reasonableness of the mode here suggested, a community that called, and still insists upon calling, the law of the Holy Prophet "a curse" to humanity cannot well dispute it. If indeed Jesus was God, and the most righteous of men is condemned so long as he does not believe in his atonement, and any and every law which aims at making men righteous, while rejecting the doctrine of atonement as utterly false, is, according to the teaching of the apostle Paul, a curse to humanity, why should a Christian hesitate to curse the founder of such a law? As regards the alleged love for enemies, enough of it is seen in the abuses that are heaped upon the Holy Prophet to this day.

446 It was exactly in these words that the Prophet wrote a letter to Heracleus in the year 6 A.H. (Bkh), discovery of a copy of which has furnished proof of the reliability of the reports relating to the Holy Prophet in general, for the manuscript letter contains the very words given by Bkh. This circumstance further shows that this part was not revealed so late as the year of the Najran deputation. In this verse the Jews and the Christians are called upon to accept the broad principles of the faith of Abraham, which were also the basic principles of the faith of Islam, but which the Jews had given up in practice for doctrines of later growth and the Christians for the doctrines of the divinity of a man and his atonement for sins. The reference in the sentence *some of us shall not take others for lords* is not only to the Christian doctrine of the divinity of Jesus Christ, but also to the doctrine of the Jews, who revered their priests with the reverence due to Allah, as is said elsewhere: "They have taken their doctors of law and their monks for lords

64 O followers of the Book! why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him; do you not then understand?

65 Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.<sup>447</sup>

66 Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

67 Most surely the nearest of people to Abraham are those who followed him and this Prophet and those who believe (in him); and Allah is the guardian of the believers.

68 A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

69 O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?

70 O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ  
وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا  
مِنْ بَعْدِهِ ؕ أَفَلَا تَعْقِلُونَ

هَآأَنْتُمْ هُوَ لَا حَاجَّ لَكُمْ بِهِ  
عِلْمٌ فَلِمَ تُحَاجُّونَ فَمَا لَيْسَ لَكُمْ بِهِ  
عِلْمٌ ؕ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ  
مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا  
وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا ؕ وَمَا كَانَ  
مِنَ الْمُشْرِكِينَ

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ  
اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا  
وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ  
وَمَا يَشْعُرُونَ

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ  
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ  
وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

besides Allah" (9: 31). The same charge holds good against the Muslims of to-day, who pay undue reverence to their *pirs* (spiritual guides), which is the real cause of their degeneration.

<sup>447</sup> The Christians held a controversy with the Holy Prophet regarding Jesus Christ, of whom they had some knowledge, but about Abraham they had no detailed knowledge.

## SECTION 8

## Machinations to discredit Islam

71-73. A show of false belief followed by relapse. 74-76. Their dishonest dealings with other people. 77. Their alteration of scriptures. 78, 79. Claim to divinity not attributable to any prophet.

Or, the latter part.

71 And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they may go back:<sup>448</sup>

72 And do not believe but in him who follows your religion.<sup>449</sup> Say: Surely the (true) guidance is the guidance of Allah—that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord.<sup>450</sup> Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.<sup>451</sup>

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
أُمْنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ يَن  
أُمْنُوا وَجْهَ النَّهَارِ وَالْأُخْرَىٰ  
لَعَلَّكُمْ يَرْجِعُونَ ۝  
وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي نَزَّلَ  
قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ ۖ  
أَن يُوَفَّىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ  
أَوْ يُخَاجَبَكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ  
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن  
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

448 The words would bear two different significances according to what the personal pronoun in *akhira-hi* refers to, for it may either refer to *that which has been revealed* or to *the day*. The meaning in the first case is that the Jews planned to express a false belief in the earlier part of the revelation and to deny the latter portion, with the object of creating doubts in the minds of the believers as to the sincerity of the Prophet. They would say, for instance, that the earlier revelation was no doubt true, but that the Prophet aimed at personal aggrandizement in later revelation, a position which is to this day adopted by most of the Christian writers who make a show of being fair to the claims of Islam. Some understand by *that which has been revealed in the first part of the day* the Prophet's adherence to Jerusalem as his *Qiblah*, and by the latter portion the change to the Ka'ba (Rz).

If we adopt the other significance, the meaning would be that they should avow a belief in the truth of Islam in the morning and deny it in the evening, and thus perturb the minds of those who had gone over to Islam, creating the impression that the religion of Islam was a false religion, otherwise the Jews, who possessed the scriptures, could not have apostatized after they had embraced Islam (Rz). The adoption of this plan is a clear proof that apostates were not put to death.

449 The meaning is that the Jews should not believe in any prophet who did not follow their law, i.e. the Mosaic law.

450 The contention of the Jews in the beginning of this verse is met with the reply that a revelation should be given to another prophet like the revelation that had been given to Moses, for the Divine promise to Moses was: "I will raise them up a prophet from among their brethren like unto thee, and will put My words in his mouth" (Deut. 18: 18). This promise must be fulfilled, and the Prophet who was thus raised, being "like unto" Moses, would be the real guide. This is the meaning of "one should be

451, see next page.



73 He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.<sup>452</sup>

Ar. thou.

74 And among the followers of the Book there are some such that if *you* entrust one (of them) with a heap of wealth, he shall pay it back to *you*; and among them there are some such that if *you* entrust one (of them) with a dinar<sup>453</sup>

Ar. thee.

Ar. thou.

Ar. thee.

Ar. thou.

he shall not pay it back to *you* except so long as *you* remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.<sup>454</sup>

75 Yea, whoever fulfils his promise and guards (against evil)—then surely Allah loves those who guard (against evil).

يَخْتَصِرُ رَحْمَتَهُ مَن يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ○

وَمِنَ أَهْلِ الْكِتَابِ مَنُ إِن تَأْمَنَهُ  
يَقْطَرِ تَوَدُّ إِلَيْكَ وَمِنْهُمْ مَنُ  
إِن تَأْمَنَهُ يَدَّيْنَارَ لَا يُؤَدُّ إِلَيْكَ  
إِلَّا مَادَمْتُ عَلَيْهِ قَائِمًا ذَلِكَ  
بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ  
سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ  
وَهُمْ يَعْلَمُونَ ○

بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ إِنَّا  
اللَّهُ يُحِبُّ الْمُتَّقِينَ ○

given by Him the like of what you were given." But if the argument of the Jews and the Christians were correct, that prophethood was to be confined to the line of Israel and no prophet was to be raised among the children of Ishmael, who were also the "seed" of Abraham, then that would give rise to a contention at the hands of the Ishmaelites as to the non-fulfilment of the promise given to Abraham. The significance thus is: or they (i.e. the Ishmaelites or Arabs) would contend with you (i.e. the Israelites) by an argument (relating to the non-fulfilment of the promise) with your Lord (i.e. their contention would then be right). For the fulfilment of the prophecy of Deut. 18: 18 in the person of the Holy Prophet compare 46: 10: "And a witness from among the children of Israel has borne witness of one like himself," and 73: 15: "Surely We have sent to you an apostle, a witness against you, as We sent an apostle to Pharaoh."

There can be another interpretation of the verse, as *yuhajjukum* means "they may be triumphant over you"; the significance of this interpretation is that it fully conveys the sense that Allah is so bountiful and powerful that He can in His grace not only give to others (the Ishmaelites) "the like" of what was given to the Israelites, but He can make those others even triumphant over them, as Islam has undoubtedly triumphed.

451 *Grace* here indicates *prophethood*. Compare the use of *good* in 2: 105 and footnote 151.

452 Allah's choosing for His mercy stands here for His choice of a prophet, as in 2: 105.

453 *Dinār* is an Arab gold coin of the value of about 10s.

454 They considered themselves free from all responsibility towards the unlearned Arabs, notwithstanding any engagement they might have made with them. Hence it was that instead of bearing true witness to the claims of Islam, prophecies of which were abundantly outlined in their books, they thought it lawful to play all sorts of tricks to discredit it. If this was true of the Jews in the time of the Holy Prophet, it is true of the Christians now, whose missionaries are ever ready to make use of every falsehood against Islam, and whose politicians do not generally regard Muslim kingdoms as entitled to the benefit of the international laws of Europe.

76 (As for) those who take a small price for the covenant of Allah and their own oaths—surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

77 And most surely there is a party of them who lie about the Book,<sup>455</sup> that you may consider it to be (a part) of the Book while it is not (a part) of the Book, and they say, It is from Allah, while it is not from Allah; and they tell a lie against Allah whilst they know.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ ۚ وَكَذَٰلِكَ يَتَبَوَّسُونَ وَهُمْ عَلٰى أَيْمَانِهِمْ ۝

وَأَنَّ مِنْهُمْ لَفِرٍ يُقَالُونَ أَلَسْتُمْ بِالْكَذِبِ لِتَحْسَبُوهُ مِنْ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ ۚ وَ يَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ۝

455 There has been much misconception as to the true significance of *يَلُونِ السُّتْهُمْ*

*بالكتب* because primarily one says *لويت الحبل* i.e. *I twisted the rope*, and much learning has been spent in explaining the meaning of *twisting their tongues with the Book*, which significance is adopted from the analogy of the *rope*. Rgh makes the point clear in very few words when he says, *لوى لسانه بكذا* i.e. *the twisting of the tongue with such a thing implies the lying about and forging of a narration*. He cites as instances of this use of the word the phrase occurring in this verse as cited above and *يا بالسُّتْهُمْ* occurring in 4:46. Both the LA and the TA give a variety of uses of the word which makes the point further clear. Thus both agree that *laww* and *laway* mean *the falsehood* and *haww* and *hayy* mean *the truth*, and cite the proverb *فلان لا يعرف الحق* i.e. *such a one does not recognize truth from falsehood*. Again, both explain *بالكلام* as meaning *he turned it (i.e. a speech or saying) away from its drift or altered or changed it altogether*. And again *لويت عنه الخبر* is, according to LA, equivalent to *I informed him of it otherwise than it was*, and *لوى فلان خبره* means *he concealed the information*, according to the same authority. Rz quotes the following comment on the words of this verse from T'Ab: *What is implied is the reading of the false book*. And he says that in Arabic you use different words for an action according as the good or evil of it is to be expressed, and then cites 2:79, which shows that the book which they read is not the book revealed by Allah, but one which they had written with their own hands. The concluding words of this verse also point to the same conclusion: "They tell a lie against Allah." This shows clearly that the Qur-án considered the Bible to have been already altered.

78 It is not meet for a mortal that Allah should give him the Book and the judgment and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it).<sup>456</sup>

79 And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims? <sup>457</sup>

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ  
وَالْحِكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ  
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَ  
لَكِنْ كُونُوا رَبَّانِيَ يُبَيِّنَ مَا لَكُمْ تَعْلَمُونَ  
الْكِتَابَ وَبِمَا لَكُمْ تَدْرُسُونَ ۝  
وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ  
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ  
بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ۝

## SECTION 9

### Previous Books and Prophets testify to the Truth of Islam

80, 81. A covenant in favour of the Prophet. 82, 83. Islam is the natural religion of man, and implies an equal belief in all prophets. 84-90. End of those who turn away from Islam.

80 And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom—then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.<sup>458</sup>

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا  
آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ تُحْجِلُكُمْ  
رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ  
لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ثُمَّ قَالَ  
أَفَرَأَيْتُمْ إِنْ أَخَذَ مِنْكُمْ عَلَىٰ ذِكْرِكُمْ  
إِصْرِي فَقَالُوا افْرَأْ مَا قَالُوا فَاشْهَدُوا  
وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ ۝

456 *Rabbānt*, which is the same as *ribbt* (from *rabb*, or *Lord*), means *one who possesses a knowledge of the Lord*, or *one who is a worshipper of the Lord*. According to a saying of the Holy Prophet, a *ribbt* is a learned man, a teacher of others, who nourishes people with the small matters of knowledge before the great (LL).

457 This and the previous verse show that according to the Holy Qur-án no prophet—Jesus included—ever taught his followers to take him for a god; in other words, any one who actually taught so could not be a prophet of Allah. The angels are mentioned because the pagan Arabs worshipped the angels.

458 Several explanations have been given of the words *ميثاق النبيين* which literally signify *the covenant of the prophets*, and may therefore mean either the covenant of the prophets *with Allah* or the covenant of the prophets *with their people*. As the words that follow are plainly addressed to the people, the Jews and the Christians being particularly addressed in the last two verses, I adopt the latter interpretation, and therefore translate the words as meaning *a covenant through the prophets*. It is very like

81 Whoever therefore turns back after this, these it is that are the transgressors.

82 Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.<sup>459</sup>

83 Say: We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.<sup>a</sup>

a 173.

84 And whoever desires a religion other than Islam,<sup>b</sup> it shall not be accepted from him, and in the hereafter he shall be one of the losers.<sup>460</sup>

b 400.

فَسَنُكَلِّمُكَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ

الْفَاسِقُونَ ○

أَفَعَدَّيْنِ لِلَّهِ يَتَّبِعُونَ وَلَهُ أَسْلَمَ

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا

وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ○

قُلْ أَمَّا بِلِلَّهِ وَمَا أُنْزِلَ عَلَيْنَا

مَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ

إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا

أَوْحِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّينَ

مِنْ رَبِّهِمْ سَلَا لَتَقَرَّقُ بَيْنَ أَحَدٍ

مِّنْهُمْ وَخَيْرٌ لَهُمْ مُّسْلِمُونَ ○

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَا يُقْبَلْ

مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ○

what Kf accepts: *When Allah made the covenant which the prophets confirmed with their peoples.* As the Jews and the Christians are specially addressed here as well as in the foregoing verses, it is sufficient to note that both Moses and Jesus specially laid an obligation on their people to accept the prophet about whom they prophesied. Thus, through Moses, Almighty God had warned the Israelites, after promising them "a prophet from among their brethren like unto thee," that "whosoever will not hearken unto My words which he shall speak in My name, I will require it of him" (Deut. 18:19). And Jesus was equally emphatic when, prophesying the advent of the Comforter, he added: "He will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak" (John 16:13). The prophet, however, of whom Moses speaks in Deut. 18:15-19, and which description cannot apply to any prophet except the Holy Prophet Muhammad, had his advent foretold by all the prophets, and we read in Acts 3:21-22: "Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you." The covenant referred to was made through each prophet separately as he appeared in the world. And just as all the prophets foretold the advent of the Holy Prophet and laid an obligation upon their people to accept him, so the Holy Prophet also taught his followers to believe in all the prophets that had appeared among different people in different ages, and this is plainly taught in what follows. See v. 83.

459 It is very amusing to find a Christian annotator of the Qur-ān seeing in these words "a threat against unbelieving Arabs." This curious suggestion is too absurd to need any comment. Compare 13:15, 22:18, etc., where it is said that all those who are in the heavens and the earth make obeisance to Allah. The verse, in fact, shows that

460, see next page.

85 How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people.<sup>461</sup>

a 131.

86 (As for) these, their reward is that upon them is the curse<sup>a</sup> of Allah and the angels and of men, all together.<sup>b</sup>

b 201.

87 Abiding in it; their chastisement shall not be lightened nor shall they be respited;<sup>462</sup>

88 Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

89 Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.<sup>463</sup>

90 Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it; these it is who shall have a painful chastisement, and they shall have no helpers.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ  
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ  
وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ○

أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ  
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ①  
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ○

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ  
أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ  
ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ  
وَأُولَئِكَ هُمُ الضَّالُّونَ ○

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا  
لَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ  
ذَهَبًا وَلَا نَدَىٰ بِهِ أُولَئِكَ لَهُمْ  
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ○

Islam, or the rule of submission to law, is a law which is seen working throughout nature, and this is an argument of the truth of the religion of Islam.

460 The cosmopolitan nature of the religion of Islam having been clearly set out in the previous verse, it is now stated that any one who refused to accept such a religion would unavailingly lose in the end.

461 The persons meant are those who believed in the former prophets and disbelieved in the Holy Prophet Muhammad. Having clear signs of the Prophet's truth with them, and professing a belief in the prophets who had foretold the advent of the last of the prophets, they still disbelieved in the Holy Prophet. How should Allah guide a people who thus rejected guidance?

462 Instead of hell here it is the curse in which the guilty shall abide, and thus a light is thrown upon the nature of hell.

463 Their repentance consisted in their accepting the Holy Prophet, as indicated by v. 88, but when they turned away again to disbelief, increasing in that disbelief, their previous repentance became quite useless, because it bore no fruit, and hence it was not accepted by the Divine Being (T'Ab-Rz).

## SECTION 10

## An Ever-living Testimony to the Truth of Islam

91. Necessity of sacrifice. 92-94. Islam possesses main features of Abraham's religion. 95, 96. Mecca and its security. 97-100. Exhortation and warning.

## PART IV

91 By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.<sup>464</sup>

92 All food was lawful to the children of Israel<sup>465</sup> except that which Israel had forbidden to himself before the Torah was revealed. Say: Bring then the Torah and read it, if you are truthful.<sup>466</sup>

93 Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

94 Say: Allah has spoken the truth, therefore follow the religion of Abraham, the upright one; and he was not one of the polytheists.

95 Most surely the first house appointed for men is the one at Bekka,<sup>467</sup> blessed and a guidance for the nations.<sup>468</sup>

لَنْ يَنْتَهِوا إِلَّا بِخِشْيَةِ اللَّهِ عَسَافٍ  
وَمَا تَنْفَعُهُمْ شَيْءٌ فَإِنَّ اللَّهَ يَبْصُرُ  
عَلَيْهِمْ ۝

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلْبَنِي إِسْرَءِيلَ  
إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ  
قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ فَوَقُلْ فَأَنذَرُوا  
بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ  
فَمَنْ أَتَقَرَّبُ إِلَى اللَّهِ إِلَّا الْكَنُوبُ مِنْ بَعْدِ  
ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝

قُلْ صَدَقَ اللَّهُ فَإِذَا تَبَيَّنَ آلَاءُ إِبْرَاهِيمَ  
خَبِثَ الْكَاذِبُونَ ۝  
إِنِ اتَّخَذَ النَّاسُ لَدُنِّي  
بَيْكَةً مَبْرُورًا وَهَدَى لِلْعَالَمِينَ ۝

464 The connection with the last verse is clear. No wealth will buy redemption for a man if he has wasted his opportunity here, and to make the best of that opportunity a man must spend here what he loves most. Attention is thus called to the sacrifices which it was necessary for the Muslims to make.

465 The Jews objected to the Muslims making use of certain foods which the law of Moses did not allow. An answer is given here that such foods were lawful for Abraham and his descendants, and Islam agreed in principle with the religion of Abraham. By *all food* is thus meant *all food which is lawful for the Muslims*.

466 What was that which Israel had forbidden to himself before the revelation of the Torah? The commentators say it was camel's flesh. Camel's flesh was, no doubt, forbidden to the Israelites, as were several other things which were lawful for the Muslims, and the objection of the Jews was, as shown in the last note, to this departure from the Israelite law. This has been stated earlier in 6:147, where, after mentioning the foods prohibited to the Israelites in particular, it is added: "This was a punishment We gave them on account of their rebellion." These words explain what is stated here: that which Israel had forbidden to himself was, in fact, what was made unlawful for the Israelite nation on account of their rebellious attitude towards the Divine laws. Israel thus stands here for the Israelite nation.

467 Bekka is the same as Mecca, from *tabāk*, meaning *the crowding together of men* (Rz). Others say it is from a root meaning *the breaking of the neck*, and the name is given to it

468, see next page.

96 In it are clear signs : the standing-place of Abraham, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah.<sup>469</sup> (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

97 Say: O followers of the Book! why do you disbelieve in the communications of Allah, and Allah is a witness of what you do.

98 Say: O followers of the Book! why do you hinder him who believes from the way of Allah? you seek (to make) it crooked, while you are witnesses, and Allah is not heedless of what you do.

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا هُمْ ابْرَاهِيمَ وَمَنْ  
مَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ  
حِجَابُ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ  
كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ  
قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِالْبَيْتِ  
اللَّهِ وَاللَّهُ شَرِيفٌ عَلَى مَا تَعْمَلُونَ  
قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ  
سَبِيلِ اللَّهِ مَنْ آمَنَ تَبَتُّوا عَنْهَا عِوَاجًا  
وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ

because whenever a tyrant has forced his way to it, his neck has been broken (Rz). Some think that Bekka is the name of the mosque or the House itself that is in Mecca. This is also an answer to the Jews, who objected to the Muslims making the Ka'ba and not the Temple at Jerusalem their *Qiblah*. They are told that the Temple at Jerusalem was erected long after Abraham, while the Holy House at Mecca was there even before Abraham, and was, in fact, the first House on earth for the worship of the Divine Being. The subject has been fully discussed in foot-note 170.

468 If, on the one hand, Mecca is declared to be the *first House* raised on earth for the worship of the Divine Being, it is, on the other, announced to be *mubārak*, which word, though ordinarily rendered as *blessed*, signifies the *continuance for ever of the blessings which a thing possesses* (Rz), and thus it is the first as well as the last House in which the nations of the world have found and will find their true inspiration and guidance.

469 The clear signs in Mecca, as enumerated here, are three, and these, in fact, are three prophecies with regard to the future of Mecca. The first sign is that it is the standing-place of Abraham, which has already been declared to be the Muslim centre (see 169). Hence the first prophecy is that the doctrine of the Unity of the Divine Being shall be proclaimed to the whole world from this centre. The second sign is that Mecca shall always be secure, i.e. it shall not fall into the hands of an enemy who should destroy it, because, we are told, it affords security to those who enter it, which it could not do if it were not itself secure. There is a saying of the Holy Prophet to the effect that the Antichrist (and the plague) shall never have access to Mecca. Thus its security is assured both physically and spiritually. And the third prophecy is that a pilgrimage to the Sacred House shall continue to be made for ever, and no power in the world shall ever be able to put a stop to it. The most striking fact about these prophecies is that they were all announced at a time when the Holy Prophet and his followers had apparently been driven away for ever from the sacred place, when that place was in the exclusive possession of an enemy who did not allow the Muslims to visit the place even during the sacred months, and when the small Muslim community was in danger of being utterly destroyed by the powerful enemy at any moment. To make such grand and majestic announcements about the place under such circumstances was undoubtedly a thing quite beyond the scope of human knowledge.



Ar. your  
believing.

99 O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.<sup>470</sup>

100 But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Apostle? And whoever holds fast to Allah, he indeed is guided to the right path.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا  
فِرْيَاقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ  
يَرُدُّوكُم بِغَدَابَتِهِمْ عَلَيْكُمْ  
وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ  
آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ  
يَتَعَصَمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ  
صِرَاطٍ مُسْتَقِيمٍ ٥

### SECTION 11

#### Muslims are exhorted to remain united

101, 102. The believers should be firm in union. 103. The necessity of a missionary propaganda. 104-108. Evil consequences of divisions and disagreements.

101 O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

102 And hold fast by the covenant of Allah<sup>471</sup> all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts so by His favour you became brethren; and you were on the brink of a pit of fire,<sup>472</sup> then He saved you from it; thus does Allah make clear to you His communications that you may follow the right way.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ  
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ  
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا  
تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ  
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ  
إِخْوَانًا ۚ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ  
النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَٰلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ٥

It may be added here that the pilgrimage to the Sacred House is not an unconditional obligation; it is incumbent only on those who are able to do it.

470 By obeying is here meant accepting what the followers of the Book said, or walking in the way in which they walked.

471 The original word is *habl*, which means primarily a rope or a cord, and hence a bond, a cause of union, a bond of love or friendship, a covenant or a compact by which one becomes responsible for the safety of a person or a thing. One says *كانت بينهم*

*حبال* *نقطعوها* i.e. there were covenants between them and they broke them (TA-LI).

By *habl-illāh*, or the covenant of Allah, is meant the *Qur-ān*, a significance supported by two sayings of the Holy Prophet, according to one of which he is reported to have said that the  
472, see next page.

103 And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.<sup>473</sup>

104 And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement,

105 On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? taste therefore the chastisement because you disbelieved.<sup>474</sup>

106 And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall abide.

107 These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

108 And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return.

Ar. *thee*.

Ar. *all  
affairs are  
returned.*

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ أُولَئِكَ هُمُ الْمُفْلِحُونَ ○  
وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَقَدْ  
أُولِيَكَ لَهُمْ عَذَابٌ عَظِيمٌ ○  
يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ  
فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ  
أَكْفَرْتُمْ ثُمَّ بَعَدًا إِنَّمَا أَنْتُمْ مُنْكَرُونَ  
بِمَا كُنْتُمْ تَكْفُرُونَ ○  
وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي  
رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ○  
تِلْكَ آيَاتُ اللَّهِ تَنْزِلُهَا عَلَيْكَ بِالْحَقِّ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ○  
وِلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
وَالِلَّهِ اللَّهُ تَرْجِعُ الْأُمُورَ ○

*Book of Allah is the covenant (or rope) of Allah, and according to the other that the Qur-án is the firm covenant (or rope) of Allah (AH). The other explanations all tend to support this.*

472 Before the advent of the Holy Prophet the Arabs were in a state of continual and mutual warfare which threatened to devastate the whole country. It should be noted that in Arabic literature and in the Qur-án, *nár*, or *fire*, is often a symbol of *war*. The Arabs used to kindle a *fire* as a sign that war was contemplated, so that the tribes should assemble. Hence the use of the word as implying war. In the Qur-án itself we read, "Whenever they kindle a fire for war Allah puts it out" (5: 64).

473 The heated imagination of a Christian annotator sees a flash of "the sword" in these words. Compare 9: 122: "And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth, that they may apply themselves to obtain understanding in religion and that they may warn their people when they come back to them that they may be cautious?" Both verses, in fact, direct the Muslims to have always among them a missionary party, whose only object should be the propagation of Islam and rightly directing their own people.

474 By the faces turning white is meant their being expressive of joy, and by their turning black, their being expressive of sorrow (Rgh-LI). Az says you say a man is *abyad* (white) when you mean that he is free from dross and defects (TA).

## SECTION 12

## Relations of the Jews with the Muslims

109. The Muslims raised for the welfare of others. 110, 111. They should not fear any harm from the Jews. 112-114. The good among them are an exception. 115, 116. Their strength against the Muslims shall be a failure. 117-119. Muslims not to take them for intimate friends.

109 You are the best of the nations raised up for (the benefit of) men: you enjoin what is right and forbid the wrong and believe in Allah;<sup>475</sup> and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

110 They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.<sup>476</sup>

111 Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.<sup>477</sup>

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ  
بِاللَّهِ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ كَانُوا خَيْرًا لَآتَيْنَهُمُ  
مِّنْهُمُ الْمَوْعِدَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝  
لَنْ يَضُرُّوكُمُ الْأَدْنَىٰ وَلَنْ يُغَالِبُوكُمُ  
يُؤْثِرُوكُمُ الْأَدْنَىٰ بِأَرْشِهِمْ لَا يَضُرُّونَ ۝  
ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّوْا  
لَا يَحِجُبُ مِنَ اللَّهِ وَجِبِلٌ مِّنَ النَّاسِ  
وَبَاءٌ وَبَعْضٌ مِّنَ اللَّهِ وَضُرِبَتْ  
عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا  
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الرِّسَالَ  
يَغْيِرُونَ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا  
يَعْتَدُونَ ۝

475 Not only are the Muslims the chosen people of God, who are now called upon to be the standard-bearers of truth in the world, but they are at the same time declared to be the best of the people that had ever been chosen for this purpose. This was no doubt due to the excellence of that Great Teacher who thoroughly purified them of the worst vices of humanity and made perfect the light within them. No prophet ever found a people in a worse condition, and none ever raised his people to such pre-eminence.

476 The Jews in Arabia sided with the enemies of Islam in their endeavour to extirpate the new religion, and this notwithstanding their agreement with the Muslims, but they were not successful in inflicting any serious harm upon the Muslims, and whenever they openly faced the Muslims they fled. The polytheists, who gave them secret promises of help, never came to their aid when they were in distress.

477 Almost the same words (excluding the exception) occur in 2: 61. The Jews had already been subjected to the greatest humiliation and disgrace before the appearance of the Holy Prophet. But with the advent of Islam they could better their condition either by accepting the covenant of Allah, by which is meant the acceptance of Islam, or by making a compact of security with such men as could give them protection, thus showing that they would no more be rulers in the world, but would remain subject to others.

112 They are not all alike; of the followers of the Book there is an upright party: they recite Allah's communications in the night-time and they adore (Him):

113 They believe in Allah and the last day, and they enjoin what is right and forbid the wrong, and they strive with one another in hastening to good deeds, and those are among the good.

114 And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).<sup>478</sup>

115 (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

116 The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed-produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.<sup>479</sup>

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ  
قَامَتْ يَتَنَافِسُونَ آيَاتِ اللَّهِ أَنَا أَيْتِلْ  
وَهُمْ يَتَجَبَّدُونَ ○

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ  
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ○  
وَمَا يَعْزُبُ عَنْهُمْ نَجْدٌ وَلَكِنْ يَكْفُرُوا بِهِ  
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ○

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ  
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ○  
مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ  
الدُّنْيَا كَمَثَلِ دُفٍّ فِيهَا ضَرْبَاتٌ  
مَرَّتْ قَوْمٌ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ  
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ  
يُظْلِمُونَ ○

478 The opinion has been held, very plausibly indeed, that from v. 112 to this point the Holy Qur-án speaks of the good among the Jews and the Christians, and not of those who had become converts to Islam, because the Muslims could not be said to be a *party of the followers of the Book*. It is a fact that the Qur-án does not deny that there is good in others, its own eminence over others lying in the fact that it makes man attain the highest degree of perfection in goodness. It is for this reason that the description of the upright party among the followers of the Book concludes with the words, *And whatever good they do, they shall not be denied it*. If on the one hand there were very few who could be said to be upright among the followers of the Book, as compared with the vast majority who were transgressors (v. 109), they could not, on the other, attain perfect uprightness.

It is noteworthy that this praise of the good among the Jews belongs to a period when the Jews had secretly joined the enemies of the Muslims, openly venting their feelings of animosity. This shows how fair was Islam even to its greatest enemies. Generally, however, the commentators are of opinion that the description given here refers to those Jews and Christians who became converts to Islam (Rz).

479 The failure which is throughout the Holy Qur-án prophesied for the enemies of Islam is referred to here. The parable is similar to the one given in 68 : 17-33.



## SECTION 13

## The Battle of Uhud

120. Preparations. 121. Some men lose heart. 122. Divine assistance at Badr. 123-126. Significance of Divine assistance with angels. 127, 128. Allah's forgiveness.

Ar. *thou*  
*didst.*

Ar. *thy.*

120 And when *you* did go forth early in the morning from *your* family, to lodge the believers in encampments for war;—and Allah is Hearing, Knowing.<sup>482</sup>

121 When two parties<sup>483</sup> from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.<sup>484</sup>

122 And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

Ar. *thou*  
*didst say.*

123 When *you* said to the believers: Does it not suffice you that your Lord should assist you with three *thousand* of the angels sent down?<sup>485</sup>

Ar. *thou-*  
*sands.*

وَاذْعَدَّتْ مِنْ أَهْلِكَ نَبِيَّ  
الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ۝

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشِيَا  
وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ۝

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِدْرٍ وَأَنْتُمْ  
أَذِلَّةٌ فَأَقْبَرُ اللَّهُ لَكُمْ تَشْكُرُونَ ۝  
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ  
يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلاَفٍ مِنَ  
الْمَلَائِكَةِ مُنْزَلِينَ ۝

482 It is to the events of the battle of Uhud that this and the following sections are devoted. In the third year of the Hejira, Abu Sufyan marched against Medina at the head of an army of three thousand and encamped at Uhud, a mountain about four miles from Medina. The Prophet at first intended to stay within the town, but afterwards marched into the open field with a thousand men, one-third of whom, under the leadership of Abdulla bin Ubayy, the great hypocrite leader, left him and returned to Medina. The enemy were first completely routed, but fifty Muslim archers, who were placed in a strong position to cut off the retreat of the enemy, made a mistake, and in order to join in the pursuit left their position. The enemy fell back upon the Muslims, who were now in disorder and had lost their naturally fortified position, and after inflicting some loss upon them, left the field secure from the pursuit of the Muslim force. It was neither a victory for the Quraish, who thought it safe to go back when they found the Muslims involved in their own troubles, nor for the Muslims, who were unable to continue their pursuit, though it was resumed next day when it was too late. Had the Quraish been victorious, they would have at least taken some prisoners from among the Muslims, but they had not a single prisoner of war, nor had they the courage to attack Medina, their real object in this expedition, and for which they gathered a strong force of ten thousand men exactly two years later.

483 The two tribes of *Banu Salmā* and *Banu Hārīsa* are meant (Bkh).

484 This shows that they did not actually show cowardice. The desertion of the Muslim force by Abdulla bin Ubayy with his three hundred men made some of the Muslims also entertain the idea of deserting the army on account of superior enemy forces, but they did not after all desert it, as the words of the Qur-ān clearly show.

485 The enemy numbered only one thousand where one thousand angels are stated to have been sent (8:9). The fulfilment of this promise is referred to in v. 151. What was

Ar. thou-  
sands.

124 Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.<sup>486</sup>

Or, the  
chiefs.

125 And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise,

126 That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.<sup>487</sup>

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن  
قُدْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ  
أَلْفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝  
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ  
لِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۚ وَمَا النَّصْرُ إِلَّا  
مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝  
لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ  
يَكْتَسِبُهُمْ فَيُنْقَلِبُوا خَائِبِينَ ۝

the object of the coming of the angels? The matter is fully explained in the 8th chapter in connection with the promise of the coming of angels in the battle of Badr. As here, it is first stated there that the promise was given only "as a good news, and that your hearts might be at ease thereby, and victory is only from Allah" (8:10), and then the verse that follows makes the object clearer: "When He caused calm to fall on you as a security from Him, and sent down upon you water from the clouds that He might thereby purify you and take away from you the uncleanness of the devil, and that He might fortify your hearts and steady your footsteps thereby." Hence the object was to strengthen the Muslims by improving their position in the field of battle and by strengthening their hearts, and this is given expression to still more clearly further on: "When your Lord revealed to the angels: I am with you, therefore make firm those who believe; I will cast terror into the hearts of those who disbelieve" (8:12), and the believers being thus strengthened while terror was cast into the enemy's heart, the object of sending the angels was achieved, and the small Muslim force was able to "strike off" the necks and "strike off every finger-tip" (8:13) of a powerful enemy that outnumbered them by three to one.

486 The word used in the original is *musawwim* and not *mussawwam*, and it is from *سوم* *سوم* على القوم meaning he urged his horse against the people and made havoc among them. Hence *musawwim* is one who makes havoc. The assistance of the angels stated in this verse refers to a third occasion, when the enemy came "in a headlong manner," all the tribes uniting with the Quraish to crush the Muslims. This happened in the battle of *Ahzab*, or the Confederates, when ten thousand men suddenly attacked Medina, and the dispersal of such a large army when the Muslims were only about a thousand strong was no doubt due to Divine intervention.

487 Notwithstanding that the object of the unbelievers in their war on the Muslims was their extirpation, the Muslims are here told that the Divine object in punishing the unbelievers by war was not to extirpate them, but to cut off a part of them, or their ring-leaders and chiefs. The word *taraf* signifies a part or a portion of a thing (Rgh), and hence it is applied to a company of men, and also the leading men. LL translates *طراف*

*الارض* as meaning the exalted or the noble and the learned men of the earth. When the leaders of mischief were cut off, the rest would be disappointed of attaining the object of extirpating Islam, and the persecution would cease. The verses that follow corroborate this conclusion. The enemy's description as having returned disappointed of attaining what they desired in this battle shows clearly that they were not successful or victorious in the battle. Their great general Khalid became a convert to Islam on his way back to Mecca.



Ar. thou  
hast.

127 You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.<sup>488</sup>

128 And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.<sup>489</sup>

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ  
عَلَيْهِمْ أَوْ يُعَذِّبْهُمْ فَإِنَّهُمْ ظَالِمُونَ  
وَاللَّهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

## SECTION 14

### How Success can be achieved

129-138. Refraining from usurious bargains, obedience to the Apostle, spending liberally in the cause of religion and mutual forbearance, seeking Divine protection, studying the causes of the rise and fall of nations, must ultimately lead to triumph. 139. Loss already inflicted on the enemy. 140-142. Misfortune at Uhud brought about a distinction.

Or, doub-  
ling and re-  
doubling.

129 O you who believe! do not devour usury, *making additions again and again*,<sup>490</sup> and be careful of (your duty to) Allah, that you may be successful.

130 And guard yourselves against the fire which has been prepared for the unbelievers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا  
أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ۝  
وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۝

488 Note how mercy has the upper hand throughout the Holy Qur-án. As a mortal the Holy Prophet might have sometimes entertained the idea that the serious crimes of his enemies would bring upon them a severe punishment which might extirpate them; but he is told in plain and simple words that he had no concern in the affair, for Allah might as well forgive them, *for surely they are unjust*. The reason given for showing mercy is really one which calls for punishment, yet so great is the Divine love and mercy for man that no reason for not showing mercy is too great for Divine mercy to overcome it. The all-comprehensiveness of the Divine mercy expressed in this verse is unapproached in sacred literature.

489 Allah's attribute of mercy is brought in to indicate that though their crimes were many and serious, deserving punishment, yet Allah was Merciful, and He would forgive them.

490 The original words are *اضْعَافًا مُّضَاعَفَةً* which, if rendered literally, would mean *likes or doubles multiplied or doubled*. The idea underlying *taq'if* is *adding to a thing until it becomes twofold or manyfold* (LL). *Aq'af*, being a plural of paucity, is followed by *muq'd'afah* to make the idea more intensive (AH). The Arab practice was that of compounding the interest, i.e. the interest was, at the end of the term for which the loan was given, added to the capital, and thus within a few years the original sum became several-fold. It may be added here that borrowing money on interest is as much against the tenets of Islam as lending it on interest; and perhaps the Muslim kingdoms would not have been ruined if they had not borrowed money on interest from other peoples, which gave foreigners the first opportunity to interfere in their affairs. This would to some extent

131 And obey Allah and the Apostle, that you may be shown mercy.<sup>491</sup>

132 And hasten to forgiveness from your Lord and a Garden, the extensiveness of which is (as) the heavens and the earth\*; it is prepared for those who guard (against evil):

133 Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).<sup>492</sup>

134 And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults—and who forgives the faults but Allah? and (who) do not knowingly persist in what they have done.

135 (As for) these—their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the labourers.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ  
وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ  
جَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ  
أُعِدَّتْ لِلْمُتَّقِينَ  
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرِّ  
وَالْكُلُوبِ وَالْغَيْظِ وَالْعَافِينَ عَنِ  
النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ  
وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا  
أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا  
لِنُفُوسِهِمْ وَمَن يَغْفِرَ اللَّهُ فَمَا لَهُ  
بَلَاءٌ وَلَمْ يَصِرْ لَهُمْ فَاكِلُونَ  
أُولَئِكَ جَزَاءُ مَن تَزَكَّى  
وَجَدَتْ يَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ  
الْعَامِلِينَ

a 2454A.

Ar. the  
pardoners  
of.

Ar. while  
they know.

show the relation of the subject of usury to that of wars. But there is also another reason for mentioning it in connection with wars, which is that, notwithstanding the strained relations between the Muslims and the non-Muslims, the former still entered into usurious bargains with the latter, which, in addition to being a large drain upon the finances of the Muslim society, created difficulties in the political relations in the state of warfare on which the two communities had now entered, the great money-lending race of the Jews being also among the opponents of Islam. Moreover, as the chapter deals in particular with the Jews, the Muslims are warned against all those evils, of which usury was one, which had dealt a deathblow to the noble qualities of the Jewish race.

491 The loss suffered at Uhud was due to disobedience in relation to a certain position, which having been forsaken against the orders of the Prophet, the retreating Meccan army turned upon the pursuers, among whom disorder had ensued, and several Muslims were slain, the Prophet himself being wounded.

492 Restraining of anger, pardoning, and doing good to each other strengthen the bond of union which is so necessary for success. The verse has on many occasions inspired the noblest thoughts of toleration and charitableness. Hasan's servant having on one occasion thrown a boiling hot dish on his master, obtained his liberty along with monetary help by reciting this verse. Thinking that he would be punished for his fault, he repeated the words: "Those who restrain their anger." Hasan said he was not angry: "And pardon men," added the servant. Hasan said: "I pardon you." "And Allah loves the doers of good," concluded the offending slave. "I give you liberty and four hundred pieces of silver," was the response. "A noble instance of moderation and generosity," is Sale's comment upon this incident.

Or, ways.

136 Indeed there have been *examples*<sup>493</sup> before you; therefore travel in the earth and see what was the end of the rejecters.

137 This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).

138 And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

139 If a wound has afflicted you, a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know<sup>494</sup> those who believe and take witnesses from among you; and Allah does not love the unjust,

140 And that He may purge those who believe and deprive the unbelievers of blessings.

141 Do you think that you will enter the garden while Allah has not yet known\* those who strive hard from among you, and (He has not) known the patient?<sup>b</sup>

142 And certainly you desired death before you met it: so indeed you have seen it and you look (at it).<sup>495</sup>

تَنَزَّلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا  
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ ۝

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَ  
مَوْعِظَةٌ لِّلْمُتَّقِينَ ۝

وَلَا يَهِنُوا وَلَا تَحْزَنُوا ۚ وَأَنْتُمْ الْأَعْلَوْنَ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ  
فَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْآيَاتُ نَزَّلَتْ لَهَا

بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا  
وَيَسْجُدَ مِنْكُمْ مِّنْهُدًى ۚ وَاللَّهُ

لَا يَهْدِي الظَّالِمِينَ ۝  
وَلِيَخْصَّ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحُوَ الْكَافِرِينَ

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا  
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

وَيَعْلَمَ الصَّابِرِينَ ۝  
وَلَقَدْ كُنْتُمْ تَمْتُمُونَ الْمَوْتَ مِنْ قَبْلِ

أَنْ تُلَاقَوْهُ ۚ فَقَدْ زَيَّمُوا الْوَطْءَ  
تَنْظُرُونَ ۝

493 *Sunan* is plural of *sunnat*, meaning a way or rule or manner of acting or conduct or life or the like (LL). Hence the significance here is ways or examples of Allah's dealing with the righteous and the wicked (Bd).

494 That Allah knows all that is seen or unseen and all that is manifest or concealed is asserted in numerous places in the Holy Qur-ān. The *knowing* here and the *not knowing* in v. 141 refer to a knowledge of the event. Allah knew who *would* prove themselves true believers, who would strive hard in His way, and who would be patient under trials; but who *did* prove themselves true believers, who *did* strive hard, and who *were* patient in suffering could only be said to be known when these things had happened.

495 This refers to the desire of those who insisted that they should meet the enemy in the open field, while the Holy Prophet's own desire was that the Muslims should defend themselves within Medina. Their desire for fighting the enemy or for being slain in the cause of truth is called a desire for death, because it was a cause of death.

## SECTION 15

## Sufferings should be met with Perseverance

143, 144. The Prophet's death could not make the Muslims turn back to evil and idolatry. 145-147. Companions of prophets did not give way before sufferings.

143 And Muhammad is no more than an apostle; the apostles have already passed away before him;<sup>496</sup> if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful;<sup>497</sup>

144 And a soul will not die but with the permission of Allah; the term is fixed;<sup>498</sup> and whoever desires the reward of this world, We will give him of it, and whoever desires the reward of the hereafter, We will give him of it; and We will reward the grateful.

145 And how many a prophet has fought with whom were many worshippers of the Lord;<sup>499</sup> so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ  
قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ  
عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا  
وَسَيُجْزَى اللَّهُ الشَّاكِرِينَ ○

وَمَا كَانَ لِلنَّفْسِ أَنْ تَقُوتَ إِلَّا بِإِذْنِ  
اللَّهِ كَتَبْنَا مُوَجَلَاءَ وَمَنْ يَرِدْ ثَوَابُ  
الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يَرِدْ  
ثَوَابُ الْآخِرَةِ نُؤْتِهِ مِنْهَا ○  
سَيُجْزَى الشَّاكِرِينَ ○

وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ مَعَهُ رِيبُودٌ  
كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي  
سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا  
وَإِلَّا اللَّهُ يُحِبُّ الشَّابِرِينَ ○

496 The Holy Prophet received severe wounds in the battle of Uhud, insomuch that it was thought that he was killed. It is to this that the verse refers. Even if the Prophet were killed, Islam was so far superior to all forms of faith that the Muslims could not go back to their former religions. Truth was truth, though its advocate might be killed in a battle, and truth was not to be forsaken; nor could falsehood and superstition be accepted, though their advocates might prevail for a time.

While this verse lays stress on the essential truth of Islam, it served another important purpose at the death of the Holy Prophet. Some of the companions thought that the Prophet was not dead. Abu Bakr went in, and seeing that life had departed, ascended the pulpit and read this verse, which had a magical effect upon his hearers, all of them being convinced that the Holy Prophet had passed away, as all prophets had passed away before him. The prophets were but mortals, and their span of mortal life must no doubt terminate like that of other mortals. This verse affords a conclusive proof that Jesus Christ was also dead, otherwise Abu Bakr's arguments could not have silenced the doubters of the Holy Prophet's death.

497 The doing of harm to Allah stands for the doing of harm to the Divine cause, i.e. the truth as represented by Islam.

498, 499, see next page.

146 And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair, and make firm our feet and help us against the unbelieving people.

147 So Allah gave them the reward of this world and better reward of the hereafter; and Allah loves those who do good (to others).

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا  
اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا  
وَتَثَبِّتْ أَدْمَانَنَا وَانْفِرْ نَاعْلَى الْقَوْمِ  
الْكَافِرِينَ ○  
قَالَتْ لَهُمُ اللَّهُ قَوْلَ الْبَنِي إِسْرَافِيلَ  
وَأَن تَقُولُوا لِقَوْمِكُمْ هَؤُلَاءِ مَثَلٌ  
لِّقَوْمٍ إِتَوَتْنَاهُمْ بِطُغْيَانِهِمْ وَآمَنُوا  
بِآيَاتِنَا وَلَمْ يُؤْمِنُوا ○

## SECTION 16

### Causes of the Misfortune in the Battle of Uhud

148-150. Dread will be cast into the hearts of the opponents. 151. Delinquency of a part of Muslim troops after victory in fulfilment of Divine promise. 152. The enemy took advantage of disorder. 153. Tranquility after the loss and murmurings of a certain class. 154. Delinquents pardoned.

148 O you who believe! if you obey those who disbelieve, they will turn you back upon your heels, so you will turn back losers.<sup>500</sup>

149 Nay! Allah is your Patron and He is the best of the helpers.

150 We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire; and evil is the abode of the unjust.<sup>501</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصِيبُوا الْقَوْمَ  
الْكَافِرَ وَأَيُّهُمْ يَكْفُرُ وَإِن تَصِيبُوا  
النَّاصِرَ يَبِيدُوا ○  
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ  
سَيُفْلِكُ فِي قَوْلِهِ الَّذِينَ كَفَرُوا الرَّعْبَ  
يَمَآ أَشْرَكُوا بِاللَّهِ مَا لَهُم مِّنْ شَيْءٍ  
وَمَا لَهُم مِّنَ نَّارٍ وَمِمَّنْ مَّتَّوَلَى الْفُلُجِينَ ○

498 These words seem to refer to the death of the Holy Prophet, giving an assurance to the Muslims that the time of his death had not yet come. They also point to the special Divine protection of the Holy Prophet, for were it not for Divine protection he could not have escaped from death under such critical circumstances (Rz).

499 For the meaning of *ribbit* see foot-note 456. It is a curious coincidence that Sale, Rodwell, and Palmer have all given a wrong translation of this verse: "How many prophets have encountered those who had many myriads of troops." This is Sale's rendering, and the others are similar. I find no commentator lending any support to this significance, nor can the words bear this interpretation.

500 The war was carried on only with the object of making the Muslims renounce their religion, and hence they could not think of accepting the unbelievers as their rulers, for obedience on their part was sure to lead to persecution, which the enemy would not have stopped until they had made the Muslims renounce their faith.

501 Notwithstanding the great preponderance of their numbers, the Muslims being less than one-fourth of their opponents, and not so well equipped as their foes, and in spite of the disorder into which the Muslim forces had fallen, the enemy had to flee, leaving the Muslims in the field, not even making a show of attacking Medina, which was quite

151 And certainly Allah made good to you His promise,<sup>502</sup> when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved;<sup>503</sup> of you were some who desired this world, and of you were some who desired the hereafter;<sup>504</sup> then He turned you away from them that He might try you;<sup>505</sup> and He has certainly pardoned you, and Allah is Gracious to the believers.

152 When you ran off precipitately, and did not wait for any one, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.<sup>506</sup>

153 Then after sorrow He sent down security upon you,

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدًا إِذْ أَخَذْتُمُ  
بِأَيْدِيهِمْ حَتَّى إِذَا فَسَلْتُمْ وَتَنَاءَلْتُمْ فِي  
الْأَمْرِ وَعَصَيْتُم مِّنْ بَعْدِ مَا أَرَكُم مَّا  
يُحِبُّونَ مِنْكُمْ مِّنْ يُرِيدُ اللَّهُ لِيَأْوِيَكُمْ  
مِّنْ يُّرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ  
لِيَنْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ  
ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ○

إِذْ أَضْجَعِدُونَ وَلَا تَتَوْن عَلَى أَحَدٍ  
وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ  
فَأَنَابَكُمْ عَمَّا لَكُم لِكَيْ لَا تَحْزَنُوا عَلَى  
مَا فَاتَكُمْ وَلَا مَا آصَابَكُمْ وَاللَّهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ ○  
ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً

defenceless. This clearly shows that they were terror-stricken even after they had inflicted some loss upon the Muslims, considering it safer to retreat to Mecca while the Muslims were yet occupied with their own troubles and were unable to pursue them.

502 The promise is contained in v. 123.

503 It clearly shows that the Muslims had obtained a victory at Uhud, later incidents depriving them of the fruits of that victory.

504 Two parties are here spoken of, those who desired this world and those who desired the hereafter. It should be remembered that these were the two parties of the body of archers (fifty in number) who were placed in an important position to cut off the enemy's retreat. When the enemy was apparently routed, some of these archers were led by the love of plunder to leave their position, while their chief, Abdulla bin Jubair, and only some ten men stuck to their post (Rz). Thus the words refer to the two parties of the small body of archers.

505 The enemy, who was being pursued, turned against the pursuers on seeing the important position of the archers vacated.

506 It refers to the Prophet's call, at whom the Muslims now saw the attack of the enemy was directed. So they did not grieve for losing an opportunity of pursuing the enemy, but for the dangerous position in which they saw their Prophet. This is, in fact, plainly stated in what follows: "So that you might not grieve at what had escaped you," i.e. the booty which they would have had by pursuing the flying enemy, "nor at what befell you," i.e. the slight loss which they themselves suffered. *Asāba-hu* ordinarily means *he recompensed him*, but sometimes it conveys the idea of giving one thing instead of another, as in *أَتَاهُ مِنْ هِبْتِهِ* which means *he gave him a substitute, something instead or in exchange or a compensation for his gift (LL)*.

Or, *sleep*.

a calm coming upon a party of you,<sup>507</sup> and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly,<sup>508</sup> saying: We have no hand in the affair.<sup>509</sup> Say: surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here.<sup>510</sup> Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain,<sup>511</sup> and that Allah might test what was in your breasts and that He might purge what

نَعَا سَائِشَتِي طَائِفَةً مِنْكُمْ ۖ وَ  
طَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ  
بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّنَا أِجْمَاعِيَّةً  
يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ  
قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخَفِّفُونَ فِي  
أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ  
لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا  
هَهُنَا قُلْ لَوْ كُنْتُمْ فِي يَبُولٍ مَكْمُورٍ  
لَرَدَدْنَا لَكُمُ الْكَرْبَ عَلَيْهِمْ أَلْقَتُ إِلَى  
مَضَاجِعِهِمْ وَلَيْسَ بِتِلْكَ الْأَلْهَامِ

507 *Nu'as*, according to Rgh, means *slight sleep*, but after giving this significance he adds: *It is said that nu'as here implies calm and quiet*. I adopt this significance, because the idea is more in consonance with the field of battle. But if we adopt the first significance, it must have happened when the enemy departed. The slumber was a sign of security, for no army could have gone to rest while yet in the field of battle if it had the least anxiety as to its security. Whichever significance may be adopted, it shows clearly that the enemy had not inflicted a defeat upon the Muslims, for if the Muslims had been defeated an army of three thousand ought to have succeeded in utterly destroying a small force of seven hundred which was now quite disordered. What happened was really this: seeing the Muslims pursuing them in disorder, and finding the archers' position vacated, a party of the enemy directed a severe attack against the Holy Prophet to cover the retreat of the rest, and when the Muslims became aware of the danger and rallied round the Prophet, the enemy retreated secure from pursuit.

508 The persons spoken of here are the disaffected who had taken no part in the fighting, but some of them might have remained with the Muslims. They now gave vent to their hidden rancour against the Muslims. The evil thoughts which they entertained about Allah, were, that Allah had not helped them as the Prophet had said.

ظَنَّنَا أِجْمَاعِيَّةً means either *thoughts of the party of ignorance* or of *the days of ignorance*.

509 Their murmurings were due to the fact that their counsel as to remaining in Medina and defending themselves within the town was not accepted, for the opinion of the majority was in favour of meeting the enemy in the open field.

510 Their contention was that the disaster would not have befallen the Muslims if their advice as to remaining within the town had been accepted.

511 By those for whom slaughter was ordained are meant the Muslims, slaughter here meaning the slaughter of, or fighting with, the enemy. The weak-hearted who murmured are told that even if they had not marched forth to meet the enemy the true believers would surely have come out, and the desertion of the weak-hearted would not have deterred the true believers (Rz). Or, the meaning may be that the disaster was the result of disobedience, and even if they had remained within Medina, disobedience would have brought about a similar result.



was in your hearts; and Allah knows what is in the breasts.<sup>512</sup>

154 (As for) those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

فِي صُدُورِكُمْ وَيَخْتَصُّ مَا فِي  
قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ  
إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى  
الْجَمْعَيْنِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ  
بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ  
عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

### SECTION 17

**The Battle of Uhud distinguished the Faithful from the Hypocrites**

155-157. Cause of the trouble. 158, 159. Necessity of consultation. 160-163. The Prophet would not have deprived the archers of their share, for he was not only pure but a purifier of others. 164-167. The hypocrites separated. 168-170. The martyrs.

155 O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain;<sup>513</sup> so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death; and Allah sees what you do.

156 And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

157 And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

158 Thus it is due to mercy from Allah that *you* deal with them gently, and *had* you been rough, hard-hearted, they

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ  
كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا  
فِي الْأَرْضِ أَوْ كَانُوا غُرًى تَوَكَّلُوا  
عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ  
اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ  
وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ  
وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمُ  
لَمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ  
مِمَّا يَجْمَعُونَ  
وَلَئِنْ مِتُّمُ أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ تَحْشَرُونَ  
فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ  
وَلَوْ كُنْتَ قَطًّا غَلِيظَ الْقَلْبِ

Ar. thou  
dearest.  
Ar. hadst  
thou.

512 This explains what is meant by Allah's testing what is in the hearts. He knows it, and His testing it means making it manifest to others.

513 By "their brethren" are meant their relatives who had accepted Islam, and who were not therefore now safe when they travelled in the land, or who had to lay down their lives in defence of their faith. Yet ultimately they themselves had to regret not having accepted Islam.

Ar. *theo.*

a 2194.

Ar. *thou hast.*Ar. *thy.*

would certainly have dispersed from around *you*; <sup>514</sup> pardon them therefore and ask protection<sup>a</sup> for them, and take counsel with them in the affair; <sup>515</sup> so when *you have* (thus) determined, then place *your* trust in Allah; <sup>516</sup> surely Allah loves those who trust.

159 If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

160 And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly. <sup>517</sup>

لَا انْفِصُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ  
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ  
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ  
إِنْ يَصْرِكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ  
وَإِنْ يَخْذُكُمْ اللَّهُ فَذَلِكُنَّ الَّذِي يَصْرِكُكُمْ  
مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ  
وَمَا كَانَ لِنَبِيِّ أَنْ يَعْلَلْ مِصْرًا  
يَعْلَلُ بَاتٍ بِمَا غُلَّ يَوْمَ الْقِيَامَةِ  
لَهُمْ تَوَكُّيْ كُلِّ نَفْسٍ مَّا كَسَبَتْ  
وَهُمْ لَا يَطْلُبُونَ

514 It is remarkable that the Holy Qur-án calls attention to the Prophet's gentle dealing with those around him when speaking of his experience in the field of battle as a general leading his men against overwhelming forces, a capacity which required him to be very strict in punishing any delinquency, especially when disobedience to express orders had brought about such a heavy disaster. But no, he was not a mere general. His ability in leading his men, in occupying positions of advantage in the field of battle, and in directing a handful of men to face three, four, and sometimes ten times their own number, marks him out as the ablest general the world has ever seen, yet his gentle manners and his practical forbearance in dealing with his friends as well as foes stand in remarkable contrast with his capacity as a commander in the field of battle. It is related that after the Uhud trouble the Prophet did not speak even a harsh word to those who were guilty of disobeying his orders (Rz).

The Qur-án is full of references to the Holy Prophet's gentleness and kind dealing with his fellow-men. The following verse gives us an insight into this trait of his character: "Certainly an apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you, to the believers he is compassionate, merciful" (9 : 128).

515 The Prophet had gone out to meet the enemy as the result of a council, and against his own inclination, for he sided with the minority in the opinion that they should not meet the enemy in the open field. Apparently that council had brought about the present trouble, yet so firm was he in adhering to sound principles that at such a critical time he did not waver for a minute from the course of taking counsel in important matters, and just at this juncture we find Divine revelation clearly laying down the principle of adhering to counsel.

516 It should be noted that trusting in Allah, in the language of the Qur-án, does not imply inaction. Everything necessary is to be done, a course of action must be deter-

517, see next page.

161 Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

162 There are (varying) grades with Allah, and Allah sees what they do.

163 Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

164 What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.<sup>518</sup>

165 And what befell you on the day when the two armies met was with Allah's knowledge, and that He might know<sup>a</sup> the believers,

166 And that He might know<sup>b</sup> the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves.<sup>519</sup> They said: If

أَفَنِينَ اتَّبَعَرِضْوَانَ اللَّهِ كَسَنُ بَاءُ  
يَسْطِرْنَ لِلَّهِ دَمَؤُهُ جَهَنَّمَ وَيَسْطِرْنَ  
هُمْ دَرَجَاتٍ عِنْدَ اللَّهِ ط وَاللَّهُ

بَصِيرٌ بِمَا يَعْمَلُونَ ○

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ  
فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا  
عَلَيْهِمْ آيَاتِهِ وَزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا لَمِنَ  
قَبْلَ لَقَى ضَلَالٍ مُّبِينٍ ○

أَوَلَمَّْا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ  
مِثْلَهُمَآ فَلْتَمَآ إِلَىٰ هَٰذَا قُلْ هُوَ مِنْ  
عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ ○

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَيْنِ فَيُزَادِنِ  
اللَّهُ وَلِيْعَلَّمَ الْمُؤْمِنِينَ ○  
وَلِيْعَلَّمَ الَّذِينَ نَافَقُوا هُوَ قَبْلَ  
لَهُمْ تَعَالَوْا فَاقْتُلُوا فِي سَبِيلِ  
اللَّهِ أَوْ ادْعُوا فَتَاتُوا الْقَو

<sup>a</sup> 494.

<sup>b</sup> 494.

mined in the proper manner, and then in pursuing that course trust must be placed in Allah, which clearly implies that a man should do his utmost and then leave the consequences in Allah's hand; that is, he must be resigned to what follows, taking the consequences with a cool mind.

517 The disaster at Uhud was due to the fact that some of the archers thought they would be deprived of their share in the booty. They are told that an ordinary commander might have been guilty of such unfaithfulness towards his men, but not a prophet, who was raised for the purification of others (see v. 163).

518 The unbelievers had already suffered twice at the hands of the Muslims, once in the field of Badr and again in the early stages of the battle of Uhud.

519 If they could not realize what was meant by fighting in Allah's way they could easily see that they stood in need of defending themselves. In fact, the alternative phrase is introduced to explain the necessity of fighting to such as were unable to grasp the real significance of fighting in Allah's way, or in the cause of truth, for self-defence required the community to fight for its life.

Or, that it  
was a  
fight.

we knew *fighting*,<sup>520</sup> we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts; and Allah best knows what they conceal.

167 Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

\* 196, 197.

168 And reckon not those who are killed in Allah's way as dead; nay, they are alive\* (and) are provided sustenance from their Lord;

169 Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

170 They rejoice on account of favour from Allah and (His) grace, and that Allah will not waste the reward of the believers.

لَعَلَّكُمْ تَتَّقُونَ ۚ  
يَوْمَ مَيِّدٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ  
يَقُولُونَ يَا أُوْهُهُم مَّا لَيْسَ فِي قُلُوبِهِمْ  
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۚ  
الَّذِينَ قَالُوا لِلْأَخِيَانِهِمْ فَعَلُوا  
أَطَاعُوا نَا مَا قُتِلُوا هُ نُلْ قَادِرٌ وَاعْرِ  
أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ۚ  
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ  
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ  
يُرَرِّقُونَ ۚ

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا  
بِهِمْ مِنْ خَلْفِهِمْ ۚ الْأَخَوَاتُ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ۚ  
يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ  
إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ۚ

## SECTION 18

### The Uhud Trouble was no Gain to the Enemy

171-174. The believers sally forth again fearless of odds. 175-177. Unbelievers shall not be able to inflict injury and the respite will add to their ruin. 178-179. The believers shall be separated from hypocrites.

Ar. wound.

171 (As for) those who responded to the call of Allah and the Apostle after the misfortune had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward;<sup>521</sup>

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ  
بَعْدِ مَا صَابَهُمُ الْقَرْحُ الَّذِينَ أَنْجَلْنَاهُمْ  
مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ۚ

520 Or the meaning may be, if we knew that it was a fight, it being implied that the Muslims were going, not to fight, but to sure destruction with such a disparity in numbers.

521 The Meccan army was pursued the next day to a place known as *Hamra-ul-asad*, under which name the expedition is known; but they dare not encounter the Muslims, notwithstanding their superior numbers. The verses that follow (172-174) refer to the expedition known as *Badr-us-Sughra* (the smaller Badr) undertaken next year because Abu Sufyan, commander of the Meccan army, announced, when leaving the field of Uhud, that he would meet the Muslims the following year at Badr, but notwithstanding its threats the Meccan army never marched forth.

172 Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

173 So they returned with favour from Allah and (His) grace; no evil touched them<sup>521a</sup> and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

174 It is only the devil that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.<sup>522</sup>

Ar. thes. 175 And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

176 Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

Ar. increase in sin. 177 And let not those who disbelieve think that our granting them respite is better for their souls: We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.

178 On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases; therefore believe in Allah and His apostles; and if you believe and guard (against evil), then you shall have a great reward.

الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ  
قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ  
إِيمَانًا ۖ وَقَالُوا حَسْبُنَا اللَّهُ وَ  
نِعْمَ الْوَكِيلُ ۝

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَىٰ أَهْلِهِمْ  
لَمْ يَمَسَّ مِنْهُمْ شَيْءٌ ۚ وَأَبَتُوا إِلَىٰ  
اللَّهِ ۚ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ۝  
إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّتُ أَوْلِيَاءَهُ  
فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ  
مُؤْمِنِينَ ۝

وَلَا يَحْزَنكَ الَّذِينَ يَسْتَارِعُونَ  
فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ  
شَيْئًا ۚ بَرِيدٌ اللَّهُ الْأَكْبَرُ يُعْجِلُ لَهُمُ  
عَذَابَ فِي الْآخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝  
إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ  
لَن يَضُرُّوا اللَّهَ شَيْئًا ۚ وَلَهُمْ عَذَابٌ  
أَلِيمٌ ۝

وَلَا يَحْزَنَنَّ الَّذِينَ كَفَرُوا أَنَّمَا  
نُعْطِي لَهُمْ خَيْرًا ۚ لَّا تَنْفُسُهُمْ إِنَّمَا  
نُعْطِي لَهُمْ لِيَزِدُوا ظِلْمَهُمْ ۚ وَلَهُمْ  
عَذَابٌ مُّهِينٌ ۝

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ  
مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ  
الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ  
عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ  
رُسُلِهِ مَنْ يَشَاءُ ۚ فَأَمِنُوا بِاللَّهِ  
وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا  
فَلَكُمْ أَجْرٌ عَظِيمٌ ۝

521a See last note. There was no fighting at *Badr-us-Sughra*, and the Muslims gained much benefit by trading in a fair held there at the time.

522 see next page.

179 And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.<sup>523</sup>

وَلَا يَحْسَبَنَّ الَّذِينَ يَتَّخِذُونَ بِمَا  
أَنفَعَهُمُ اللَّهُ مِنْ فَضْلِهِ هُجْرًا  
لَهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ  
مَا بَلَغُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ  
مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ

## SECTION 19

## Carpings of the Followers of the Book

180. Jewish carpings at the Prophet's calling for subscriptions. 181-184. Their refusal to accept any prophet who did not follow the Mosaic law. 185. Muslims will have to suffer loss of property and life and also to bear with abusive language. 186-188. Covenant to keep the Book intact and its violation.

180 Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. We will record what they say, and their killing the prophets unjustly, and We will say: Taste the chastisement of burning.<sup>524</sup>

181 This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.

182 (Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle until he brings us an offering which the fire consumes.<sup>525</sup> Say: Indeed,

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا  
إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنَاءُ سَنَكْفُرُ  
بِمَا قَالُوا وَتَلْهُمُ الْآيَاتُ بَعْضُهُمْ  
بَعْضٌ وَنَقُولُ دُوتُوا عَدَا ابْنَ الْحَوَاقِ  
ذَلِكَ بِمَا قَدَّمْتُمْ إِلَيْهِ كَلَّا وَلَوْ  
لَيْسَ بِطَلَامٍ لِلْجَبِيدِ  
الَّذِينَ قَالُوا إِنَّ اللَّهَ عَمْدُنَا  
الْأَوْثَرُ مِنَ الرُّسُولِ حَتَّى يَأْتِيََنَا  
بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ

522 An emissary hired by the Meccans to spread terror among the Muslims, said to be Nu'aim, is the devil spoken of here (Rz). At any rate it was the devil in human form.

523 The same idea, though in more general terms, as to the effect of deeds being bound to the neck, is expressed in 17: 13: "And We have made every man's actions to cling to his neck; and We will bring forth to him on the resurrection day a book which he will find wide open." Thus every man carries the effect of his deeds with him in this life, but on the day of resurrection that effect will become clearly visible. Thus is the effect of niggardliness made to cling to the necks of the niggardly. The verse no doubt gives us a picture of the holy mind, which hated niggardliness, of one of whom it is said in trustworthy reports that he never rejected a petitioner and that he was the most charitable of men.

524 These were certain Jews who ridiculed the poverty of the Muslims and their borrowings from the Jewish money-lenders. They also ridiculed the raising of funds for the defence of the faith by subscriptions. See 716 and 5: 64.

525 The reference is to the burnt-offerings of the Mosaic law, for which see Lev. 1: 9: "And the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by

Ar. say.	there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? <sup>526</sup>	جَاءَكُمْ رَسُولٌ مِّن قَبْلِى بِالْبَيِّنَاتِ وَبِالْأَنبِيَاءِ قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ○
Ar. thes.	183 But if they reject you, so indeed were rejected before you apostles who came with clear arguments and scriptures and the illuminating book. <sup>527</sup>	فَإِنْ كَذَّبْتُمْ فَسَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءَهُمُ بِالْبَيِّنَاتِ وَ
Ar. thes.	184 Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object; and the life of this world is nothing but a provision of vanities.	الرَّزْبِ وَالْكِتَابِ الْمُنِيرِ ○ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّرُ أَجْرُكُمْ يَوْمَ الْقِيَامَةِ فَمَن تَنَجَّرُ غَرِ النَّارِ وَادْخُلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا أَحْيَاؤُهُ الدُّنْيَا إِلَّا مَتَاعٌ الْعُرُورِ ○
a 2: 155.	185 You shall certainly be tried respecting your wealth and your souls,* and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; <sup>528</sup> and if you are patient	تَسْمَعُونَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ تَقْرَأُونَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدْنَىٰ مِنَّا وَتَنَزَّاهُوا
Or, abuse.		

fire," and Deut. 33: 10 where, blessing Israel, Moses says: "They shall put incense before thee, and whole burnt-sacrifice upon thine altar." Compare also Lev. 8: 18. The demand of the Jews that the Holy Prophet should bring to them an offering which the fire should consume is only a demand for the burnt-offering of the Israelite law, so that what they persisted in was that the promised prophet should be an Israelite and should revive the Israelite law, forgetting the promise of Deut. 18: 18, which only promised a prophet from among their brethren, i.e. the Ishmaelites, and a prophet like Moses, who could not therefore be a follower of the Mosaic law.

526 The carpers are here told that they even killed those prophets who followed the Mosaic law, who came "with that which you demand," hence their rejection was due to the stubbornness of their hearts and not to want of proof.

527 The prophets are said to have come with three things—with arguments and with the *zukur* and the illuminating book, and I have translated *zukur* as meaning the scriptures. *Zukur* is the plural of *zabrah*, which means a big piece of iron, and of *zabur*, which signifies a written thing. According to Rgh every book which is hard in writing is called a *zabur*. According to LL *zabur* signifies a divine book which it is difficult to become acquainted with. Zj says every book full of wisdom is a *zabur* (Rz). The commentators generally understand by the *zukur* the sacred scriptures of the prophets and by the illuminating book the book containing the Mosaic law, though some would add in the latter category the Psalms of David and the Gospel of Jesus (Rz). I am of opinion that by the *zukur* are here meant the prophecies or the merely prophetic writings, and by the illuminating book the book containing the guidance which every prophet brought to his people, so that they should follow those directions.

528 This was never so true as at the present time. During the past century Muslims have constantly been turned out of their homes, and Muslim States have been swept out of



and guard (against evil), surely this is one of the affairs (which should be) determined upon.

186 And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

187 Do not think those who rejoice for what they have done and love that they should be praised for what they have not done—so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

188 And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

وَتَتَقَوُّوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ  
وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا  
الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْمُمُونَهُ  
فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ  
ثَمَنًا قَلِيلًا فَمُتْسٍ مَا يَشْتَرُونَ  
لَا يَحْسِنُ الَّذِينَ يَفْرَحُونَ بِمَا أُولُوا  
وَيُحِبُّونَ أَنْ يُحْمَدُوا وَإِيمَاءُ لَمْ يَفْعَلُوا  
فَلَا تَحْسَبْنَهُمْ مَعَاذَ مَنْ الْعَذَابِ  
وَلَهُمْ عَذَابٌ أَلِيمٌ  
وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

## SECTION 20

### Ultimate Triumph of the Faithful

189-193. Prayer of the faithful for fulfilment of the Divine promise of triumph. 194-198. Acceptance of prayer and triumph predicted. 199. But they must remain firm and always ready to meet trouble.

189 Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men of understanding,

190 Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! glory be to Thee! save us then from the chastisement of the fire;

191 Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَ  
اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي  
الْأَلْبَابِ  
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ  
قُعُودًا وَعَلَىٰ جُودِهِمْ وَيَتَفَكَّرُونَ  
فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا  
مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ  
فَقِنَا عَذَابَ النَّارِ  
رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ  
أَخْرَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

existence and hundreds of thousands of Muslims have been killed for no other offence than that they were Muslims. And the abusive language of the Christian political as well as missionary Press, and of their imitators in the Hindoo Press, has outstepped all limits.

192 Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord; so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

193 Our Lord! and grant us what Thou hast promised us by Thy apostles and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.

194 So their Lord accepted *their prayer*: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow: a reward from Allah, and with Allah is yet better reward.<sup>529</sup>

195 Let it not deceive you that those who disbelieve act in the cities as they please.<sup>530</sup>

196 A brief enjoyment! then their abode is hell: and evil is the resting-place.

197 But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.

198 And most surely of the followers of the Book there are those who believe in Allah

Ar. for them.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي  
لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا  
رَبَّنَا غْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا  
سَيِّئَاتِنَا وَتَوَقَّنَا مِنَ الْآثِرِ  
رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ سُلُوكِ وَلَا  
تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ  
فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ إِنَّهُ لَا يُضِلُّ عَمَلًا  
عَامِلٍ مِّنْكُمْ مَّنْ ذَكَرَ أَخَاهُ بَعْضُهُمْ  
مِّنْ بَعْضٍ نَّالَيْنَ هَاجِرًا وَآخِرًا  
مِّنْ دِبَارِهِمْ وَآوَيْنَا إِلَىٰ سَيِّئِنَا وَ  
فَتَلَّوْا وَقَتِلُوا وَلَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَا دُخِلَتْ لَهُمْ جَنَّتُ الْجَنَّةِ مِنْ تَحْتِهَا  
الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ وَ  
اللَّهُ عِنْدَ الْخَيْرِ النَّوَافِلِ  
لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا  
فِي الْبِلَادِ  
مَتَاعٌ قَلِيلٌ تَتَخَفَتُهُ مِنْهُمْ جَهَنَّمُ  
وَبِئْسَ الْمِهَادُ  
لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ  
جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا تِلْكَ مِنْ عِندِ اللَّهِ  
وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلَّهِ تَزَكَّى  
وَأَنَّ مِنْ أَهْلِ الْكِتَابِ مَنْ يُؤْمِنُ بِاللَّهِ

529 This is a promise which includes all those companions of the Holy Prophet who fled from their homes, and those who were persecuted, and those who fought in his company. The concluding words of the verse show that the promise to *make them enter gardens* relates to this life, and its fulfilment was brought about in the conquest of Mesopotamia. The reward of the hereafter is spoken of in the words, *with Allah is yet better reward*.

530, see next page.

and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.

Or, *excel in patience.*

199 O you who believe! be patient and *vie in endurance* and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ  
خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ  
ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَاصْبِرُوا  
رَابِطًا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

580 **تقلب في البلاد** is translated as meaning *coming in and going out of the cities* in English translations, but its correct meaning is *acting as one pleases* (LL, TA). The idea is that their apparent mastery will soon be brought to an end.

## CHAPTER IV

### THE WOMEN

(*An-Nisâ*)

REVEALED AT MEDINA  
(24 sections and 177 verses)

#### Abstract:

- Sec. 1. Duties of guardians towards their orphan wards.
- Sec. 2. Law of inheritance.
- Sec. 3. Treatment of women.
- Sec. 4. What women may be taken in marriage.
- Sec. 5. Women have a right to dispose of their earnings.
- Sec. 6. Cases of disagreement between husband and wife.
- Sec. 7. External and internal purity.
- Sec. 8. Every leaning to injustice and evil to be shunned.
- Sec. 9. Hypocrites refuse to accept the Prophet's judgment.
- Sec. 10. The believers must defend themselves.
- Sec. 11. Attitude of the hypocrites towards the believers.
- Sec. 12. How to deal with the waverers.
- Sec. 13. When and to what extent is a murderer excusable.
- Sec. 14. The case of Muslims who remained with the enemy.
- Sec. 15. Prayer when fighting.
- Sec. 16, 17. Secret counsels of the hypocrites.
- Sec. 18. Idolatry condemned.
- Sec. 19. Equitable dealings with orphans and women.
- Sec. 20. Equitable dealings with all men and condemnation of Jewish hypocrisy.
- Sec. 21. End of the Jewish hypocrites.
- Sec. 22. Transgressions of the Jews.
- Sec. 23. Previous revelation bears out the truth of the Qur-ân.
- Sec. 24. Prophethood of Jesus and a reversion to the law of inheritance.

#### Title and connection.

THIS chapter is named *the women* because it deals chiefly with the rights of women.

Though the concluding words of the last chapter and the opening words of this are almost identical, yet the real connection of the two lies in the fact that the latter portion of the third chapter deals with the battle of Uhud, while this opens with a discussion of the circumstances to which that battle had given rise. For the decimation of the Muslim force had left a large number of orphans and widows to be looked after, and it is with duties towards these two classes that the chapter opens.

#### Subject-matter.

As already stated, this chapter deals chiefly with the circumstances arising out of the battle of Uhud, and this fact must be borne in mind in considering the question of the

continuity and uniformity of its subject-matter. The chief features of the battle of Uhud were the large number of the Muslims killed and the desertion of the hypocrites; while following it were circumstances which brought about a final rupture with the Jews. The first of these circumstances necessitated a discussion of the rights of orphans and women, and the first six sections are accordingly taken up with that subject. The opening section lays down injunctions relating to the duties of guardians towards their orphan wards. The second section brings woman to a status of equality with man, and lays down a new law of inheritance, for among the Arabs a woman had no right to inherit the property of a deceased relative. The third section deals with the treatment of women in general and denounces the practice of claiming women as a part of inheritance. The fourth section discusses what women may not be taken in marriage, and the fifth gives them the right of disposing of their earnings as they please; while the sixth first points out the remedy when there is a disagreement between the husband and the wife and then inculcates the principle of charity in general, introducing the subject of hypocrisy towards its close.

After having laid stress, in the seventh and the eighth sections, upon external as well as internal purity, showing how the Jews had neglected the latter of these and how, for no other reason than envy of the Muslims, they had sided with the polytheists, and after having enjoined upon the Muslims to be strictly firm in justice, we are led on in the ninth section to the dealings of the hypocrites who had refused to accept the Prophet's judgment in going out to meet the enemy, and then told in the tenth that the question of war was a question of life and death for the Muslims. The eleventh section deals with the attitude of the hypocrites, and the twelfth shows how waverers are to be dealt with. The thirteenth states when and to what extent a murderer of a Muslim is excusable, because it was very often by treachery or hypocrisy that the Muslims were killed; while the fourteenth shows that those Muslims who were compelled to remain with the enemy against their own wishes were excusable. The fifteenth warns the Muslims against being surprised in battle when saying their prayers. The sixteenth and the seventeenth refer to the secret counsels of the hypocrites. The eighteenth condemns idolatry, because it is the idolatrous hypocrites that are spoken of throughout the previous sections, and the subject is thus brought to a close.

Previous to the introduction of the third chief subject of this chapter there is a reversion in the nineteenth section to equitable dealings with orphans and women, and the subject is generalized in the twentieth; while in the same section the hypocrites from among the Jews are dealt with. The next predicts their end, at the same time showing that belief in previous prophets could do them no good if they rejected the Holy Prophet. The twenty-second speaks of their transgressions and of their false allegations regarding the death of Jesus on the cross. The twenty-third section tells them that the whole of the previous prophecy pointed to the appearance of the Holy Prophet Muhammad, while the last one, after referring briefly to Christian error in deifying Jesus, closes with a reversion to the subject of inheritance, hinting at the passing of the inheritance of prophethood from the house of Israel to the house of Ishmael.

#### Date of revelation.

As this chapter treats of many of the questions arising out of the battle of Uhud, there seems to be little doubt that it was revealed immediately after that battle. And thus, as in arrangement so in the order of revelation, it follows the last chapter. The main portion of it thus belongs to the fourth year of Hejira, while there is no reason to deny that some portions may have been revealed towards the close of the third or the beginning of the fifth year. Noeldeke's suggestion, however, that vv. 115-125 and 130-132 belong to Meccan revelation, based as it is on the mere fact that the Jews are there "referred to in a friendly spirit," is quite wrong, because, as shown in 478 and elsewhere, the Holy Prophet was fair to the Jews even when they were most inimical to him, and the verses referred to may therefore belong to the fourth or the fifth year of the Hejira.

## SECTION 1

## Duties of Guardians towards their Orphan Wards

1. Respect for ties of relationship. 2. Property of orphans not to be wasted. 3, 4. Polygamous marriages permitted for the care of orphans. 5, 6. Guardianship of orphans. 7. Inheritance to devolve on males as well as females. 8, 9. Distant but poor relatives to be treated charitably. 10. Warning against embezzlement of property of orphans.

In the name of Allah, the Beneficent, the Merciful.

1 O people! be careful of (your duty to) your Lord, who created you from a single being and created its mate of the same (kind)<sup>531</sup> and spread from these two many men and women;<sup>532</sup> and be careful of (your duty to) Allah, by whom you demand one of another (your rights), and (to) the *ties of relationship*;<sup>533</sup> surely Allah ever watches over you.

Ar. wombs.

2 And give to the orphans their property, and do not substitute worthless (things) for

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ  
مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَ  
اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ  
الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ نَقِيبًا  
وَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبْدَلُوهَا بِالْخَبِيثِ

531 The word *nafs* has two significances. Abu Ishaq says: "The word *nafs* is used in the language of the Arabs in two ways, one of which is your saying *خرجت نفسه* where by *nafs* is implied *ruh* or soul, and according to the other use the significance of *nafs* is the whole of a thing, and its essence" (TA). It is in this latter sense that the creation of mates is spoken of in the Holy Qur-ān, and hence the correct rendering of *nafs* on such occasions is *kind*, which implies the *essence*. This is made clear in 16: 72: "And Allah has made wives for you from among yourselves," i.e. of the same kind and essence as you are. The original words which are rendered in the verse quoted above as meaning *from among yourselves* are *min anfusi-kum*, which may mean either *from your souls* or *from your kind*, and it will be seen that the latter significance is the only one that can be accepted. Some commentators have taken this to be the significance here, among them Ibn-i-Bahr and Abu Muslim, who give the significance as being *خلق من جنسها زوجها* i.e. *He created its mate of the same kind* (AH, Rz). Hasan also explains the words as meaning *خلق من جنسها* i.e. *of the same kind* (AH on 7: 189).

Thus the words declare the *unity* of the human race and the *equality* of the male and the female.

532 "Many men and women" spring from married pairs. I do not think that the verse necessarily refers to any parent pair of the whole of mankind. The underlying significance seems to be to remind men of the strength of the ties of relationship, an idea finding clear expression in what follows.

533 The original word is *arḥām*, plural of *rahīm*, which means *womb* or *the place of origin of the young*; hence *relationship* (by some restricted to *relationship by the female side only*) or *ties of relationship* (TA-LL). Hence *وصل الرحم* indicates *kindness to kindred*, and *قطع الرحم* *unkind behaviour to kindred*.

(their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.<sup>534</sup>

3 And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four;<sup>535</sup> but if you fear that you will not do justice\* (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.<sup>536</sup>

\* 4: 129.

بِالَّتِيح وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ  
إِنَّهٗ كَانَ حُوبًا كَبِيرًا ۝  
وَأِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَعْنِ  
فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنْ  
وَتَلْت وَرُبَّهٖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا  
فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ  
ذَٰلِكَ أَذْنَىٰ أَلَّا تَعُولُوا ۝

534 The care of the orphan was one of the very first injunctions which Islam laid down, and the Holy Prophet had always shown a deep anxiety for the welfare of the poor and the orphans, whom he required to be treated in no way beneath other members of society. See 282 and 283, and also 90: 15, 16, which describe the care of "the orphan and the poor man lying in dust" as an up-hill task, but one which must be accomplished. The subject is here introduced in detail on account of the number of orphans having been greatly increased by the war.

535 This passage permits polygamy under certain circumstances: it does not enjoin it nor even permit it unconditionally. It may be noted here that the explanation of this passage as generally understood is based on a report contained in the *Muslim*, according to which 'Ayesha understood this verse as meaning that if the guardians of orphan girls feared that by marrying them they would not be able to do justice to them, they should marry other women. This explanation, even if the report be taken to be authentic, requires the insertion into the passage of a number of words which the original does not contain, and as the meaning is much more clear, and more in consonance with the context, without the addition of these words, the interpretation given below is preferable. It is admitted that this chapter was revealed to guide the Muslims under the conditions which followed the battle of Uhud, and the last portion of the last chapter deals with that battle. Now in that battle 70 men out of 700 Muslims had been slain, and this decimation had largely decreased the number of males, who, being the breadwinners, were the natural guardians and supporters of the females. The number was likely to suffer a still greater diminution in the battles which had yet to be fought, while the number of women would be increased by the addition of prisoners of war. Thus many orphans would be left in the charge of widows, who would find it difficult to procure the necessary means of support. Hence in the first verse of this chapter the Muslims are enjoined to respect the ties of relationship, and as they all came from a single ancestor, a breadth is introduced into the idea of relationship, inasmuch as they are told that they are all in fact related to each other. In the second verse the care of orphans is particularly enjoined. In the third verse we are told that if they could not do justice to the orphans, they might marry the widows, whose children would thus become their own children, and as the number of women was now much greater than the number of men, they were permitted to marry even two or three or four women. It would thus be clear that the permission to have more than one wife was given under the peculiar circumstances of the Muslim society then existing, and the Prophet's action in marrying widows, as well as the example of many of his companions, corroborates this statement. Marriage with orphan girls is also sanctioned in this passage, for there were the same difficulties in the case of orphan girls as in the case of widows, and the words are general. See also 631.

536, see next page.



4 And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.<sup>537</sup>

5 And do not give away your<sup>538</sup> property which Allah has made for you a (means of) support<sup>539</sup> to the weak of understanding, and maintain them out of (the profits of) it,<sup>540</sup> and clothe them and speak to them words of honest advice.

Ar. good words.

6 And test the orphans until they attain puberty,<sup>541</sup> then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age,<sup>542</sup> and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably,<sup>543</sup> then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

وَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ لَفَسَا فَكُلُوهُ

هَيْئًا مَرِيئًا ○

وَلَا تَوْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ مِنْهَا وَلَا تُسْوَمُوا

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ○

وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ اسْتَمَرَّتْ مِنْهُمْ رُشْدًا فَادْفَعُوا

إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ

بِالْعُرْفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَاشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ○

It may be added here that polygamy in Islam is both in theory and in practice an exception, not a rule, and as an exception it is a remedy for many of the evils especially prevalent in European society. It is not only the preponderance of females over males that necessitates polygamy in certain cases, but there is a variety of other circumstances which require polygamy to be adopted under exceptional circumstances, not only for the moral but also for the physical welfare of society. Prostitution, the great evil of civilization, which is a real canker, with its concomitant increase of bastardy, is practically unknown to countries where polygamy is allowed as a remedial measure.

536 By *what your right hands possess* are meant the females who were taken prisoners in war. The Qur-án sanctions marriage with them in this verse. As for the conditions of that marriage, see 561. I do not find any verse in the Holy Qur-án, or any instance in the Prophet's life, sanctioning so-called concubinage.

537 It is necessary that a "dowry" should be given to every woman taken in marriage, whether she is a free woman, an orphan girl, or a prisoner of war. So every woman begins her married life as the owner of some property, and thus marriage is the means of raising her status, in many respects elevating her to a plane of equality with her husband.

538 By *your property* is meant the property of the orphans which is under *your* control as guardians. The verse lays down the principle of the Court of Wards. It requires guardianship in the case of all who are weak of understanding, whether minors or others.

539 *Qiyām* is an infinitive noun, and means *a sustenance* or *that which maintains* or *supports*. As property is the means of support or sustenance, it is called a support or sustenance. While on the one hand the Qur-án lays stress on the transitoriness of this life, on the other it teaches that wealth is not a thing to be despised or wasted, because it is the chief means of support.

540, 541, 542, 543, see next page.

7 Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it: a stated portion.<sup>544</sup>

8 And when there are present at the division the relatives<sup>545</sup> and the orphans and the needy, give them (something) out of it and speak to them kind words.

9 And let those fear who, should they leave behind them weakly offspring, would fear on their account; so let them be careful of (their duty to) Allah, and let them speak right words.

10 (As for) those who swallow the property of the orphans unjustly, surely they

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ  
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا  
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ  
مِنْهُ أَكْثَرُ نَصِيبًا مَّفْرُوضًا ○

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ○

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ  
ذُرِّيَّةً ضِعَفًا مَّا قَالُوا عَلَيْهِمْ  
فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا  
سَدِيدًا ○

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا

540 According to AH the meaning of *فِيهَا* و *ارزقوهم* is: "Make it a means of sustaining them so that you trade with it and make it profitable, and so that you may be able to defray their expenses from the profit and not from the capital." Rz gives a similar explanation. There is also a saying of the Holy Prophet in this connection: "Trading should be resorted to with respect to the property of the orphans so that the poor-rate may not consume it" (AH).

541 According to Abū Ḥanīfah puberty is attained at eighteen years, which is therefore the limit of minority, but if at that age maturity of intellect is not attained, the limit may be extended (Bd, Rz).

542 The meaning is: *do not hasten to spend the property of minors with a view to wasting it before they attain their majority.*

543 These words allow payment of reasonable wages to the manager of a ward's estate out of a ward's property if the manager is not a rich man. The amount charged must be reasonable, taking into consideration the value of the property and the work of management.

544 Among the Arabs women and children had no share in inheritance, for they used to say: "None shall inherit but he who smites with the spear" (Rz). The reason is to be found in the fact that the normal condition in Arabia before Islam was a continual state of war, and only those who could go out to fight were taken into account. This great reform, by which the status of women was raised from the lowest condition to that of equality with man, clearly indicated that peace would be established in the peninsula.

The principle laid down in this verse is the basis of the Muslim law of inheritance. Children and near relatives, or failing these, distant relatives, whether males or females, are the lawful heirs, and the whole of the property does not go to the eldest son. Whatever objection there may be to this principle on the ground of division of property into parcels, there is not the least doubt that the rule is in accordance with the broad principle of the brotherhood of man which Islam seeks to establish.

545 By these are meant those distant relatives who for any reason are not entitled to inherit (Rz).

only swallow fire into their bellies and they shall enter burning fire.

يَاكُونُ فِي بُطُونِهِمْ نَارًا وَ  
سَيَصْلَوْنَ سَعِيرًا ۝

## SECTION 2

### Law of Inheritance

11. Case of children and of parents with or without children. 12. Share of husband or wife with or without children and share of sisters and brothers when there are no children. 13, 14. Punishment for breaking the law.

Ar he.

11 Allah enjoins you concerning your children: the male shall have the equal of the portion of two females; then if they are more than two females,<sup>546</sup> they shall have two-thirds of what *the deceased* has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt;<sup>547</sup> your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: surely Allah is Knowing, Wise.

12 And you shall have half of what your wives leave if they have no child, but if they

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرَّمَلُ  
حَظَّ الْأُنثَىٰ بَيْنَ قَانِ كُنْ نِسَاءً فَوْقَ  
أُنثَىٰ فَمَنْ تَلَا مَا تَرَكَ وَإِنْ كَانَتْ  
وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بُوَّةَ لِكُلِّ وَاحِدَةٍ  
مِنْهُمَا الشُّرُ مَا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ  
فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْ أَبَوُهُ فَلِلْأُمِّهِ  
الثُّلُثُ فَإِنْ كَانَ لِلْأُخُوَّةِ فَلِلْأُمِّهِ الشُّرُ  
مِنْ بَعْدِ وَصِيَّتِ بُوَصَّىٰ بِهَا أَوْ دِينَ  
أَبَاؤُهُمْ وَأَبْنَاؤُهُمْ لَا تَدْرُونَ أَنَّهُمْ  
أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ  
اللَّهُ كَانَ عَلِيمًا حَكِيمًا ۝  
وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ  
إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ

546 By females are here meant the female children. When the daughters are the sole heirs they are entitled to a share of two-thirds. The share of two-thirds to which "more than two" daughters are entitled remains the same even when the daughters are two only; and so in practice they have always been judged to be entitled to two-thirds of the property. This is further evident from the analogy of two sisters, who are entitled to two-thirds of the property when they are the sole heirs (see v. 177). As to those different cases in which there are others who inherit along with them, they are also considered in this verse and in that which follows.

547 This is the second case, and it deals with the question of inheritance when the deceased is survived by parents. In this case the parents first take their respective shares, and the residue goes to the children, if there are any, failing which, the share of the parents is increased. But in case the deceased has brothers the mother receives the same share as she would have received if the deceased had children.

It may be noted that in all cases the payment of bequests and debts take precedence of the shares of the heirs.

have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt;<sup>548</sup> and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister,<sup>549</sup> then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others);<sup>550</sup> this is an ordinance from Allah: and Allah is Knowing, Forbearing.

Ar. without  
harming.

كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا  
تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ  
دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ  
لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ  
الثُّمْنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ  
بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ دَجَلٌ يُورَثُ  
كَلَّةً أَوْ أَمْرًا وَلَهُ إِخْرٌ أَوْ أُخْتُ فَلِكُلِّ  
وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا  
أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ  
مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ  
غَيْرِ مَضْبُوتَةٍ وَصِيَّةٌ مِّنَ اللَّهِ وَ  
اللَّهُ عَلِيمٌ حَلِيمٌ ٥

548 This is the third case, and it deals with the question when the deceased leaves a husband or a wife with or without children. The husband or the wife takes his or her share first, as in the case of parents, and the residue goes to the children.

If there are parents as well as husband or wife and children, the first two would take their shares first, and the residue would go to the children, whether males alone or females alone or males and females mixed. The two-thirds share for two or more daughters can only be given when there are neither parents, nor husband or wife; otherwise they take the residue, as in the case of sons or sons and daughters.

I know that practice is against this, and it is due to this that what is technically known as 'aul is rendered necessary. The 'aul, as reports show, was first legalized by 'Ali, the fourth Caliph, who, being questioned about the share of a wife, the other heirs being the two parents and two daughters, gave the answer "without premeditation" that the wife's one-eighth had become one-ninth, for the two parents should take one-third, the two daughters two-thirds, and the wife one-eighth, which being added up would give nine-eighths, and hence 'Ali decided that each of the heirs should take less than was due, so that the proportion might remain the same (TA). The difficulty would not have arisen if there had been sons instead of daughters or sons along with daughters. If 'Ali had decided to give the residue to the two daughters after taking away the wife's one-eighth and the parents' one-third, as he would have done in the case of two sons or a son and a daughter, the question of 'aul would not have arisen in this case. Later jurists have only followed 'Ali.

549 By a brother or a sister is meant a brother or a sister on the mother's side (Bd). A similar case when the deceased has neither parents nor offspring, and has brothers or sisters or both (where real brothers and sisters, or brothers and sisters on the father's side are meant), is dealt with in the concluding verse of this chapter.

550 Both these cases deal with the question of inheritance when the deceased is a *kaldlah*, i.e. he leaves neither parents nor children. The brothers and the sisters take the place of children in such a case. As in the case of those who have no children there is

13 These are Allah's limits ; and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow to abide in them ; and this is the great achievement.

14 And whoever disobeys Allah and His Apostle and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ  
الْفَوْزُ الْعَظِيمُ ○  
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ  
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا  
ذَلِكَ عَذَابٌ مُهِينٌ ○

### SECTION 3

#### Treatment of Women

15, 16. Punishment of women and men guilty of immoral conduct. 17, 18. Repentance. 19-22. Women to be treated kindly and not as mere chattels.

15 And as for those who are guilty of an indecency from among your women, call to witness against them four (witnesses) from among you ; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.<sup>551</sup>

16 And as for the two who are guilty of *indecenty* from among you, give them both a slight punishment ; then if they repent and amend, turn aside

وَالَّذِي يَأْتِيَنَّ الْأَفَاحِشَةَ مِنْ سَائِرِهِمْ  
فَأَسْتَشْهِدُوا عَلَيْهِمْ أَرْبَعَةً مِنْكُمْ  
فَإِنْ شَهِدُوا فَامْكُؤْهُمْ فِي بُيُوتِهِمْ  
حَتَّى يَتَوَفَّيَهُمُ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ  
لَهُمْ سَبِيلًا ○  
وَالَّذِينَ يَأْتِيْنَهَا مِنْكُمْ فَادْرُؤْهُمَا  
فَإِنْ تَابَا وَأَمْسَكَمَا فَاعْلَمُوا

Ar. *it.*

much likelihood of their burdening the estate with unnecessary debts, or even admitting debts that have not really been contracted, and of making bequests that would leave nothing for legal heirs, the words *without harming others* are added to make it clear that debts and bequests in such a case shall not prejudice the rights of the legal heirs.

551 *Al-fāhishah* signifies *anything exceeding the bounds of rectitude* (gross, immodest, lewd, obscene) (Mgh-LL); and *fāhishah*, or *exceeding the bounds of rectitude*, in women may mean *their going out without permission* (Msb; Mgh-LL) or *their using foul language* (Ashshafa'i-LL). Though the word is no doubt used sometimes as meaning *fornication*, the context shows that here it is used to signify any immoral conduct short of fornication, for the punishment of fornication is given elsewhere, and the words of the verse that follows, referring as they do to the same immoral act as is mentioned here, with the indefinite nature of punishment, which in the case of an act short of fornication could not be made definite and ought to be varied with the nature of the crime, strengthens this position. The punishment in the case of women is the curtailing of their liberty, so that they should not be free to go out of their houses. If they then mend their ways, a way is opened for them by Allah, and they regain their liberty ; if they do not, the curtailment should be extended till they die. There is no proof for Palmer's assertion that "women taken in adultery or fornication were, at the beginning of Islam, literally immured." See also 586.

from them; surely Allah is Oft-returning (to mercy), the Merciful.<sup>552</sup>

17 Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

18 And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.<sup>553</sup>

19 O you who believe! it is not lawful for you that you should *take women as heritage* against (their) will;<sup>554</sup> and do not straiten them in order that you may take part of what

Or, *be heirs to women*.

عَمَمَاءَ إِنَّ اللَّهَ كَانَ ذَوَّابًا رَحِيمًا  
إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ  
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ  
فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ  
اللَّهُ عَلِيمًا حَكِيمًا  
وَلَكَسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ  
السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ  
قَالَ إِنِّي تُوبْتُ أَفْنُ وَلَا الَّذِينَ  
يَمُوتُونَ وَهُمْ كَمَا تُرَاوِلُ أَعْيُنُنَا  
لَهُمْ عَذَابٌ أَلِيمٌ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ  
لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا  
تَعْصُوهُنَّ لَمَّا هَبَّوْا بَعْضُ مَا

552 The crime spoken of in this verse is the same as that in the previous verse. The committers are two, and though the masculine gender is used, it does not imply that they are both necessarily males. In fact, it may imply a male and a female, and reading it along with the previous verse, it is clear that a male and a female are implied. The punishment is indicated in *azû*, which means *annoying*, and might indicate *slight punishment* or only *reproving with the tongue*, according to Qatada and others (AH). That the punishment for woman is contained in the previous verse does not prevent this verse from referring to her. The previous verse deals with the case in which woman alone is guilty; this one deals with the case in which the husband as well as the wife may be guilty.

553 The reference to repentance in connection with the mention of *fâhishah* in vv. 15 and 16 is further proof that *fâhishah* does not here mean *fornication*, but some immorality short of that, for fornication is punishable criminally, and penitence on the part of those guilty of it cannot avert the punishment.

Verses 17 and 18 show that repentance, according to the Holy Qur-ân, implies an actual change in the course of one's life, not the mere utterance of words. In fact, the law stated here shows how repentance does away with sins. When the very course of a man's life is changed in respect of a particular sin, the tendency to that sin is uprooted. But those who continue their evil courses until death overtakes them cannot obtain the benefit of repentance, because there is no time left for them to improve themselves.

554 Among the pre-Islamite Arabs, when a man died his elder son or other relations had a right to possess his widow or widows, marrying them themselves if they pleased without settling a dowry upon them, or marrying them to others, or prohibiting them from marriage altogether (Bkh, Rz). The best authorities agree that the verse remedies this evil. But some commentators adopt the alternative meaning given in the margin, according to which they were prohibited from restraining such women from marrying so that they might become heirs to the property which they possessed (Rz), for in the case of marriage the new husband would become the heir.

you have given them,<sup>555</sup> unless they are guilty of manifest indecency,<sup>556</sup> and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

Ar. wife.

20 And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, then take not from it any thing; would you take it by slandering (her) and (doing her) manifest wrong?<sup>557</sup>

21 And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

22 And marry not women whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.<sup>558</sup>

اتَيْمُوا هُنَّ أَلَا يَأْتِيَنَّ بِفَاحِشَةٍ  
مُبِينَةٍ وَعَايِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ  
كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا  
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كُنْتُمْ لَا تَعْلَمُونَ  
وَإِنْ أَرَدْتُمْ سِتْرًا لَكُمْ وَجْهٌ مِمَّا رِزْوَانُ  
وَأَنْتُمْ أَحَدٌ مِنْ قَوْمٍ فَلَا تَأْخُذُوا  
مِنْهُ شَيْئًا إِنَّا خُلِقْنَا مِنْهُ خُلُقًا  
إِنَّمَا مُبِينًا  
وَكَيْفَ تَأْخُذُونَ عَنْهُ وَقَدْ أَنْقَضَ بَعْضُكُمْ  
إِلَى بَعْضٍ وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا  
وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ  
إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً  
وَمَقْتًا وَسَاءَ سَبِيلًا

555 This passage remedies another evil. Those husbands who were dissatisfied with their wives were wont to give them trouble in order that they should be forced to claim a divorce and remit the dowry (Rz). This is disallowed. . So that if the judge finds that the fault lies actually with the husband, he will not allow the dowry to be remitted in favour of the husband.

556 The exception is in reference to *taking part of the dowry*, the meaning being that part of the dowry can only be taken back if the woman is guilty of indecency.

The best received opinion is that *فاحشة مبينة* or the *manifest indecency* spoken of here, is *hatred and desertion of the husband, refractoriness, and doing harm to the husband and his family* (Rz). In such cases, as the fault is on the part of the woman, she may be required to return her dowry wholly or in part. This meaning of *fāḥishah*, where the significance is intensified by the addition of the qualifying word *mubayyinah* (i.e. manifest), corroborates the meaning of *fāḥishah* adopted in v. 15.

557 Another evil of the time of ignorance is thus described by Rz: "It is narrated that when a (married) man among them had a desire to marry another wife in place of the first, he used to accuse the latter of adultery or other gross immorality, thus compelling her to obtain a divorce by paying a large sum of money." The evil is remedied by this verse. As the previous verse mentions a case in which the divorce may be claimed when the wife is dissatisfied with the husband, this mentions a case in which the husband is dissatisfied and desires a divorce. *Having one wife in place of another* simply signifies *the divorcing of the first wife and marrying another*.

558 As already pointed out, when a man died his widows were the property of the eldest son, and he could marry any of them that he liked. This immoral practice was abolished by this verse.



## SECTION 4

## What Women may be taken in Marriage

23. Blood and foster relations whom it is not lawful to marry. 24. Other free women. 25. When slave girls could be taken in marriage.

23 Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your stepdaughters who are in your guardianship, (born) of your wives to whom you have gone in; but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins, and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.<sup>559</sup>

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ الْوَلَدِ الْأَرْضِيِّ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ الْوَلَدِ فِي حُجُورِكُم مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ إِن كَانَ لَكُمْ بَنُونَ إِذْ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ يَزْنَ مِنْ أَصْلَابِكُمْ وَأَوَّانَ يَجْتَنِعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

## PART V

Or, free.

24 And all married women except those whom your right hands possess.<sup>560</sup> (this is) Allah's ordinance to you; and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ ذَمًّا وَمَحِلًّا لَّكُمْ مَا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمُ الْمُحْصَنَاتِ

559 For prohibited marriage relations in the Mosaic law see Lev. 18 : 6-18.

560 *Al-Muḥṣanāt* signifies both *free women* and *married women*, and as the previous verse speaks of women whom it is unlawful to take in marriage, the second significance is the one generally adopted here, though, according to 'Umar, *free women* is the correct rendering (Rz). According to the rendering adopted generally, the meaning is that even as it is unlawful for a man to marry a woman within certain degrees of relationship, it is also unlawful for him to take in marriage one who is already married to another person. An exception is made, however, regarding *those whom your right hands possess*, by which expression are generally meant in the Holy Qur-ān *those who are taken prisoners in a war*. In the Islamic law prisoners of war were generally set free either on payment of ransom or simply as an act of kindness, as plainly stated in 47 : 4 : "So when you meet in battle those who disbelieve, then smite the necks until you have overcome them, then make them prisoners, and afterwards either set them free as a favour or let them ransom themselves."

But it sometimes happened that those taken prisoners became converts to Islam and

marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed (of dowry); surely Allah is Knowing, Wise.

25 And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith; you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.<sup>561</sup>

غَيْرِ مُسْلِمِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ  
فَأُولَٰهُنَّ أَجُورُهُنَّ فَرِيضَةً مَّا رَأَيْتُمْ  
عَلَيْكُمْ فِي مَا كُتِبَ عَلَيْكُمُ الْمُنَاقَاةُ  
الْفَرِيضَةُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝  
وَمَنْ لَّمْ يَجِدْ عَلَيْكُمْ ذُوًّا قَرْبًا  
الْحَصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ  
أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ  
أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ  
فَاتَخَوُّهُنَّ بِأَدْنِ أَهْلِهِنَّ وَأُولَٰهُنَّ  
أَجُورُهُنَّ بِالْعُرُوفِ ۚ حَصَنَاتٍ  
غَيْرِ مُسِفِّاتٍ وَلَا مُتَخَدِّاتٍ أَجْدَانٍ  
فَإِذَا أَحْضَنْتُمْ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ  
فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْحَصَنَاتِ مِنَ  
الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ جَشَىٰ الْعَنَتَ  
مِنْكُمْ ۚ وَإِنْ تَصَبَّرُوا خَيْرٌ لَّكُمْ ۚ وَ  
اللَّهُ غَفُورٌ رَّحِيمٌ ۝

therefore they could not be sent back. Such women it was lawful to take in marriage, even though they might not have been divorced formally by their former husbands. That their conversion to Islam was a necessary condition is clear from the fact that wars of this nature were only carried on with polytheists, and Muslims were not allowed to take a polytheistic woman in marriage, for which see 2:221. As for the conditions under which such women could be taken in marriage, see the verse that follows.

The words *mā malakat aimān-u-kum* may, however, bear a different significance. *Aimān* is plural of *yamin*, which bears a number of different significances, viz. *the right hand*, *a good position*, *power and strength*, and *a covenant confirmed by an oath*. The phrase *mā malakat aimān-u-kum* is taken generally as signifying *prisoners of war*, because they are taken by *superior power*. But it is used in a saying of the Holy Prophet as indicating *property earned by lawful means*, out of which poor-rate must be paid. Such is the explanation given by LA of the well-known saying of the Holy Prophet,

الصلوة رما ملكت إيمانكم Hence *mā malakat aimān-u-kum* may also mean *those whom you have lawfully taken in marriage*, because lawful possession is clearly implied in the word *aimān*, which signifies *covenant*, marriage also being a covenant. The meaning of the passage may therefore be that *all free women are prohibited to you except those whom you have lawfully married*, and the sense is in this case clear. Adopting this significance,

<sup>561</sup>, see next page.

## SECTION 5

## Women's Rights over their Earnings

26-31. Respect for rights of property and life. 32. Woman has as much right to her earnings as man. 33. Similar rights in the case of inheritance.

26 Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

27 And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

28 Allah desires that He should make light your burdens,<sup>562</sup> and man is created weak.<sup>563</sup>

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ  
رِجْسَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ  
عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ  
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ لِلْزَّانِ  
يَتُوبَ عَلَيْهِمْ وَأَمَّا أَغْلَاكُمْ  
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ  
الْإِنْسَانُ ضَعِيفًا

the three verses of this section speak of three classes of women, viz. v. 23 of blood and foster relations, v. 24 of free women in general, v. 25 of prisoners of war. In fact, while v. 23 deals with prohibited degrees, vv. 24 and 25 state respectively how free women and slave girls are made lawful. Or, the meaning is, *all married women are prohibited to you except those whom you yourselves have lawfully married.*

561 This verse lays down the conditions under which those taken prisoners in war may be taken in marriage. I do not find any verse in the Holy Qur-ān sanctioning what is called *concubinage*. On more occasions than one, when the establishment of conjugal relations with slave girls is mentioned, their taking in marriage is clearly indicated, as in v. 3, v. 24, and this verse. Here marriage with those taken prisoners in war is allowed under certain circumstances, the first of these being that they should be believing women or Muslims. Even then it is when a person is unable to find a wife from among free women, and fears to fall into evil, that he is allowed to take a slave girl in marriage. If, then, even marriage with her is allowed under exceptional circumstances, it is quite unreasonable to suppose that her master is allowed to have conjugal relations with her without taking her for a wife. She was no doubt placed on a lower level in Arab society than a free woman, but that is all. Perhaps the strictness of the rules regarding marriage with a female slave is due to the consideration that he who seeks her in marriage may first have her freed from slavery.

But it may be said that this verse speaks of others than the masters of the slave girls, because it requires the permission of the masters. I do not think that limitation can reasonably be placed upon the meanings of the verse, the opening words clearly showing that it is meant for all. The only right the master can reasonably claim is that he does not require the permission of anybody else, and probably also that he need not pay the dowry, but he must still take her as a wife. He cannot, of course, cohabit with her without taking her lawfully as a wife, as otherwise it would be fornication, which is denounced in this very verse.

562 Not only is the rigour of the Jewish and other previous laws greatly modified in Islam, but all principles of right action are stated with such completeness, devoid of unnecessary details, that the real burden of man is actually much more lightened in Islam than in any other religion. It, moreover, points out the right way for man's freedom from the bondage of sin, and thus reduces his burden, not by false assurances, but by actually saving him from falling into evil ways.

563, see next page.

29 O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent;<sup>564</sup> and do not kill your people; surely Allah is Merciful to you.

30 And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.

31 If you shun the great things which you are forbidden, We will do away with your evil (inclinations)<sup>565</sup> and cause you to enter an honourable place of entering.

32 And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

33 And to every one We have appointed heirs<sup>566</sup> of what parents and near relatives leave; and as to those with whom your right hands have ratified agreements, give them their portion;<sup>567</sup> surely Allah is a witness over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ  
بَيْنَكُمْ يَلْبَاطِلَ إِلَّا أَنْ تَكُونَ تِجَارَةً  
عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ  
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا  
وَمَنْ يَفْعَلْ ذَلِكَ عُدَاوَةٌ لِنَفْسِهِ  
فَسَوْفَ يَصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا  
إِنْ تَحِبَبْتُمْ الْكِبْرَ مَا تَهْمُونَ عَنْهُ  
نَكْفَرُ عَنْكُمْ سِيقَاتِكُمْ وَنَذْخِلُكُمْ  
مُدَّ خَلَاكُمُ يَوْمًا  
وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ  
بَعْضَكُمْ عَلَى بَعْضٍ  
بَعْضٌ لِلرِّجَالِ فَضْلٌ مِمَّا اكْتَسَبُوا  
وَلِلنِّسَاءِ فَضْلٌ مِمَّا اكْتَسَبْنَ  
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ  
إِنَّ اللَّهَ كَانَ سَمِيعًا عَلِيمًا  
وَالَّذِينَ جَعَلْنَا مَوَالِيَهُمْ  
بِمَا تَرَكَ الْوَالِدَانِ  
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ  
أَيْمَانُكُمْ فَآتُوهُمْ  
مِنْهُم نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلِيمًا  
بِكُلِّ شَيْءٍ شَهِيدًا

Or,  
entrance.

563 It is preposterous to take this sentence, *and man is created weak*, as excusing man's immorality, as some Christian critics have done. The context clearly shows what is meant. These verses speak of Allah's great mercy in having shown man the way to truth and guidance, for man, being created weak, could not chalk out a way for himself which was free from error. That is all that man's weakness here signifies. If he had prepared a way for himself, surely he would have laid himself under a heavy burden, but Allah, who knows the nature of man because He is the Maker, by pointing out the right way, has lightened the burden.

564 The meaning of this verse is *that all illegal methods are forbidden, but the seeking of gain one from another by trading, which implies mutual consent, is allowed, being a legal method*. *Tijarah* signifies the seeking of gain by selling and buying (Rz-LL). Though the words are general, the passage is particularly directed to guard women's right to property, because it was women's property that was generally devoured aggressively and unjustly, and aggression and injustice are particularly referred to in the next verse as necessary to be guarded against.

565 Neither this passage nor any other in the Holy Qur-án supports the classification of sin into *kabirah* and *ṣaghirah*. The actual commission of any sin is a great evil. There is in man an inclination for evil, as there is an inclination for good, and when a man begins to shun evil, that inclination gradually dies away. *Sayyiah* or *su'* signifies an evil deed as well as an evil affection (LL). The context requires the latter significance to be

566, 567, see next page.

## SECTION 6

## Disagreement between Husband and Wife

34. The wife's desertion. 35. Reconciliation, how effected. 36. Faithfulness to one's duty to Allah and duty to men inculcated. 37-42. Niggardliness and hypocrisy condemned.

34 Men are the maintainers<sup>568</sup> of women, because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient,<sup>569</sup> guarding the unseen<sup>570</sup> as Allah has guarded;<sup>571</sup> and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you,

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا تَصَدَّقَ  
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا اتَّفَعُوا مِنْ  
أَمْوَالِهِمْ فَإِلَى صِلَاتٍ قَدْ نَزَلَتْ خِفَظَتْ  
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِينَ لَا تَخَافُونَ  
نُشُوزَهُنَّ فَعَظُّوهُنَّ وَاجْزَأْنَهُنَّ فِي  
الْمَصَاحِرِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ

adopted here. All that is meant is that if a man begins to avoid the commission of sins, the evil inclinations within him begin to die.

566 *Mawdlī* is plural of *maulā*, which conveys a number of significances, such as *lord* or *chief*, a *cousin*, a *freed man*, a *slave*, an *heir*. The last of these significances is adopted here by the best authorities (AH), and only this suits the context.

567 In the pre-Islamic days, people were accustomed to enter into covenants one with another, by which they undertook to defend each other and to inherit one another; and when one of them died, the other was considered entitled to one-sixth of the property of the deceased (AH). When the Muslims fled to Medina the Holy Prophet made every Meccan emigrant enter into a close relationship of brotherhood with one of the Medina citizens, so that (under the old custom) one of them would have become an heir to the other on his decease (Bkh). But any such share was not allowed by the Holy Qur-ān. This verse, however, recommends that something be given. The words *give them their portion* are taken as meaning *the rendering of assistance in general, doing acts of kindness and the giving of good advice*, while something may be settled by testament (Bkh).

568 The significance of *qawwām* is thus explained by TA : قام الرجل المرأة و قام عليها means *he maintained her and managed her affair, having charge of her affair*; hence he is said to be her *qawwām*, i.e. *maintainer*. Similarly, LL has, on the authority of Msb : قام باليتيم او الصبي i.e. *he maintained the orphan or the child*. Hence by the men being *qawwāmīn* is only meant that they are the maintainers of women, and the reason given is that Allah has made some to excel others, i.e. the man excels the woman in constitution and physique, while the woman excels the man in beauty and delicacy of structure.

569 Obedience here signifies obedience to Allah. This significance of the word is made clear by a comparison with 33 : 31, 33 : 35, and 66 : 5.

570 The *guarding the unseen* is a euphemism for *guarding the husband's rights*. The two qualifications of a good wife as given here are her piety or obedience to Allah and chastity, i.e. she must be careful of her duty to Allah and to her husband (Rz).

571 The meaning is that their guarding the husband's rights is in reality a favour from Allah, as it is Allah that really guards them (Rz). Or the meaning may be, *because Allah has enjoined it to be guarded*.

do not seek a way against them; surely Allah is High, Great,<sup>572</sup>

35 And if you fear a breach between the two, then appoint a judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them; surely Allah is Knowing, Aware.<sup>573</sup>

36 And serve Allah and do not associate any thing with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour,<sup>574</sup> and the companion in a journey and the wayfarer and those whom your right hands possess;<sup>575</sup> surely Allah does not love him who is proud, boastful:

فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ  
كَانَ عَلِيمًا كَبِيرًا ○

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا أَحَدًا  
مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يَرَوْا  
إِصْلَاحًا يَتُوبِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ  
كَانَ عَلِيمًا خَبِيرًا ○

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْأَقْرَبِينَ  
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ  
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ  
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا  
يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ○

572 After having spoken of the husband's obligation to maintain the wife, the holy Word states the wife's obligation not to desert her husband. The word *nashiz*, which I have translated as *desertion*, primarily means *rising*, and as spoken of a woman in connection with her husband it means *her rising against her husband*. This is explained in a number of ways; according to one of these explanations it means *her leaving the husband's place and taking up an abode which he does not like* (AH). And LL quotes various authorities explaining the phrase *نَشِزَتِ الْمَرْأَةُ عَلَىٰ زَوْجِهَا* which means *the wife resisted her husband and hated him* (S, Q) and *deserted him* (TA).

The remedy pointed out when the wife's desertion is feared is threefold. At first she is only to be admonished. If she desists, the evil is mended, but if she persists in the wrong course her bed is to be separated. If she still persists, chastisement is permitted as a last resort (Rz). Regarding this last remedy two things must, however, be borne in mind. Firstly, it is a mere permission, and sayings of the Holy Prophet make it clear that, though allowed, it was discouraged in practice. Thus the Prophet is reported to have said, on the complaint of certain women as to ill-treatment by their husbands: "You will not find these men as the best among you" (Rz). According to Shafa'i it is preferable not to resort to chastisement of the wife (Rz). In fact, as the injunctions of the Qur'an are wide in their scope, the example of the Holy Prophet and his constant exhortations for kind treatment towards women, so much so that he made a man's good treatment of his wife the gauge of his goodness in general—the best of you is he who is best to his wife—show clearly that this permission is meant only for that type of men and women who belong to a low grade of society. Secondly, even this permission cannot be adopted indiscriminately, for sayings of the Holy Prophet make it quite evident that chastisement, when resorted to in extreme cases, must be very slight. 'Ab says it may be with a tooth-brush or something like it (AH).

573 There is much food for reflection in this for those who think that Islam allows divorce on the slightest pretext. When a breach occurs the Qazi's first duty is to appoint judges on both sides with the object of effecting a reconciliation; it is only when judges fail to bring about a reconciliation that a divorce is allowed. The wife can obtain a divorce through the Qazi or the judge who is legally entitled to pronounce a divorce.

574, 575, see next page.

37 Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement:

38 And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the devil, an evil associate is he!

39 And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? and Allah knows them.

40 Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.<sup>576</sup>

Ar. *thee*. 41 How will it be, then, when We bring from every people a witness and bring *you* as a witness against these <sup>576A</sup>

42 On that day will those who disbelieve and disobey the Apostle desire that the earth were levelled with them, and they shall not hide any word from Allah.

الَّذِينَ يَخْتَفُونَ دِيَارَهُنَ مِنَ النَّاسِ  
بِالْحَيْلِ وَيَكْمُومُونَ مَا أَنَّهُمْ اللَّهُ مِنْ فَضْلِهِ  
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا  
وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ  
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ  
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا  
وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَ  
كَانَ اللَّهُ بِهِمْ عَلِيمًا  
إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا وَلَوْ أَنَّ  
حَسَنًا يَضْعِفُهَا وَيُؤْتِي مِنْ لَدُنْهُ أَجْرًا عَظِيمًا  
فَلَيْكَ إِذَا جِئْنَا مِنْ كُلِّ مَدِينَةٍ بَشِيرًا  
جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا  
يَوْمَئِذٍ يُوَدِّعُ الَّذِينَ كَفَرُوا وَعَصُوا  
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا  
يَكْمُرُونَ اللَّهَ حَدِيثًا

Cases were decided in accordance with the directions contained in this verse in the early days of Islam. See an instance quoted by R<sup>z</sup> regarding Ali's decision in a case of breach. The husband was told in plain words that he must abide by the judgment of the judges appointed under this verse.

574 By الجار ذي القرى *some understand a neighbour who is a relative and others a Muslim neighbour*, and similarly by الجار الجنب *a neighbour not related or a neighbour of an alien religion (AH)*. The latter phrase (the qualifying word being derived from *junb*, meaning *a side*) signifies, according to lexicologists, *the person who is one's neighbour but who belongs to another people (IL)*. Thus the charity of Islam is not limited to one's own people or one's own co-religionists, but is extended to aliens also.

575 By *those whom your right hands possess are meant all those with whose care a man is entrusted*, so that it includes even animals over which a man has control (AH, R<sup>z</sup>).

576 Such is the ever-recurring description of the preponderance of mercy in Divine nature: good is always multiplied and evil nullified. The constant multiplication of good shows no doubt that good must ultimately preponderate in the universe, and thus the Divine laws working in reason point to the fact that the universe is moving towards the goal of absolute good.

576A The prophet sent to a people is frequently spoken of as being a *witness*



## SECTION 7

## External and Internal Purity

43. Necessity of purification as a preliminary to prayer. 44. Jews exhorted to obey. 48-50. Gravity of the sin of polytheism.

43 O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say,<sup>577</sup> nor when you are under an obligation to perform a total ablution<sup>578</sup>—unless (you are) travelling on the road<sup>579</sup>—until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy, or you have touched the women,<sup>580</sup> and you cannot find water, betake yourselves to pure earth,<sup>581</sup> then wipe your faces and your hands; surely Allah is Pardon- ing, Forgiving.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ  
وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ  
وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا  
وَلَوْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ  
أَحَدُكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ  
فَلَمْ تَجِدُوا مَاءً فَتَمِطُوا صِغِيرًا طَيِّبًا  
فَاَمْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ  
كَانَ عَفُوًّا غَفُورًا ○

(Ar. *shahid*) against them, because, if they reject the truth which he brings to them, he bears testimony to their rejection before Allah.

577 There is some difference of opinion as to what is meant by *sukarā* here. Literally the singular *sakarān* signifies *one intoxicated*, but while some consider the meaning here to be *intoxicated with drink*, others think it to be *intoxicated with sleep* (TA-LL, Dk-Rz). And *sakr*, no doubt, may be applied in the latter sense, for its literal significance is *stopping up* (LL, Rz). Hence we have in the Holy Qur-ān سَكَرَتْ أَبْصَارُنَا meaning *our eyes have been covered over or prevented from seeing* (15:15). The word is also applied to *confusion of judgment* (LL).

If the verse be supposed to be a later revelation than the prohibition of drink, Dk's rendering would undoubtedly be the correct one; if not, the injunction would be the first step towards the total prohibition of drink, for the necessity of going to prayer five times a day would afford little opportunity for indulgence in drink.

578 The word which I render by this lengthy phrase is *junub* (from *janb*, meaning *a side*). To render it as meaning *impure* or *polluted* is incorrect, and no lexicologist supports it. It is a purely technical term, and means *one who is under an obligation to perform a total ablution or bathing* (LL). The connection with the root-meaning is that the person under such obligation is *on a side or remote from prayer* (Rgh). The idea of impurity in one who is under such obligation is not met with in the Holy Qur-ān or any saying of the Holy Prophet. The necessity to perform a total ablution arises in case of sexual intercourse.

579 Or *going near prayer* in this case may signify *going into mosques* (I'Ab-Rz), and the meaning of *الْعَابِرِي سَبِيلٍ* in that case would be *unless you pass (through the mosques) as by a way*.

580 The *touching of women* is a euphemism for sexual intercourse. Many of the fine phrases used in the Holy Qur-ān to express this delicate relation were unknown to the Arabs before the revelation of the Holy Qur-ān, and while human necessities rendered reference to such relations necessary, words and forms were adopted which would not shock the most delicate ears.

581, see next page.

Ar. *hast*  
*thou.*

44 *Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way:*

45 And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.

46 Of those who are Jews (there are those who) alter words from their places<sup>582</sup> and say: We have heard and we disobey;<sup>a</sup> and: Hear, *may you* not be made to hear! and: *Ra'ina,*<sup>b</sup> distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and *unzurna,*<sup>c</sup> it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.

47 O you who have been given the Book! believe that which we have revealed, verifying what you have,<sup>d</sup> before We *alter faces* then turn them on their backs, or curse them as We cursed the violators of the Sabbath, and the command of Allah shall be executed.<sup>583</sup>

<sup>a</sup> 136.  
Ar. *mayst*  
*thou.*  
<sup>b</sup> 150.

<sup>c</sup> 150.

<sup>d</sup> 70.  
Or *destroy*  
(their)  
*leaders.*

Ar. *com-*  
*panions.*

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نُصِيْبًا مِّنَ الْكِتَابِ  
يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن  
تَضِلُّوا السَّبِيلَ ۝

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَلَقِيَ بِاللَّهِ  
وَلِيًّا وَلَقَفَ بِاللَّهِ نَصِيرًا ۝

مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ  
مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا  
وَأَنشَأَ غَيْرُ مُسْمِعٍ وَارْعِنَا بِلَا سَمْعٍ  
وَطَعْنَا فِي الَّذِينَ دَلَّوْا أَنَّمَا قَالُوا سَمِعْنَا  
وَأَطَعْنَا وَأَنشَأَ وَانْظُرْ نَالِكَانَ خَيْرًا  
لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّنَعْنَاهُمْ اللَّهُ يُكَفِّرُهُمْ  
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

يَا أَيُّهَا الَّذِينَ أَوْتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا  
مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْبِئَ  
وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ  
كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ  
اللَّهِ مَفْعُولًا ۝

581 *Sa'id* (from *sa'ad-a*, i.e. *he ascended or went up*) means *high or elevated ground*, hence generally *land or ground or surface of the earth*, whether it be *dust or earth or otherwise* (Zj-Ll). *Tayammum*, which has now become a technical term (from *amma*, meaning *he repaired*), meant originally only *betaking oneself to a thing*, and technically it now means *striking both hands on pure earth, or any thing containing pure dust, and then passing the hands over the face and the backs of the hands*. When water is not found, or is likely to do harm, *tayammum* suffices instead of *wuḥū*, or *ablution before prayer*.

582 The corruption of the previous books is constantly referred to in the Holy Qur-án, and, as the words clearly show, it implies a corruption of the text as well as a false rendering of it. It is unreasonable on the part of the apologists of the Bible to deny such corruption when clear instances of it have been pointed out. The subject of the perversion of "holy writ" is specially dealt with in the Holy Qur-án in 2: 75-79, 5: 13, 41, and here. The verification referred to here in v, 47 and elsewhere implies only a verification of the general principles and particularly of the prophecies contained in those books and bearing witness to the truth of the previous revelation, and does not in any way negative the corruption and alteration of the text, which is only too apparent to be seriously contested.

583 Two kinds of punishment are here described as awaiting the Jews. The first of these is expressed in the words *نطس رجوها* which literally signify *we obliterate or alter*

	48 Surely Allah does not forgive that any thing should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates any thing with Allah, he devises indeed a great sin. <sup>584</sup>	إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ۝
Ar. hast thou.	49 Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they shall not be wronged the husk of a date-stone.	أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكُونَ مِنْ بَيْنِ يَدَيْهِ ۚ وَاللَّهُ يَكْفِي عَنْهُمْ غِيظَهُ ۚ لَئِنْ لَمْ يَنْهَ اللَّهُ النَّاسَ بِالْحَقِّ لَأَفْتَرَ بَاطِلًا مُبِينًا ۝
Or, a whit.	50 See how they forge the lie against Allah, and this is sufficient as a manifest sin.	وَلَقَدْ كَذَّبَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْكُرْبِ ۚ وَلَقَدْ كَذَّبَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْكُرْبِ ۚ وَلَقَدْ كَذَّبَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْكُرْبِ ۚ

## SECTION 8

## Every Leaning to Injustice and Evil to be shunned

51-53. Jews prefer idolaters to Muslims. 54. It is Abraham's seed that has been blessed. 55-57. Recompense of unbelief and faith. 58. Judges and judgment. 59. Obedience to the Apostle and other authority.

Ar. hast thou.	51 Have you not considered those to whom a portion of the Book has been given? They believe in <i>enchantment</i> <sup>585</sup> and devils,* and say of those who disbelieve: These are better guided in the path than those who believe.	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْحَدِيثِ فِي الطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ۝
Or, idols. * 343.		

*faces*. But the phrase is evidently a metaphorical one, and the alteration of *faces* signifies depriving them of greatness and prosperity and bringing on them disgrace and adversity (Bd).

The same idea is intensified in *turn them on their backs*. The reference here is supposed to be to their ultimate banishment from Arabia. But the words may carry the significance given in the margin, for *wujūh* sometimes signifies *the chiefs and the leaders* (Rgh, art. *tams*; Rz, Bd).

The second form of punishment is their being overtaken by the curse which overtook the Sabbath-breakers, for which see 107.

<sup>584</sup> The reference to polytheism, or the setting up of gods with Allah, which is called *shirk* in the language of the Holy Qur-ān, as the gravest sin of which man can be guilty, is made more than once in the Holy Qur-ān. And this is not because *shirk* in any way diminishes the grandeur of the Divine Being, but because it lowers the dignity of human nature. Man is made to rule nature itself and all creatures, but when he lowers himself before mortals like himself, or before creatures lower than himself whom he was really made to rule, he sets at naught the very purpose of his creation. It should be noted, however, that this only means that the polytheist, having degraded himself, cannot rise without suffering the consequences; not that his punishment would be everlasting.

<sup>585</sup> The original word is *jibt*, which means *an idol or idols* (LL), or *any thing worshipped to the exclusion of Allah*, or *enchanter*, or *diviner* (Rgh), or *enchantment* (S'ulabi-LL). Some consider it to be the same word as *jibs*, which means *a worthless thing* (Rz) or *a thing in which there is no good*. It is related that in making a compact with the Quraish the Jews

Ar. *thou*  
*shalt.*

52 Those are they whom Allah has cursed, and whom-ever Allah curses, *you shall* not find any helper for him.

53 Or have they a share in the kingdom? But then they would not give to people even the speck in the date-stone.<sup>586</sup>

54 Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom.<sup>587</sup>

55 So of them<sup>588</sup> is he who believes in him, and of them is he who turns away from him,<sup>589</sup> and hell is sufficient to burn.

56 (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned We will change them for other skins,<sup>590</sup> that they may taste the chastisement; surely Allah is Mighty, Wise.

57 And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates,<sup>a</sup>

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ  
يَلْعَنُ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيرًا ۝  
أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ إِذَا  
لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۝  
أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا  
أَنهَضَهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ فَقَدْ  
أَتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ  
وَأَتَيْنَاهُم مَّلَكًا عَظِيمًا ۝  
فِيهِمْ مِّنْ أَمْنٍ بِمَا هُمْ مِّنْ  
صِدْقٍ عَنْهُ دُونَكَ بِهِمْ سَعِيرًا ۝  
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ  
نُصْلِيهِمْ نَارًا كَلَّمَا تَضَيَّتْ  
جُلُودُهُمْ بِدَلِّهِمْ جُلُودًا غَيْرَهَا  
يَلْبَسُونَ ۚ وَالْعَذَابُ إِنَّ اللَّهَ كَانَ  
عَزِيزًا حَكِيمًا ۝  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُلْقِيهِمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
أَبَدًا ۚ أَلَيْسَ فِيهَا زَوْجٌ مِّمَّا يَشْكُرُونَ ۚ

worshipped their idols (Rz), but the words seem to refer to the general debasement of the Jews, who believed in all kinds of enchantment, divination, and sorcery, and had long bidden farewell to the pure monotheism of Moses.

586 The meaning is that they have no share in granting a kingdom; if they had any such share they would not give even the most trifling thing in it to any one else. The reference is apparently to the temporal and spiritual kingdom which was promised to Abraham's seed, as clearly spoken of in the next verse, and which, the Jews alleged, could not be granted to any but their own people.

587 The kingdom of heaven, which is the grand kingdom, was still in Abraham's seed, but was now transferred from the descendants of Israel to those of Ishmael, in accordance with the covenant made with Abraham (see 168).

588 The children of Abraham, among whom were the Jews, are meant.

589 The personal pronoun is either for Abraham or for the Holy Prophet Muhammad. In the first case, it should be noted that turning away from the Holy Prophet was equivalent to turning away from Abraham, because he was the true exponent of Abraham's religion.

590 The form used signifies the continuance of the torment (Rz), in accordance with the metaphor of fire.

Ar. a dense shade.	and We shall make them enter (a state of) great happiness. <sup>591</sup>	وَنُدْجِلَهُمْ ظِلًّا ظَلِيلًا ۝
Ar. their owners.	58 Surely Allah commands you to make over trusts <sup>592</sup> to those worthy of them, and that when you judge between people, you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.	إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَبْزُلُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝
	59 O you who believe! obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about any thing, refer it to Allah and the Apostle, if you believe in Allah and the last day; <sup>593</sup> this is (the) better (part) and very good in the end. <sup>594</sup>	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَادَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

591 The original words are *ظِلًّا ظَلِيلًا* from *zill*, meaning *shade*. But according to Wahidî, *zill* among the Arabs implied *happiness* (Rz); and, according to Rgh, *zill* implies *mightiness* and *inaccessibility* and also a *state of ease*; and according to the same authority the words are used here in allusion to *happiness and pleasantness of life*.

592 If the incident that after the conquest of Mecca the Holy Prophet gave back the key of the Ka'aba to Othman, its first holder, has any connection with the verse, then it should afford an illustration of the real significance of the verse. It not only includes the payment of the trusts of money to their owners, but also the entrusting of the affairs of government to those who are worthy of handling them properly. The words that follow, requiring judges to be just, corroborate this significance, the whole verse stating the reciprocal duties of the governed to the governors and of the governors to the governed. Even taking the more apparent significance, the words show the breadth of the Islamic doctrine, which requires its followers to be true to their trusts, irrespective of the religion or nationality of those on whose account they are held.

593 The passage lays down a most important rule for the guidance of Muslims. Above all authorities with a true Muslim is the authority of Allah and His Apostle, but those who are in authority are also to be obeyed. Among *those in authority* are included the rulers of a land, though they may belong to an alien religion, as the Holy Prophet's example in his relations with the Christian kingdom of Abyssinia shows. The words *ulul-amr*, or *those in authority*, have a wide significance, so that in different matters relating to the life of man different persons would be in authority. The term also includes the Muslim religious leaders, but, as the words *if you quarrel about any thing, refer it to Allah and the Apostle* show, if a religious leader goes against the teachings of the Holy Qur-ân he should not be obeyed. A reference to Allah and the Apostle in case of a quarrel or dispute means a reference to the directions of the Holy Qur-ân and the sayings and practice of the Holy Prophet.

594 *Ta'wil* (from *âla*, i.e. *he returned*) is the infinitive noun of *أَوَّلَهُ إِلَيْهِ* i.e. *he returned it to him*, hence its extensive use to signify *interpretation*, because the words are *returned* to that sense. But from the same original sense of *returning* follows its use in the sense of *marja'*, i.e. *final sequel*, and *'âqibat*, i.e. *issue, end, result* (Rz, Bd-LL), and this is the significance which suits the context here.

## SECTION 9

## Hypocrites refuse to accept the Prophet's Judgment

60-64. Hypocrites' leaning to devil. 65. Prophet's judgment must be accepted. 66-70. Obedience to Allah and the Prophet shall bring great reward.

Ar. *hast thou.*

Ar. *thee.*

Ar. *thee.*

60 *Have you* not considered those who assert that they believe in what has been revealed and to *you* and what was revealed before *you*? they desire to summon one another to the judgment of the devil,<sup>595</sup> though they were commanded to deny him, and the devil desires to lead them astray into a remote error.

Ar. *thou wilt.*  
Ar. *thee.*

61 And when it is said to them, Come to what Allah has revealed and to the Apostle, *you will* see the hypocrites turning away from *you* with (utter) aversion.

Ar. *thee.*

62 But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to *you* swearing by Allah: We did not desire (any thing) but good and concord.

63 These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.<sup>596</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا  
بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ تَبْلَاكَ  
يُؤِيدُونَ أَنْ يُنْجَاكُمْ إِلَى طَاعَتِهِ  
وَقَدْ أُصِرُّوا أَنْ يَكْفُرُوا بِهِ ۖ وَ  
يُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا  
بَعِيدًا ۝

وَإِذْ أَرْسَلْنَا لَهُمُ تَعَالَوْا إِلَىٰ مَا أُنْزِلَ  
اللَّهُ وَآلِی السُّرُورِ ۚ آيَتِ الْمُفْجِقِينَ  
يَهْدُونَ عَنْكَ صِدْقًا ۝

فَكَيْفَ إِذَا أَصَابَهُمْ مُصِيبَةٌ بِمَا  
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ  
بِاللَّهِ إِنَّ أَدْنَىٰ أَلْحَسَانًا وَتَوَفَّقًا ۝  
أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ  
فَاغْضُ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي  
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ۝

595 The reference here is said to be to Ka'b, son of Ashraf, a Jew; others think it is to Abu Barda, a diviner; others consider the *ṭaghūt* here to be a particular idol or idols generally to whom disputes were taken to be decided by divination (Rz). Really all these cases are included in the original words. The hypocrites in heart inclined to idols, or their diviners, who, being their leaders in devil-worship, are called *devils*.

596 A person is said to be *baligh* (from *balagh-a*, meaning he attained the utmost point to which he directed his course) who is chaste in speech or effective or penetrating in tongue. Applied to a saying, it also signifies an effectual speech or a speech producing an effect

(Msb, Bd-LL). قولا مؤثرا (1) في انفسهم may bear a threefold significance here:

قولا مؤثرا (1) في انفسهم or words producing effect on their minds; (2) في شان انفسهم i.e. concerning themselves; (3) خاليا بهم i.e. when alone with them (Rz). *Baligh* also means severe, distressful (LL), and severe words to the hypocrites would no doubt be more effective than mild words.

64 And We did not send any apostle but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to *you* and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

Ar. thee.

Ar. thy.

Ar. thee.

Ar. souls.  
Ar. thou  
hast.

65 But no! by *your* Lord! they do not believe (in reality) until they make *you* a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their *hearts* as to what *you have* decided and submit with entire submission.

66 And if We had prescribed for them: Lay down your lives<sup>597</sup> or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

67 And then We would certainly have given them from Ourselves a great reward,

68 And We would certainly have guided them in the right path.

69 And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the good, and a goodly company are they!<sup>598</sup>

Or, this  
grace is.

70 *This is* grace from Allah, and sufficient is Allah as the Knower.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يَطَاعُ  
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا  
أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا  
اللَّهَ تَوَّابًا رَحِيمًا ۝

فَلَا وَرَيْكَ لَا يُؤْمِنُونَ حَتَّىٰ يَحْكُمَ لَكَ  
فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْ  
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيَسْئَلُوكَ  
الْإِسْلَامَ ۝ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ  
أَنِ اقْتُلُوا  
أَنفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ  
ثُمَّ تَعَلَّوْهُ إِلَّا قَلِيلًا مِنْهُمْ  
وَلَوْ أَنَّهُمْ فَعَلُوا مَا وَعَدُوا  
وَعَدْنَا لَكُنَّا فَخْرًا ۝

وَرَادَّ الْآيَاتِ عَنْهُمْ مَنْ لَدُنَّا أَجْرًا عَظِيمًا  
وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ۝  
وَمَنْ يَطِيعِ اللَّهَ وَالرَّسُولَ نَأْمُرْ بِكَ  
مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ  
النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشَّاهِدِينَ  
وَالصَّالِحِينَ ۝ وَحَسُنَ أُولَٰئِكَ  
رَفِيقًا ۝ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ  
وَكُنْ بِاللَّهِ

597 The companions of the Prophet had to lay down their lives in defence of their faith, and had to leave their homes for the sake of their religion. But the hypocrites at Medina were too weak of heart to undergo such hardships.

598 Those upon whom Allah has bestowed favours are spoken of as belonging to four grades: (1) The prophets. (2) The truthful; the original word *ṣiddiq* literally means *one who is always truthful*, and in the religious language *one who is true in his saying and his belief*,



## SECTION 10

## The Believers must defend Themselves

71. Believers must remain on their guard. 72, 73. Those who hold back. 74-76. The cause of Allah and the cause of the devil.

71 O you who believe! take your precaution, then go forth in detachments or go forth in a body.

72 And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

73 And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

74 Therefore let those fight in the way of Allah who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.

75 And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord!

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ  
فَإِنْفِرُوا نَجَاتٍ أَوْ تَنْفِرُوا جَمِيعًا  
وَإِنَّ مِنْكُمْ لَمَنْ لِيُغِطِّنَ فَإِنْ أَصَابَكُمْ  
مُصِيبَةٌ قَالُوا كَلَّ اللَّهُ عَلَيْنَا  
لَمْ أَكُنْ مَعَهُمْ شَاهِدًا  
وَلَيْنْ أَصَابَكُمْ نَصْرٌ مِنَ اللَّهِ لَيَقُولُنَّ  
كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ  
لِيَلْتَمِسْنِي لَنْتَ مَعَهُمْ فَأَوْزَرُوا غِيظًا  
فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ  
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ  
فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ  
سَوْفَ نُؤْتِيَهُ أَجْرًا عَظِيمًا  
وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ  
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا

Ar. between  
him.

and who confirms his truth by his deed or acting (TA-LL). (3) The faithful, the original word *shahid* not meaning necessarily a martyr or one who is slain in fighting for his religion, but one who bears witness to the truth of the religion of Allah (Rz) both by his words and deeds, and one slain in defence of his religion is included because he too gives evidence of the truth of religion by laying down his life. (4) The good. Those who follow the Holy Prophet therefore receive the favours which were granted to the prophets, the truthful, the faithful, and the good before them, the highest favour among these being Divine inspiration. Hence the righteous among the followers of the Holy Prophet are the recipients of Divine revelation. It should, however, be borne in mind that no prophet will be raised after the Holy Prophet Muhammad, according to the plainest teaching of the Holy Qur-án, for perfect guidance is contained in the Holy Qur-án, and therefore no prophet is needed. The revelation granted to the righteous is called *mubashsharát*, according to a saying of the Holy Prophet, who is reported to have said: "There remains nothing of prophethood except the *mubashsharát*" (Bkh). The *mubashsharát* (lit., good news) are the prophecies granted to the faithful, corroborating the truth of the religion of Islam.

cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper!<sup>599</sup>

76 Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the devil. Fight therefore against the friends of the devil; surely the struggle of the devil is weak.<sup>600</sup>

أَجْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا  
وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَبِيًّا وَاجْعَلْ  
لَنَا مِنْ لَدُنْكَ نَصِيرًا  
الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ  
الطَّاغُوتِ فَتَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ  
إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

## SECTION 11

### The Attitude of the Hypocrites towards the Believers

77-80. Hypocrites' refusal to fight. 81, 82. Their secret counsels. 83. They spread false reports. 84. Prophet commanded to fight even alone. 85-87. Joining in a good cause recommended.

Ar. hast  
thou.

77 *Have you not considered those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?*<sup>601</sup> Say: The provision of this world is short, and the here-after is better for him who guards (against evil); and you shall not be wronged *the husk of a date-stone*.

أَلَمْ تَكُنْ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ  
وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ قُلْتُمْ  
كَيْتَبَ عَلَيْهِمُ الْقِتَالُ إِذَا فُرِيقٌ مِنْهُمْ  
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ  
خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُنْتُ عَلَيْنَا  
الْقِتَالُ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ  
قُلْ مَتَاءُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ  
خَيْرٌ مِمَّا يَتَّقُونَ تِلْكَ أَلْطُفَاتُنَا

Or, a whit.

599 This verse explains what is meant by fighting in the way of Allah. While most of the believers who had the means had escaped from Mecca, which is here spoken of as the city *whose people are oppressors*, there remained those who were weak and unable to undertake a journey. These were still persecuted and oppressed by the Meccans, as is clearly shown by the words of the verse, and not only men, but even women and young children, were persecuted; fighting to deliver them from the persecution of the oppressors was really fighting in the way of Allah. The next verse shows that these very oppressors are spoken of as fighting in the way of the devil.

600 This is a prophecy that those who are siding with the devil and are fighting against the Holy Prophet shall be ultimately vanquished.

601 This verse also affords a clear proof that the injunction to fight was distasteful, and more particularly so to those who were weak in faith. Had there been any hope of plunder to animate the ranks of Muslims, those who loved this world most (who are here called the hypocrites) would have been foremost in fighting; but as they knew that they were fighting against odds, they considered the execution of this order as equivalent to courting death, and requested to be granted a respite so that they might meet death naturally.

Ar. <i>thee.</i>	78 Wherever you are, death will overtake you, though you are in towers, raised high. And if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah; but what is the matter with these people that they do not make approach to understanding <i>what is told (them)?</i>	<p>أَيْنَ مَا تَكُونُوا يَأْتِ رُكْبَتُكَ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا</p>
Ar. <i>a saying.</i>	79 Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself; <sup>602</sup> and We have sent you (O Prophet!) to mankind as an apostle; and Allah is sufficient as a witness.	<p>مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكُمْ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكُمْ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ تَنبِيذًا</p>
Ar. <i>thee.</i>	80 Whoever obeys the Apostle, he indeed obeys Allah; and whoever turns back, so We have not sent you as a keeper over them.	<p>مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا</p>
Ar. <i>thee.</i>	81 And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; <sup>603</sup> and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.	<p>وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَأُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُكَيِّدُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَلَّى عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا</p>
Ar. <i>thy.</i>	82 Do they not then meditate on the Qur-án? And if it were from any other than Allah, they would have found in it many a discrepancy. <sup>604</sup>	<p>أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا</p>
Ar. <i>thou sayest.</i>		

602 Good and evil, or benefits and misfortunes, proceed from Allah; but while He sends benefits from Himself, i.e. out of His beneficence, no evil or misfortune afflicts a man unless his own hands have called for it. There is no discrepancy in the two statements, the one made at the end of the last verse—say, *All is from Allah*—and the other made here. The previous verse states that the hypocrites attributed their misfortunes to the Holy Prophet; they are told that misfortunes were sent by Allah. This verse tells them that though sent by Allah, yet the immediate cause of these misfortunes was to be found in their own doings.

603 The reference here is to the secret counsels of the hypocrites, who were always plotting against the Holy Prophet while they kept an appearance of obedience to him.

604 The Qur-án was not written out and given on one occasion, but it continued to be delivered in small portions during twenty-three years under the most varying circumstances. From the solitary recluse of the cave of Hira, the Prophet had to pass through such a variety of circumstances to be the sole monarch and legislator of the whole of Arabia, that the life of

Ar. *a matter.* 83 And when there comes to them *news* of security or fear, they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the devil save a few.<sup>605</sup>

Ar. *those.*  
Ar. *thyself.* 84 Fight then in Allah's way: this is not imposed on you except in relation to *yourself*, and rouse the believers to ardour; maybe Allah will restrain the fighting of those who disbelieve, and Allah is strongest in prowess and strongest to give an exemplary punishment.<sup>606</sup>

85 Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it; and Allah controls all things.<sup>607</sup>

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمِينِ أَوِ الْخَوْفِ  
أَوْ غَوَارِبَ آيَاتِهِ أَوْ لُورْدُودُهُ إِلَى الرَّسُولِ  
إِلَى أُولِي الْأَرْوَاحِ مِنْهُمْ لَعَلَّهُ الَّذِينَ  
يَسْتَبْطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ لَا تَبَعْتُمُ السَّيْطَانَ  
إِلَّا قَلِيلًا ۝

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا  
نَفْسُكَ وَخَرِّجْ الْمُؤْمِنِينَ عَسَى اللَّهُ  
أَنْ يَكْفِكَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ  
أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ۝  
مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ  
نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً  
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا  
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
مُقِيتًا ۝

no other individual human being affords us such a varying study. It is an error to think that the Meccan and the Medinite suras show any difference, except such as must necessarily have resulted from dealing with the varying circumstances. It is quite true that the earlier revelation deals mostly with such problems as Divine Unity and Majesty and the responsibility of human actions in general, while the later revelation had to deal with a large number of questions relating to the social and moral well-being of society; but what strikes one throughout the entire revelation is that it keeps up one and the same strain—absolute submission to Allah, entire trust in Him, perfect confidence of future success, a liberal view of humanity, an attitude of charity towards all nations and religions, and goodness to all alike. The spirit of the revelations to the solitary, persecuted, and rejected preacher of Mecca does not differ in these and a hundred other particulars from the spirit of the revelations to the sole temporal and spiritual monarch of Arabia. There are no discrepancies even in the details of narratives—such, for instance, as are met with in the Gospels—and this is specially true of the numerous prophecies which were uttered by him when an absolutely helpless man. Had they not proceeded from the Omniscient Being, who knows the future as He knows the past, they could certainly not have been free from numerous discrepancies.

605 Divine grace and mercy were manifested by Allah raising a prophet who delivered them from the bondage of sin and from the slavery of the devil.

606 These words show how great was the confidence of the Holy Prophet in the ultimate triumph of the noble cause with which he was entrusted. The primary duty to defend Islam lay on him alone, as against all the hosts of Arabia; and this shows that he never put any trust in the prowess of his followers, but his confidence was based solely on Divine help; and with no material resources worthy the name, he was sure not only that he would be able to

607, see next page.

86 And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.<sup>608</sup>

87 Allah, there is no god but He—He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

وَاِذَا جِئْتُمْ بِحَيَّةٍ فَصَبِّرْ وَلَا تَبْأَسْ  
مِنْهَا اَذْ رَدُّوْهَا اِنَّ اللّٰهَ كَانَ عَلَىٰ  
كُلِّ شَيْءٍ حَسِيْبًا ۝  
اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ يُجِبُّ عَنْكَ الِىَّوْمِ  
الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَمَنْ اَصْدَقُ  
مِّنَ اللّٰهِ حَلَّ يَسْأَلُ

## SECTION 12

### How to deal with the Hypocrites

88-91. Hypocrites to be treated as enemies unless they cease fighting.

88 What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? and whomsoever Allah causes to err, *you shall* by no means find a way for him.<sup>609</sup>

فَمَا لَكُمْ فِي الْمُنَافِقِيْنَ فِتْنَةً وَاللّٰهُ  
اَكْسَرُكُمْ بِمَا كَسَبُوْا اَ تَرٰى اَنْ  
لَّهْدُوْا وَمَنْ اَضَلَّ اللّٰهُ وَمَنْ يُّضِلُّ  
اللّٰهُ فَلَنْ يَجِدَ لَهُ سَبِيْلًا ۝

Ar. thou  
shalt.

restrain the fighting of his powerful opponents, but also that they would meet with condign punishment at his hands.

607 Rgh thus explains this passage: The meaning is that *he who joins himself to another and assists him, and becomes to him as one of a pair or an intercessor in doing good or evil, and thus aids him and strengthens him, partakes with him the benefit or the harm of it.* It is also held by some that *shafā'ah* here implies "that a certain man should institute for another a way of good or a way of evil, which the other imitates, and thus becomes to him as if he were one of a pair" (TA-LI). The connection is clear: the Prophet made himself an example of good for others to imitate or to aid him. For the meaning of *shafā'ah* see 79.

608 The words are general, but they may also contain a reference to the greeting from the opponents for the sake of peace, in which case the Muslims must make a peace, as in 8: 61, "If they incline to peace, then incline to it"; or to a greeting from an unknown person, who, notwithstanding doubts as to his belonging to the enemy, is to be treated as a friend if he offers a greeting, as in v. 94, "And do not say to him who offers you peace, You are not a believer."

609 Clearly those waverers are implied here who went back to unbelief after they accepted Islam, and thus again joined the unbelievers. As to their identity, there are six different conjectures, and I need not puzzle the reader with these. The statement made in the concluding words of the verse must be read in conjunction with 2: 26, "He does not cause to err by it any except the transgressors." Hence the words *whom Allah has caused to err* are really the equivalent of *the transgressors*, and thus the statement, "Do you wish to guide him whom Allah has caused to err?" is really the equivalent of, *Do you wish to guide the transgressors?* Those who continue to transgress the Divine commandments cannot be guided; when they cease to transgress, they find the way.

Ar. *nor*.Ar. *breasts*.

89 They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper,

90 Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.<sup>610</sup>

91 You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong;<sup>611</sup> therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

وَدَّوَالُو تَكْفُرُونَ كَمَا كَفَرُوا فَاتَّكُفُّونَ  
سَوَاءٌ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى  
يَمُوتُوا جُرُوفًا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا  
فَنَحْنُ وَهُمْ وَأُفَنُّوهُمْ حَيْثُ وَجَدْنَاهُمْ  
وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ۝  
إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ  
صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يَقَاتِلُوا  
قَوْمَهُمْ وَأَوْنَسَاءُ اللَّهِ لَسَلَطَهُمْ عَلَيْكُمْ  
فَانْقَضَتْ قُلُوبُهُمْ فَإِنْ اعْتَرَفُواكُمْ فَلَمْ  
يُقَاتِلُوكُمْ وَالْقَوْلُ الْيَسِيرُ السَّلَامُ بَيْنَنَا  
جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝  
يَتَّخِذُونَ الْآخِرِينَ زِينَةً مِنْ آيَاتِ مُؤَلَّةٍ  
وَيَأْمُرُوا قَوْمَهُمْ لَمَّا دُورُوا إِلَى الْفِتْنَةِ  
أَنْ يُسَلِّمُوا فِيهَا وَقَدْ كَانَ لَكُمْ فِيهِمْ  
أَنْ يُقَاتِلُوا لِيَكُونَ السَّلَامُ وَيَكْفُرُوا أَيْدِيَهُمْ  
فَنَحْنُ وَهُمْ وَأُفَنُّوهُمْ حَيْثُ نَقِصْتُمُوهُمْ  
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ  
سُلْطَانًا مُبِينًا ۝

610 This verse explains the previous one, showing clearly that even waverers were not to be killed or fought against if they refrained from fighting, though they may have gone over to unbelief after accepting Islam. The logic of deducing the punishment of death for apostates from this verse is as absurd as that which seeks to draw a similar conclusion from 2:217; see 279. The commentators agree that the persons referred to in this verse were unbelievers and not Muslims, and they are generally supposed to have been the Bani Mudlaj (Bd). Note also that we have here the clear injunction that if any people offered peace they were not to be fought against, and the revelation of this verse is clearly later than the revelation of the words occurring in 2:193, "And fight with them until there is no persecution and the religion should be only for Allah," thus showing that by religion being only for Allah was only meant the establishment of religious freedom and the ceasing of persecution, and not that the whole world should confess the religion of Islam.

611 By mischief, or *fitnah*, is meant war with the Muslims (Rz). Certain tribes, said to be Asad and Ghatfán, came to the Muslims and showed an inclination to remain at peace; but

## SECTION 13

## When and to what Extent a Murderer is excusable

92. Punishment when a believer is killed by mistake. 93. Those who intentionally murder believers. 94. Caution in treating a man as an enemy. 95, 96. Necessity of fighting.

92 And it does not behove a believer to kill a believer except by mistake,<sup>612</sup> and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.<sup>613</sup>

93 And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.<sup>614</sup>

94 O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا  
الْأَخْطَاءَ وَمَنْ قَتَلَ مُؤْمِنًا خَطْئًا  
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ  
إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا إِنْ كَانَ  
مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُمْ مُؤْمِنُونَ فَيَخْرُجُوا  
رَقَبَةً مُؤْمِنَةً وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى  
أَهْلِهِ وَخُرُورُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ  
لَمْ يَجِدْ فَيَسَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً  
مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝  
وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا أَجْرَ آوَةٍ  
جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ  
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ  
اللَّهِ فَبَيِّنُوا أَوْلَا تَقُولُوا إِنَّمَا أَقْبَضُ  
السَّلَامَ لَسْتُ مُؤْمِنًا تَبْتَغُونَ عَرَضَ

Ar. between  
you.

Ar. journey.  
Or, be dis-  
cerning.

Or, salu-  
tation.  
Ar. thou  
art.

when they went back and their people invited them to join them in fighting with the Muslims, they hastily responded to the call (Rz). Such people could not be trusted. The importance of these directions in time of war, when the Muslims were hemmed in on all sides by enemies, can hardly be overestimated.

612 This verse and the one following it show that the man who killed a believer intentionally could not be a believer. In the state of warfare which then existed in Arabia, unbelievers often made use of ruses, professing a firm belief in Islam and thus tempting the Muslims to go over to them as religious teachers, and afterwards murdering them.

613 A person belonging to a tribe with whom the Muslims are on terms of peace is to be treated as if he were a Muslim.

614 The commentators are agreed that this verse speaks of an unbeliever who murders a believer (Rz). In fact, the word *intentionally* stands here for murdering a man because he is a believer, as this was what the unbelievers did so often.



of this world's life! But with Allah there are abundant gains; you too were such aforetime, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.<sup>615</sup>

95 The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons, are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

96 (High) degrees from Him and protection<sup>a</sup> and mercy, and Allah is Forgiving, Merciful.

<sup>a</sup> 2194.

الْحَيٰوةَ الدُّنْيَا نَبَاً يُغْنِي عَنْكُمْ اللّٰهُ مَغَارِمُ  
كَثِيْرَةً كَذٰلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ  
اللّٰهُ عَلَيْكُمْ تَبَيَّنَ اِنَّ اللّٰهَ كَانَ  
بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝  
لَا يَسْتَوِي الْقَاعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ  
غَيْرُ اُولٰٓئِ الصُّرُوْا وَالْجَاهِدُوْنَ فَرَسَبِل  
اللّٰهُ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَبَصَلَّ اللّٰهُ  
الْمُجَاهِدِيْنَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْفَوْدِ  
دَرَجَةً وَّكَلَّآءُ وَعَدَ اللّٰهُ الْحَسَنَةَ وَفَضَلَ  
اللّٰهُ الْمُجَاهِدِيْنَ عَلَى الْقَاعِدِيْنَ بَرْءً عَظِيْمًا ۝  
دَرَجَتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَّ  
كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

## SECTION 14

### The Case of Muslims who remained with the Enemy

97-99. Those who were too weak to fly. 100. Those who can fly (their homes) should not fear straitness.

97 Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say:

اِنَّ الَّذِيْنَ تُوْفُّهُمْ الْمَلٰٓئِكَةُ ظَالِمِيْنَ  
اَنْفُسِهِمْ قَالُوْا لَوْ اَفْقِمْ كُنْتُمْ قَالُوْا  
كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ قَالُوْا

615 This shows clearly that the Muslims were forbidden to kill a man merely because he was an unbeliever. It required the Muslims, who were surrounded by enemies on all sides, not to take a man for an enemy on mere suspicion. The concluding words of the verse are very clear: *You too were such aforetime, then Allah conferred a benefit on you.* Now the Muslims were unbelievers aforetime and Allah conferred a benefit on them by making them Muslims. Compare 49: 17: "Rather Allah lays you under an obligation by guiding you to the faith." Hence the meaning is clear: *Kill no one because he is an unbeliever, as you too were unbelievers a short time ago; but make investigation that the man is really your enemy.* *Salām* and *salam* (the latter being the reading here according to some) mean *peace* or *safety*. The meaning is clear in this case and corroborates what is said above. But *salām* also means a *salutation*, and in that case the meaning would be that any one who offered a salutation must be dealt with as a friend and not as an enemy, though doubts may be entertained as to the sincerity of his profession. This would be quite a different case from that of the unbelievers who are not to be taken as enemies. But according to

Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort;<sup>616</sup>

98 Except the weak from among the men and the women and the children who have not in their power the means nor can they find a way (to escape);

99 So those, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

100 And whoever flies in Allah's way, he will find in the earth many a place of refuge<sup>617</sup> and abundant resources; and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah, and Allah is Forgiving, Merciful.

أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۝

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَمْتَدُّونَ سَبِيلًا ۝ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ۝

وَمَنْ هَاجَرَ سَبِيلَ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا لَنْفَرٍ وَاسِعَةً وَمِنْ خَيْرٍ مِّنْ سَبِيلِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْوَيْتُ فَقَدْ وَفَّرَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

## SECTION 15

### Prayer when fighting

101. Shortening of prayer when trouble is feared. 102, 103. Prayer when actually fighting. 104. Continued activity to be observed.

101 And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress; surely the unbelievers are your open enemies.

*Ar. enemy.*

وَإِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفَافُكُمْ يُغْنِيكُمْ وَالَّذِينَ لَمْ يَنْفَرُوا مِنْ الْكُفْرَيْنِ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ۝

Rz *salām* has another meaning. He says that the meaning may be, *do not say to him who withdraws from you and does not fight with you: You are not a believer, and this is from salāmāt (meaning security), for one who withdraws seeks security.* Instead of *Mu'min*, which means a *believer*, Kf reads *Mu'man*, which means *secure*, and this further corroborates the first significance of *salām*.

616 By those who were unjust to their souls are meant either such persons as were convinced of the truth of Islam and avowed a belief in it, but chose to remain among the unbelievers, who did not allow them to give expression to their beliefs, notwithstanding that they had the means to join the Muslims and avow Islam openly, or the hypocrites who professed faith in Islam when they came to the Muslims and denied it when they returned to their own tribes (Rz).

The question "In what state were you?" signifies *What was your state with respect to your religion?*

617 *Murāgham* is derived from *رَغِمَ أَنْفُهُ* meaning *his nose clove to the earth*, i.e. *he was humbled*, and is used to signify a road or a place of refuge to which resort

Ar. *thou*  
*art.*Ar. *thee.*Ar. *thee.*

102 And when *you are* among them and keep up the prayer for them, let a party of them stand up with *you*, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with *you*, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack; and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.<sup>618</sup>

103 Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.<sup>619</sup>

Ar. *people.*

104 And be not weak-hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ  
فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا  
أَسْلِحَهُمْ فَإِذَا ابْسَجُوا فليَكُونُوا مِنْ  
وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا  
فليَصِلُوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ  
وَأَسْلِحَتَهُمْ ۚ وَذَلِكَ يُنْذِرُ الْكَافِرَ الْوَفَّالِينَ  
عَنْ أَسْلِحَتِكَ وَأَمْنِكَ فَيَقُولُونَ عَلَيْكُمْ  
عَنْبِيَّةٌ وَاحِدَةٌ وَلَا جَنَاحَ عَلَيْكُمْ إِنْ  
كَانَ بِكُمْ دُمُوعٌ مُصْرَاؤُكُمُ فَذَرُوا  
تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ إِنَّ  
اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝  
فَإِذَا أَقِمْتُمُ الصَّلَاةَ فَأَدْكُوا لِلَّهِ ذِكْرًا  
وَقُيُودًا وَعَلَى جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ  
فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ  
عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ۝  
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ كُنْتُمْ  
تَأْمِنُونَ فَإِنَّهُمْ يَأْمِنُونَ كَمَا تَأْمِنُونَ  
وَيَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ  
اللَّهُ عَلِيمًا حَكِيمًا ۝

may be had (Rgh), either because one does so when one is abased or because the enemy, who does not wish that one should depart and find a refuge, is abased thereby.

618 This verse and the previous one show the importance of prayer in Islam, which could not be neglected even when facing the enemy. The soldiers of Islam were not men with whom fighting was a primary occupation; the chief object of their lives, as these verses show, was to hold communion with the Divine Being, forgetting even their imminent danger when the time of holding such communion arrived.

619 By *kitāban mauqūtā*, or a timed ordinance, is meant an ordinance regulated as to time, or ordained to be performed at fixed times.

## SECTION 16

## Dishonesty of the Hypocrites

105-109. The cause of the dishonest not to be taken up. 110-112. They accuse innocent persons.

Ar. *thee.*  
Ar. *thou*  
*mayst.*  
  
Ar. *thee.*  
105 Surely We have revealed the Book to *you* with the truth that *you may* judge between people by means of that which Allah has taught *you*; and be not a disputer in behalf of the treacherous.<sup>620</sup>

106 And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.<sup>621</sup>

107 And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

108 They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.<sup>622</sup>

109 Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ  
بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ  
لِالْخَائِبِينَ خَصِيمًا ۝

وَأَسْتَغْفِرُ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا  
وَلَا تَجَادِلْ عَنِ الَّذِينَ يَخْتَفُونَ الْأَنْفُسَ  
إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ۝  
يَسْتَفْتُونَ مِنَ النَّاسِ وَلَا يَسْتَفْتُونَ  
مَنْ اللَّهَ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا  
لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا  
يَعْمَلُونَ هَيِّطًا ۝

هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ  
الدُّنْيَا فَنَسُوا مَوَاجِدَ اللَّهِ ۖ فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ  
الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۝

620 With a little difference in details, the commentators agree that the occasion of the revelation of these verses was a dispute between some men who professed Islam and the Jews, in which the judgment was given against the Muslims. Ta'ma bin Ubairaq had stolen a coat of mail, and having hidden it at a Jew's, afterwards accused the Jew of the theft, while his tribe supported him. The Holy Prophet, notwithstanding the open enmity of the Jews, cleared the Jew of the charge. Thus these verses lay down the broad principle that dishonesty must be punished, notwithstanding that one guilty of it may profess the religion of Islam and the party injured may be a non-Muslim or even an enemy of the Muslims. Every case must be decided on its merits, and the balance of justice must be held equal between Muslims and non-Muslims and between friends and foes. A slightly less scrupulous person would have been led away from the strict requirements of justice by the exigencies of the case, for it was a time when every Muslim hand was sorely needed for the defence of Islam, and a verdict against a man supported by his whole tribe meant the entire loss of that tribe.

621 The injunction in this as well as the previous verse is meant for every Muslim who is called upon to act as a judge. The asking for forgiveness here enjoined is apparently for the party who, being a Muslim, has been guilty of dishonesty. The verse that follows lends support to this interpretation. As for the Prophet's asking forgiveness for himself, see 2194.

622 Those who supported the guilty man are spoken of here, and all such persons are condemned as hypocrites. The same subject is continued in the verses that follow.

110 And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

111 And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

112 And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.<sup>623</sup>

وَمَنْ يَجْعَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا  
وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا  
وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

## SECTION 17

### Secret Counsels of the Hypocrites

113. Efforts to destroy the Muslims. 114. Secret counsels of the enemy.  
115. Opposition to the Prophet doomed to failure.

Ar. thee.

Ar. thee.

Ar. thee.

Ar. thee.

Ar. thee.

Ar. thou

didst.

Ar. thee.

113 And were it not for Allah's grace upon *you* and His mercy, a party of them had certainly designed to bring *you* to perdition, and they do not bring (ought) to perdition but their own souls,<sup>624</sup> and they shall not harm *you* in any way, and Allah has revealed to *you* the Book and the wisdom, and He has taught *you* what *you* did not know, and Allah's grace on *you* is very great.

114 There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this, seeking Allah's pleasure, We will give him a mighty reward.

115 And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَتَّكَ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّوكَ مِنْ شَيْءٍ  
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا  
لَا خَيْرَ فِي كَثِيرٍ مِنْ جُحُومِهِمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ أَصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ وَرْضَايَا لِلَّهِ فَمَنْ سَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا  
وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ

623 The innocent person thus falsely accused may be a non-Muslim, even an enemy of Islam, yet a false accusation, by whomsoever made, and against whomsoever made, is a "calumny and a manifest sin." No other religion lays down such unbiased rules for regulating and administering justice.

624 *Adalla-hu* is the equivalent of *ahlaka-hu*, and thus means that he destroyed him or brought him to perdition (ILL), and this is the meaning here.

other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.<sup>624A</sup>

غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى  
نُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝

## SECTION 18

## Idolatry condemned

116. Polytheism an unpardonable sin. 117-121. The devil suggests evil practices. 122-126. Faith and goodness will bear their reward.

116 Surely Allah does not forgive that any thing should be associated with Him, and He forgives what is besides this to whom He pleases;\* and whoever associates any thing with Allah, he indeed strays off into a remote error.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ  
مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ  
بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

\* 584.

117 They do not call besides Him on any thing but *inanimate objects*,<sup>625</sup> and they do not call on any thing but a *devil devoid of all good*;<sup>626</sup>

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ  
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۝

Or, *idols*.

Or,  
*rebellious  
devil*.

118 Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:

لَعَنَهُ اللَّهُ وَقَالَ لَا تُخَدِّعُنِي عُيَاذِي  
نُصِيبًا مَقْرُوصًا ۝

119 And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the

وَلَا ضِلَّةَ لَهُمْ وَلَا يُعْنِفُهُمْ  
وَلَا مَمْنُنَ لَهُمْ فَلَيبَسُنَّ أُذَانَ

624A This verse clearly speaks of the unbelievers and the hypocrites, who followed a way other than the way of the believers, and it is said to relate to Ta'ma's apostasy (Rz), for which see 620. Only a laboured distortion of the word could make it signify that it was a sin to differ from the majority of the Muslims on any question of religion. No sensible Muslim has ever held that opinion.

625 *Indā* has two significances, either of which may be adopted. (1) It signifies *inanimate things*, as trees and stones and wood. (2) It also means *idols*, because they named the idols as *females*, for instance *Lât*, *'Uzza*, *Manât* (LL). Hasan says every one of the Arabian tribes had an idol, which they called the *unsā* (lit. *female*) of such a tribe (Rz). Hence the word may also be translated as *feminine divinities*.

626 *Marid* and *mārid* have both the same significance, viz. *one devoid of all good*, as you say شجر امرود i.e. *a tree which has no leaves on it*, and رملة مرداء i.e. *sand that produces no plants* (Rgh). According to LL the significance of *marid* is *insolent or rebellious*.

cattle,<sup>627</sup> and most certainly I will bid them so that they shall alter Allah's creation,<sup>628</sup> and whoever takes the devil for a guardian rather than Allah, he indeed shall suffer a manifest loss.

120 He gives them promises and excites vain desires in them; and the devil does not promise them but to deceive.

121 These are they whose abode is hell, and they shall not find any refuge from it.

122 And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed); and who is truer of word than Allah?

123 (This) shall not be in accordance with your vain desires<sup>629</sup> nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

الْإِنْعَامَ وَلَا مَرْهَمَهُ فَلْيَغَيِّرَنَّ خَلْقَ  
اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ  
دُونِ اللَّهِ فَقَدْ خَسِرَ خَسْرًا مُّبِينًا ۝  
يَعِدُهُمْ وَيُوعِدُهُمْ وَمَا يَعِدُهُمُ

الشَّيْطَانُ إِلَّا غُرُورًا ۝

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ  
عَنْهَا مَخْرَجًا ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَوَعَدَ

اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ

اللَّهِ قِيلًا ۝

لَيْسَ بِأَمَانِيكُمْ وَلَا أَنَا فِي أَهْلِ النَّبِيِّ

مَنْ يَفْعَلْ سَوْءًا يُجْزَإْهُ وَلَا يَجِدْ لَهُ

مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

627 The slitting of the ear was performed on the *baḥīrah*, i.e. a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden, from carrying burden, and from being slaughtered. The word was also applied to a ewe or she-goat, one that, having brought forth five young ones, had her ear slit (TA-LL). Some think that the reference is to the practice of cutting off the ears of cattle as an act of devotion to idols (Rz). The practice of slitting or cutting off the ear of certain animals was a prevalent form of polytheism in Arabia, for such an animal was looked upon as devoted to certain idols. See further 742.

628 A comparison with 30:30 will show clearly that by *Allah's creation* is here meant the religion of Allah, because the true religion is the natural religion of man. In 30:30 we have: "Then set your face upright for religion in the right state: the nature made by Allah in which He has made men; there is no altering of Allah's creation, that is the right religion, but most people do not know." By the devil's changing the creation of Allah is therefore meant the changing of the natural religion of man, which requires obedience to Allah and His laws. Some commentators understand by changing the creation of Allah the using of His created things for an object other than that for which they were created, for instance, worshipping objects such as the sun, etc., which were really created to be subservient to man (Rz). Thus the misuse of any faculty which is created in man is equivalent to a changing of the creation of Allah.

629 The vain desires of the idolaters, who are addressed in the words *not according to your vain desires* (Rz), were that they should not be raised after death: "And they say, There is nothing but our life in this world, and we shall not be raised" (6:29). And as regards the followers of the Book: "And the Jews and the Christians say, We are the sons of Allah and



124 And whoever does good deeds, whether male or female, and he (or she) is a believer—these shall enter the garden, and they shall not be dealt with a jot unjustly.

125 And who has a better religion than he who submits himself entirely to Allah? and he is the doer of good (to others) and follows the faith of Abraham, the upright one, and Allah took Abraham as a friend.

126 And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أُولَٰئِكَ  
وَهُوَ مُؤْمِنٌ نَّادٍ لِّكَ يَدْخُلُونَ الْجَنَّةَ  
وَلَا يُظْلَمُونَ نَبِيعًا ۝  
وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ  
لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝  
وَاللَّهُ مَا فِي السَّمَوَاتِ مَا فِي الْأَرْضِ  
كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّخِيطًا ۝

## SECTION 19

### Equitable Dealings with Orphans and Women

127. Justice to be done to orphans when their mothers are taken in marriage. 128. Reconciliation between husband and wife. 129. Justice among wives. 130. Separation of husband and wife. 131-134. Carefulness as regards one's duty enjoined.

Ar. *thee*.

127 And they ask *you* a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book<sup>630</sup> concerning orphans of the women<sup>631</sup> whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

وَيَسْأَلُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ  
يُعْظِمُكُمْ فِيهِنَّ وَأُمَّيْلُ عَلَيْكُمْ فِي  
الْكِتَابِ فِي تَتَمَّى النِّسَاءِ الَّتِي لَا تُولَدْنَ  
مَا كَتَبَ لَهُنَّ وَرَبُّهُنَّ أَنْ يَتَّخِذَهُنَّ  
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ  
تَقُومُوا لِنَفْسِكُمْ بِالْقِسْطِ وَأَقْعَبُوا مِنْ  
خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝

His beloved ones" (5: 18). The true law—the law of nature—is described in what follows, that evil and good shall each have its own reward.

630 The reference is to the commencement of this chapter (see v. 3 and 535). There is almost a consensus of opinion on this point, the construction being that a decision has already been given there.

631 يتامى النساء means *orphans of women*, and the significance *orphan women*, or *female orphans*, is altogether inadmissible according to Basra grammarians, though others think that it is permissible (Rz). The meaning is clear, for there is an injunction here to do good to orphans whose mothers have been taken in marriage, and the same is the subject dealt with in v. 3. According to I'Ab, *what is appointed for them* means the share of inheri-

128 And if a woman fears ill usage or desertion<sup>632</sup> on the part of her husband, there is no blame on them, if they effect a reconciliation between them,<sup>a</sup> and reconciliation is better; and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

129 And you have it not in your power to do justice between wives,<sup>b</sup> even though you may covet (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

130 And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

131 And whatever is in the heavens and whatever is in the earth is Allah's, and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's, and Allah is Self-sufficient, Praise-worthy.

وَإِنْ أَمَرَا تَخَافَتَ مِنْ بَعْضِهِمَا اشْرَا  
أَوْ عَرَا ضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا  
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ  
الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا  
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا  
وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ  
النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ  
الْمِيلِ فَإِنَّ رُؤُوسَكُمْ لَمُعْتَلِقَةٌ وَ  
إِنْ تَصْلَحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ  
غَفُورًا رَحِيمًا ۝

وَإِنْ يَتَرَكَ الْيَمِينَ اللَّهُ كُلًّا مِنْ سَعَتِهِ  
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ۝  
وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ  
قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ  
تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَمَا  
فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا ذُو فَضْلٍ ۝

tance to property, which was not allowed by pagan Arabs (Rz). But others think dowry is meant. The giving of the dowry to such women was all the more necessary as it was needed for the maintenance of orphans. It is also stated that the verse was revealed in connection with the incident of Umm-i-Kuhā, who had orphan children (Rz). As against this, however, Bkh reports a saying of 'Ayesha, according to which the orphan girls are meant who were taken in marriage by their guardians without settling a dowry on them.

632 There are two words, *nushūz* and *i'rad*, used here. The former literally means *rising*.

You say *نشزت المرأة* as meaning *the wife was or became disobedient to her husband, and exalted herself against him, and resisted him and hated him and deserted him*. And you

say *نشز بعلها عليها* meaning *her husband treated her unjustly and was unkind to her,*

132 And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

133 If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

134 Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ  
كُنٰى بِاللّٰهِ وَكِيلًا  
اِنْ يَّشَآءْ يَنْهٰكُمُ اللّٰهُ النَّاسَ فَيَاْتِ  
بَاٰخَرِيْنَ وَكَانَ اللّٰهُ عَلَى ذٰلِكَ قَدِيْرًا  
مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ  
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللّٰهُ  
سَمِيْعًا بَصِيْرًا

## SECTION 20

### Equitable Dealings with all Men, and Condemnation of Jewish Hypocrisy

135. Firmness in justice and truth. 136. Firmness in faith enjoined. 137-141. The weak in faith forsake truth for the sake of worldly honour.

135 O you who believe! be maintainers of justice, bearers of witness for Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is most competent (to deal) with them both;<sup>633</sup> therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

136 O you who believe! believe in Allah and His Apostle and the Book which He has revealed to His Apostle and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His apostles and the last day, he indeed strays off into a remote error.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ  
بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ  
أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ اِنْ يَكُنْ عَيْنًا  
أَوْ قِسِيْرًا فَلَا تَتَّبِعُوْا  
اَلْهَوٰى اَنْ تَنۡدُوْا وَاِنْ تَكُوْنُوْا اَوْفَرۡصُوْا  
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعۡمَلُوْنَ خَبِيْرًا  
يَا أَيُّهَا الَّذِينَ آمَنُوا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ  
وَٱلْكِتٰبِ الَّذِىۡ نَزَّلَ عَلَى رَسُوْلِهِ  
ٱلْكِتٰبِ الَّذِىۡ نَزَّلَ مِنْ قَبْلُ ؕ وَ  
مَنْ يَّكْفُرۡ بِاللّٰهِ وَمَلٰٓئِكَتِهٖۡ وَكُتُبِهٖۡ  
وَرَسُوْلِهٖۡ وَٱلْيَوْمِۡ ٱلْآخِرِ فَقَدْ ضَلَّ  
ضَلٰلًاۭ بَعِيْدًا

Or, nearer  
to them  
both in  
compas-  
sion.

or estranged himself from her, or disliked or hated her (Q, Msb, TA-LL). *Frāḡ* is literally turning away, avoiding, shunning or leaving a thing. Hence I render the first word as *il-usage* and the second as *desertion*, as order is generally indicative of the comparative strength of the significance in the absence of other considerations.

633 The meaning is that you should not be partial to the rich man on account of some favour that you may expect from him or some harm that you fear from him, nor should you state other than the truth when the person against whom you bear witness is a poor man, on account of compassion for him. Thus, neither ties of kinship and love nor considerations of fear, favour, or compassion should make one swerve a hair's-breadth from the truth.

137 Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief,<sup>634</sup> Allah will not forgive them nor guide them in the (right) path.<sup>635</sup>

138 Announce to the hypocrites that they shall have a painful chastisement,<sup>636</sup>

139 Those who take the unbelievers for guardians rather than believers. Do they seek honour from them? Then surely all honour is for Allah.

140 And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.<sup>637</sup>

141 Those who wait for (some misfortune to befall) you; then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall judge between you on the day of resurrection; and Allah will by no means give the unbelievers a way against the believers.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَدْرَأَهُمُ اللَّهُ يَكُونُ اللَّهُ لِيَعْفِرَهُمْ وَلَا يَهْدِيَهُمْ سَبِيلًا  
بَشِيرِ الْمُنْفِقِينَ بَأَنَّ لَهُمْ عَذَابًا أَلِيمًا  
وَالَّذِينَ يَخْنِذُونَ الْكُفْرَيْنَ أَوَّلِيَّةً مِنْ دُونِ الْمُؤْمِنِينَ أَتَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا  
وَدَنَزَّلَ عَلَيْكَ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَكُفِّرُوا بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِّ يُغَيِّرُ فَإِنَّكُمْ إِذَا أَقْبَلْتُمْ إِلَى اللَّهِ جَامِعًا مَعَ الْمُنْفِقِينَ وَالْكُفْرَيْنَ فِي جَحِيمٍ جَمِيعًا

وَالَّذِينَ يَتَّبِعُوكُمْ بَكْرَةً فَإِنْ كَانَ لَكُمْ فِتْنَةٌ مِنْ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِذَا كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ فَتَالَهُمْ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ تَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

634 The persons spoken of in this verse are the waverers who again and again went over to unbelief (Rz). Some, however, are of opinion that the reference is to the Jews in particular, who believed in one revelation and denied the other (Rz). The reference to the Book "which He revealed before," in v. 136, shows clearly that the Jews are meant, among whom there were, no doubt, many hypocrites.

635 Allah's not guiding them is the consequence of their own actions. They wavered first, but in the end became firm in disbelief.

636 *Tabshir* (related to *bushrah*, i.e. complexion) originally denotes the announcing of an event which produces a change in the complexion. In common acceptance it is used with regard to the news which rejoices a man, but is sometimes used for the announcement of an event which grieves a man (Rz-LL).

637 In the sixth chapter of the Holy Qur-án, which was revealed at Mecca, we find this injunction in v. 68. The Muslims are told to leave the assembly where truth is mocked at, for if they do not, they will grow accustomed to such mockery: Surely then you would be like

## SECTION 21

## End of the Hypocrites

142, 143. Their deceitfulness. 144. Injunction against friendly relations with foes. 145-147. Their ultimate fate. 148, 149. Abuse prohibited. 150-152. Rejection of apostles amounts to unbelief.

142 Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them,<sup>638</sup> and when they stand up to prayer, they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little,

143 Wavering between that (and this), (belonging) neither to these nor to those;<sup>639</sup> and whomsoever Allah causes to err, *you shall* not find a way for him.<sup>a</sup>

144 O you who believe! do not take the unbelievers for guardians rather than the believers;<sup>b</sup> do you desire that you should give to Allah a manifest proof against yourselves?

145 Surely the hypocrites are in the lowest stage of the fire,<sup>640</sup> and *you shall* not find a helper for them.

146 Except those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah; these are with the believers, and Allah will grant the believers a mighty reward.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ ۖ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝

مَنْ بَدَّلْ بَيْنَ بَيْنٍ ذَلِكُمْ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ ۖ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَرْئَيْتُمْ أَنْ يَتَّخِذُوا اللَّهَ عَلَيْهِمْ سُلْطَانًا مُبِينًا ۝ إِنَّ الْمُنَافِقِينَ فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ ۖ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ۝

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝

Ar. *thou*  
*shalt.*  
a 44, 1312.

b 407.

Ar. *thou*  
*shalt.*

Or, *religion.*

them. A Christian annotator draws from these words the strange conclusion that the Muslims are prohibited from hearing any criticism of their religion. It does not require more than common sense to understand that mockery and criticism are not the same thing.

638 For the meaning of *khada'a* and *khada'a* see 23. It may be added that *khadi'uhum* means here the *requiter* to them of their *deceit* (TA-LL). In fact, a comparison of this passage with the similar passage occurring in 2:9 makes the meaning perfectly clear. There we have: "They desire to deceive Allah and those who believe and they deceive only themselves." In both cases they are warned of punishment for their striving to deceive the believers.

639 *Muzabzab*, lit., *much driven away*, has the same significance as *muzabzib*, i.e. *wavering* or *vacillating between two things or affairs* (T, S, M, Q-LL). The reference in that is to the *believers* and *unbelievers* spoken of in the concluding words of v. 141.

640 Insincerity in religion is the worst of all, and hence the hypocrites, or the insincere men whose actions are not in accordance with their avowed beliefs, are spoken of as being in the worst condition.

Ar. What  
... do  
with your  
chastise-  
ment.

147 Why should Allah chastise you if you are grateful and believe? and Allah is the Multiplier of rewards,<sup>641</sup> Knowing.

مَا يَفْعَلُ اللَّهُ بِعَدُوِّكُمْ أَنْ شَكَرْتُمْ  
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۝

## PART VI

148 Allah does not love the public utterance of hurtful speech, unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.<sup>642</sup>

149 If you do good openly or do it in secret or pardon an evil, then surely Allah is Pardoning, Powerful.

150 Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say: We believe in some and disbelieve in others; and desire to take a course between (this and) that,

151 These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.<sup>643</sup>

152 And those who believe in Allah and His apostles and do not make a distinction between any of them—Allah will grant them their rewards; and Allah is Forgiving, Merciful.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ  
الْأَمْنِ ظُلْمٌ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۝  
إِنْ بُدِلَ أَحَدُكُمْ أَوْ خَطَا أَوْ تَعَوَّاهُنَّ  
سُوِّ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ۝  
إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ  
يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ  
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ نَكْفُرُ بِبَعْضٍ  
وَيُرِيدُونَ أَنْ يُبَدِّلُوا بَيْنَ ذَلِكَ سَبِيلًا ۝  
أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا  
لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝  
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ لَمْ يَفَرُّوا  
بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ  
يُؤْتِيهِمُ اللَّهُ أَجْرَهُمْ وَكَانَ اللَّهُ  
عَفُوًّا رَحِيمًا ۝

641 The word *shākir* when used as an attribute of the Divine Being signifies *who gives large reward for small works or in whose estimation small works performed by His servants increase, and who multiplies His rewards to them* (TA-LI), and so you say: *نَشْكُرُ اللَّهَ سَعِيَهُ* meaning *may God reward his labour* (LI).

642 The use of defamatory speech of every kind regarding others is strictly forbidden, but justification for it may exist in case a person has in some way been injured.

643 To make distinction between Allah and His apostles means to believe in one and not in the other. Islam requires also the acceptance of all prophets who were raised for the regeneration of men, and hence a denial of any one of the prophets named in the Holy Qur-ān takes a man out of the category of believers and places him among the unbelievers.

## SECTION 22

## Transgressions of the Jews

153-155. Jews violate the covenant. 156-159. Their accusations against Jesus and Mary, and the truth relating to the crucifixion of Jesus. 160, 161. Their punishment. 162. Some believe.

Ar, thee. 153 The followers of the Book ask *you* to bring down to them a book from heaven; so indeed they demanded of Moses a greater thing than that, for they said: Show us Allah manifestly; so the rumbling overtook them on account of their injustice.<sup>a</sup> Then they took the calf (for a god),<sup>b</sup> after clear signs had come to them, but We pardoned this; and We gave to Moses clear authority.

c 105 154 And We raised the mountain above them<sup>c</sup> at their covenant, and We said to them: Enter the door making obeisance;<sup>d</sup> and We said to them: Do not exceed the limits of the Sabbath;<sup>e</sup> and We made with them a firm covenant.

f 109. g 130. h 21. 155 Therefore for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully<sup>f</sup> and their saying: Our hearts are covered;<sup>g</sup> nay! Allah set a seal upon them owing to their unbelief,<sup>h</sup> so they have no faith but a little:

156 And for their unbelief and for their having uttered against Mary a grievous calumny:<sup>644</sup>

157 And their saying: Surely we have killed the Messiah, Jesus son of Mary, the apostle of Allah; and they did not kill him nor did they crucify<sup>645</sup> him, but (the matter)

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ  
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى  
أَكْبَرُ مِنْ ذَلِكَ فَقَالُوا أَرَبَّ اللَّهِ  
جَهْرًا فَأَخَذَتْهُمُ الضُّعْفُ بِظُلَمِهِمْ  
نَحْنُ آخِذُونَ وَالْبِجْلُ مِنْ بَعْدِ مَا  
جَاءَهُمْ بِالْبَيِّنَاتِ فَعَفَوْنَا عَنْ ذَلِكَ  
وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ  
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا  
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ  
وَأَخَذْنَا مِنْهُمُ مِيثَاقًا غَلِيظًا ۝

فِيمَا أَنْفَضْنَاهُمْ مِنْهُ مِيثَاقَهُمْ  
وَكُفْرِهِمْ يَا أَيُّتِ اللَّهِ وَقُلْنَا  
لَهُمُ الْكَلْبِيَاءُ يَغْيِرُ حَقِّي  
وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ  
اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ  
إِلَّا قَلِيلًا ۝

وَيَكْفُرُ بِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ  
بُهْتَانًا عَظِيمًا ۝

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ  
عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ  
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ

644 The calumny here referred to was that Mary was guilty of fornication (Rz). Jewish tradition shows that the man about whom they accused Mary was a Jew named Panther (*Jewish Life of Jesus*).

645 The word does not negative Jesus' being nailed to the cross, but it negatives his having expired on the cross as a result of being nailed to it. That he died a natural death



Or, killed  
him.

was made dubious to them,<sup>646</sup>  
and most surely those who  
differ therein are only in a  
doubt about it;<sup>647</sup> they have no  
knowledge respecting it, but  
only follow a conjecture, and  
they know it not for sure;<sup>648</sup>

شَبَّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا  
فَبِهِ لَفِي شَكٍّ مِمَّا لَهُمْ بِهِ مِنْ  
عِلْمٍ إِلَّا أَتْبَاعُ الظَّنِّ وَمَا  
تَتَوَكَّلُ عَلَيْهِمْ ۚ

is plainly stated in 5:117: "And I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them." See 752. The Gospels contain clear testimony showing that Jesus Christ escaped death on the cross. The following points may be noted: (1) Jesus remained on the cross for a few hours only, but death by crucifixion was always tardy. (2) The two men crucified with Jesus were still alive when taken down from the cross, therefore Jesus also might have been alive. (3) The breaking of legs was resorted to in the case of the two criminals, but dispensed with in the case of Jesus. (4) The side of Jesus being pierced, blood rushed out, and this was a certain sign of life. (5) Even Pilate did not believe that Jesus actually died in so short a time (Mark 15:44). (6) Jesus was not buried like the two criminals, but was given into the charge of a wealthy disciple of his, who lavished care upon him and put him in a spacious room hewn in the side of a rock. (7) When the tomb was seen on the third day the stone was found to have been removed from its mouth, which would not have been the case if there had been a supernatural rising. (8) Mary, when she saw him, took him for the gardener (John 20:15), which shows that Jesus had disguised himself as a gardener. (9) Such disguise would not have been needed if Jesus had risen from the dead. (10) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in. (11) He still felt hunger and ate as his disciples ate (Luke 24:39-43). (12) Jesus Christ undertook a journey to Galilee with two of his disciples walking side by side with him, which shows that he was flying for refuge, for if his object had been to rise to heaven he would not have undertaken a journey to Galilee. (13) In all post-crucifixion appearances Jesus is found concealing and hiding himself as if he feared being discovered. (14) Jesus Christ prayed the whole night before his arrest to be saved from the accursed death on the cross, and he also asked his disciples to pray for him, and it is the Divine law that the prayers of a righteous man in distress and affliction are always accepted. He seems to have even received a promise from his Master to be saved, and it was to this promise that he referred when he cried out on the cross: "My God, my God, why hast Thou forsaken me?" —Heb. 5:7 making the matter still more clear, for there it is plainly stated that the prayer of Jesus was accepted: "When he had offered up prayers and supplications with strong crying and tears unto Him who was able to save him from death, and was heard in that he feared."

All these testimonies show conclusively that Jesus could not have died on the cross, and therefore the statement in the Qur-án is perfectly true.

646 The words *شَبَّهَ لَهُمْ* ولكن شَبَّهَ لَهُمْ may bear two interpretations. You say *شَبَّهَ*

*شَبَّهَ عَلَيْهِ* i.e. *he made it to be like it or to resemble it* (MA, KL-LL). And also

*شَبَّهَ عَلَيْهِ* i.e. *he rendered it confused to him, and he rendered it ambiguous, dubious or obscure to him* (MA-LL). As the first significance is only admissible when an object is mentioned which the thing is made to resemble, the latter remains the only possible meaning. The *Ruh-ul-Ma'ani* adopts this as one of the possible significances, and says the meaning may be

*التبس عليهم الامر* i.e. *the matter became dubious to them*. The story that some one else was made to resemble Jesus is not borne out by the words of the Qur-án, which could only mean, if an object were mentioned, that Jesus was made to resemble (something). And even if we may supply the object that is omitted, that which he was made to resemble must be spoken of in the same passage, and while the resemblance to one crucified is implied

647, 648, see next page.

158 Nay! Allah exalted him in His presence; and Allah is Mighty, Wise.<sup>649</sup>

159 And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he shall be a witness against them.<sup>650</sup>

160 Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them, and for their hindering many (people) from Allah's way,

161 And their taking usury—though indeed they were forbidden it—and their devouring the property of people falsely; and We have prepared for the unbelievers from among them a painful chastisement.

162 But the firm in knowledge among them and the believers believe in what has been revealed to *you* and what was revealed before *you*, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is to whom We will give a mighty reward.

Ar. *thee*.

Ar. *thee*.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ، وَكَانَ اللَّهُ  
عَزِيزًا حَكِيمًا  
وَلَا مَن أَهْلَ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ  
بِهِ قَبْلَ مَوْتِهِ، وَيَوْمَ الْقِيَامَةِ يَكُونُ  
عَلَيْهِمْ شَهِيدًا  
فَظَلَمْنَا مِنَ الَّذِينَ هَادُوا حَرَمْنَا  
عَلَيْهِمْ طَيِّبَاتِ الْأَحْلَاءِ لَمْ يَصِدَّ  
عَنْ سَبِيلِ اللَّهِ كَثِيرًا  
وَأَخَذْنَاهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ  
وَأَكْرَهْنَاهُمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ أَلْتَتَّخِذُنَا  
لِلْكَافِرِينَ وَهُمْ عَدَاؤُا إِلَيْنَا  
لَكِنَّ الرَّاغِبِينَ فِي الْعِلْمِ مِنْهُمْ  
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ  
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ  
الْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتِينَ الزَّكَاةَ  
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

in the statement that *they did not crucify him*, there is no mention here or elsewhere of any person who may have been made to resemble him, or more properly whom he may have been made to resemble.

647 The circumstances relating to the crucifixion, far from showing that Jesus died on the cross, clearly prove that he was taken down alive.

648 ما قتلوه يقينا means, according to Rgh, *they did not know with a certain knowledge his having been put to death on the cross*.

649 For the significance of *raf'* see 437. The form here adopted—*they did not kill him for sure on the cross, but Allah exalted him*—shows that being exalted in the Divine presence was opposed to being killed on the cross. Deut. 21:23 explains this, for there we have, *he that is hanged is accursed of God*, and as the accursed one cannot be called honourable in the Divine presence, hence the negation of Jesus being killed on the cross and the affirmation that he was exalted before the Divine presence—i.e. he was not accursed.

650 Both the Jews and the Christians necessarily believe in the death of Jesus on the cross, while according to the Holy Qur-án they have really no sure knowledge of it. The Jews reject his claim to Messiahship—without rejecting which they cannot, of course, remain Jews—on the basis of Deut. 21:23: "He that is hanged is accursed of God"; and their belief is that since Jesus died on the cross he was accursed, and no one who is accursed of God can be a prophet. Upon quite a different line of argument, the death of

## SECTION 23

## Previous Revelation bears out the Truth of the Qur-ân

163-166. Revelation of earlier prophets in relation to the Prophet's revelation. 167-169. The rejecters. 170. Denial of the Divinity of Jesus.

Ar. *thee*.

163 Surely We have revealed to *you* as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

Ar. *thee*.

164 And (We sent) apostles We have mentioned to *you* before and apostles We have not mentioned to *you*; and to Moses Allah addressed His word, speaking (to him);<sup>651</sup>

Ar. *thee*.

165 (We sent) apostles as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) apostles; and Allah is Mighty, Wise.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى  
نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ  
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَالْحَقُّ وَبِغُثُوبٍ وَلَا سَبِيلٍ ۚ  
وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ  
وَأَسْمَاءَ دَاوُدَ رُبُّوْنَا ۝  
وَرَسُولًا قَدْ قَضَيْنَاهُمْ عَلَيْكَ مِنْ  
قَبْلُ وَرَسُولًا لَمْ نَقْضُصْهُمْ عَلَيْكَ  
وَكَلَّمَ اللَّهُ مُوسَى تَلَوِيًّا ۝  
رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ  
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ  
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

Jesus upon the cross is the most essential principle of a Christian's faith. He admits the truth of Deut. 21: 23, but he says that unless Jesus were accursed he could not take away the sins of those that believe in him. As in Gal. 3: 13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on the tree." Hence the fundamental principle of the belief of both Jews and Christians is that Jesus died on the cross, and the meaning of the verse is clear, viz. every Jew and Christian, notwithstanding that he has no sure knowledge at all, must believe before his death that Jesus died on the cross. Or the personal pronoun *his* may refer to Jesus, the meaning in that case being that both the Jews and the Christians base their faith on Jesus' death before it actually occurred.

651 The prophets spoken of here all belong to the Israelite race. Abraham and his immediate descendants are mentioned first; then follow the three prophets of Israel who suffered great tribulations, viz. Jesus, Job, and Jonah. The next group is that of the four who were both rulers and prophets, viz. Moses, Aaron, David, and Solomon. But as David and Moses stand in a special relation to the Holy Prophet, the former singing his praises throughout his Psalms and the latter being his like, they are spoken of separately at the end. The good news which they brought relates as much to the peace and happiness which is granted to the righteous as to the advent of one who, coming at the end, should unite the qualifications of all the prophets in his own person, and accordingly make the nations of the earth as one nation. It is for this reason that the Qur-ân is spoken of as "pure pages wherein are all the right books" (98: 2). That all the prophets had spoken of the advent of the Holy Prophet is clear from Acts 3: 21-22: "Whom the heaven must receive until the time of restitution of all things which God had spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me."

Ar. <i>thee</i> .	166 But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.	لَٰكِنَ ٱللَّهُ يَشْهَدُ بِمَا أَنزَلَ ٱلْكِتَٰبَ أَنزَلَهُۥ بِعِلْمِهِۦ ٱلْمَلَكُ ٱلْكَبِيرُ يَشْهَدُونَ وَكَفَىٰ بِٱللَّهِ شَٰهِدًا ۝
Or, turn away.	167 Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote error.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَٱصْدَعُوا۟ عَن سَبِيلِ ٱللَّهِ قُلُوبَهُمْ ضَلُّوا۟ ضَلًّا۟ بَعِيدًا ۝
	168 Surely (as for) those who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path,	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَٱظْلَمُوا۟ لَمْ يَكُنْ ٱللَّهُ لِيَغْفِرْ لَهُمْ وَلَا يَهْدِيَهُمْ سَبِيلًا ٱلْأَخْطَىٰ فِي سَهْمِهِۦ خُلْدٌ يَوْمَئِذٍۭ ۝
* 1201.	169 Except the path of hell, to abide in it for a long time,* and this is easy to Allah.	وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ۝
	170 O people! surely the Apostle has come to you with the truth from your Lord, wherefore believe, (it shall be) good for you; and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.	يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَٱمْنُوا۟ خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ مَا فِى ٱلسَّمَٰوٰتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ۝
	171 O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Jesus son of Mary, is only an apostle of Allah and His word <sup>652</sup> which He communicated to Mary and an inspiration from Him; <sup>653</sup>	يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ ٱلْأَنۡفُسُ ۚ إِنَّهُۥ ٱلْمَسِينُ عِيسَىۥ ابْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَانَتْ ٱلْقَوْلُ إِلَىٰ مَرْيَمَ وَرُوحُ مِّنۡهُۥ ۚ

652 *Kalimah*, or word, is here equivalent to *prophecy*, in which sense the word is frequently used in the Holy Qur-án. Jesus is called a *prophecy* because he was born in accordance with a prophecy from Allah, just as in a saying the Holy Prophet speaks of himself as "the prayer of my father Abraham," the significance being that he appeared in fulfilment of Abraham's prayer. For a fuller explanation see 423. And the significance of *ilgá* varies according to its object. When its object is a tangible thing, it implies the act of throwing or casting. But you say القيت إليه خيرا i.e. I did good to him and القيت

القى الى سره i.e. I offered love to him (TA-LL), and

revealed to me his secret (TA in art. *sirr*); and القيت إليه القول which corresponds to what is said here, the object of the verb being *kalimah* instead of *qaul*, both having the same meaning, must be rendered I communicated to him the saying (Msb-LL). The physical act of *throwing* or *casting* a thing is farthest off from the true meaning of 653, see next page.

believe therefore in Allah and His apostles, and say not, Three.<sup>654</sup> Desist, it is better for you; Allah is only one God: far be it from His glory that He should have a son; whatever is in the heavens and whatever is in the earth is His; and Allah is sufficient for a Protector.

فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ  
لَا إِلَهُ إِلَّا اللَّهُ إِلَهُ وَاحِدٌ  
سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى  
بِاللَّهِ وَكِيلًا

## SECTION 24

## Prophethood of Jesus, and a Reversion to the Law of Inheritance

172-174. Jesus a servant of Allah. 175, 176. The Qur-án is true light. 177. Law of inheritance supplemented.

172 The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him; and whoever disdains His service and is proud, He will gather them all together to Himself.

173 Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا  
لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ  
يَسْتَنْكِفْ عَنْ عِبَادَتِي وَيَسْتَكْبِرْ  
فَسَجِّنْهُمْ إِلَيَّ جَمِيعًا  
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُؤْتُونَهُمْ أَجْرَهُمْ وَبِزْنِهِمْ مِنْ  
فَضْلِي وَأَمَّا الَّذِينَ اسْتَنكَفُوا  
اسْتَكْبَرُوا فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا

the word as used here. Sale's and Rodwell's *conveying into Mary* and Palmer's *casting into Mary*, as if the object were a tangible one, are equally foreign to the real sense of the word.

653 The word *rûh* may convey any one of the following three significances. *Rauh* and *rûh* both mean *mercy* of Allah, according to Az (LL under *rauh*), this being the proper significance of the word in the passage under discussion. *Rûh* also signifies *inspiration* or *Divine revelation* (Zj, TA, Q-LL), and the adoption of this meaning explains what is

said in *كَلَّمَتْهُ الرُّوحُ إِلَى مَرْيَمَ* i.e. *His prophecy which He communicated to Mary*, the

meaning of the whole sentence being that the advent of Jesus was in accordance with a prophecy and an inspiration from the Divine Being. Even if we take *spirit* to be the meaning of the word *rûh*, it does in no way carry Jesus a step beyond the limits of mortality, for of Adam

also it has been said *نَفَخْتُ فِيهِ مِنْ رُوحِي* i.e. *I breathed My spirit into him*. But more

than that, we have the saying referred to by LL under *rauh*: *أَحْيَا النَّاسَ بِرُوحِهِ* where the correct reading is *rûh* and not *rauh*, meaning, *He (God) has quickened all men with His spirit*. Therefore *رُوحٌ مِنْهُ* which could only mean *a spirit from Him*,

is further evidence that even in this sense the word is not exclusively applicable to Jesus, for he is not *the word* of God and *the spirit* from Him, but only *a word* and *a spirit*, and as all men are declared to be quickened by the spirit of Allah in the proverb quoted above, all men, and in fact all creatures, are declared to be the words of Allah in 18: 109:

654, see next page.

Ar. nor.	174 And they shall not find for themselves besides Allah a guardian or a helper.	وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝
	175 O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مُّرْتَبِكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ۝
Ar. thee.	176 Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.	فَأَمَّا الَّذِينَ آمَنُوا بِإِلَهِهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝
	177 They ask <i>you</i> for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things. <sup>655</sup>	يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَامِ إِنِ امْرُؤٌ هَلَكَ لِنِسَاءٍ لَهُ وَلَدٌ وَآلَةٌ أَخَتْ فَلَهَا النِّصْفُ مِمَّا تَرَكَ وَهُوَ بَرٌّ لَهَا لِيَوْمِ الْقَدَرِ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا النِّصْفَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۝ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

"Say, If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted."

654 The doctrine of Trinity is plainly rejected here. There are not three persons in Godhead, but only one: *Allah is only one God*. The Holy Qur-án nowhere says that the Christian Trinity is formed of Jesus, Mary, and God, though it no doubt refers to the Roman Catholic doctrine of the worship of Mary in 5: 116, for which see 751.

655 The rule given here supplements the law of inheritance as given at the commencement of this chapter, and is said to have been revealed very late. The sisters and brothers spoken of here are the real sisters and brothers or half-sisters and half-brothers on the father's side, those on the mother's side having already been spoken of in v. 12. Reversion to the law of inheritance just after speaking of Jesus Christ indicates a deeper meaning. It is a fact that no prophet appeared among the Israelites after Jesus Christ, and therefore his death really left Israel without a spiritual head who should rise to the eminence of prophethood. Hence, according to this law, the spiritual inheritance must have gone to the brother tribe of Ishmael, who received it in the person of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. This would also explain the words addressed to Moses: "God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me" (Deut. 18: 15), where the spiritual inheritance is clearly made to devolve on the brethren of the Israelites, i.e. the Ishmaelites, and thus *from the midst of thee* is clearly explained as meaning *from the midst of thy brethren*, as Moses saw that the Israelites would lose their title to the inheritance of the spiritual kingdom before the advent of the prophet who was to be his *like*.

## CHAPTER V

### THE FOOD

(*Al-Māidah*)

REVEALED AT MEDINA

(16 sections and 120 verses)

#### Abstract:

- Sec. 1. General obligations.
- Sec. 2. Duty of uprightness.
- Sec. 3. Covenants with the Jews and the Christians.
- Sec. 4. Israelites' violation of the covenant.
- Sec. 5. Jews warned of the evil consequences of their plots against the Prophet.
- Sec. 6. Punishment of offenders.
- Sec. 7. The Qur-ān in its relation to previous scriptures.
- Sec. 8. Relations of Muslims with enemies.
- Sec. 9. The mockers.
- Sec. 10. Christian deviation from the truth.
- Sec. 11. Christian nearness to Islam.
- Sec. 12. Muslims warned of the besetting sins of previous people.
- Sec. 13. No nation shall succeed in violating the security of the Ka'ba.
- Sec. 14. Further directions for Muslims.
- Sec. 15. Christian love of this life.
- Sec. 16. False doctrines introduced after Jesus' death.

#### Title and connection.

THE name of this chapter is taken from the mention of a demand for *food* on the part of the followers of Jesus Christ, to which reference is made towards the end of this chapter; and as it deals with the Christians in particular, that incident is unquestionably one of its chief features, although the chapter deals with Christians in general. Ordinarily *māidah*, which is the Arabic word, is rendered as meaning a *table*, but even taking that meaning to be correct, it signifies a *table for food* only. The adoption of this name for this chapter might be with a view to express the Christian love of the dainties of this life.

This chapter stands in almost the same relation to the last as the 3rd to the 2nd. Thus, while the 4th chapter deals chiefly with the hypocrites, the 5th deals with those who had assumed open enmity to Islam, being interspersed here and there with directions for the Muslims. While the 4th chapter deals with the question of Jewish disobedience, this gives prominence to the Christian transgressions due to their inordinate worldly love, this distinction being made plain in the concluding portions of the two chapters. There is also a plain connection between the end of the 4th and the commencement of the 5th chapter, for while the former ends with the Christian doctrine of the divinity of Jesus, the necessary result of which is disregard of the religious law, the latter in its opening verses lays particular stress upon one's duty to be true to religious laws and covenants.



**Subject-matter.**

The contents of this chapter are chiefly concerned with the Jewish and Christian violation of their covenants, with an exhortation to the Muslims to remain true to their own. Attention to the latter point is drawn in the very opening verse of the chapter: "O you who believe! fulfil your obligations." This injunction is followed by certain details relating to the performance of the pilgrimage, to foods, and to social relations with other people. The second section, which calls attention to the duty of uprightness, is as it were a caution against laying too much stress upon details of the law to the utter neglect of the inner qualities which make the real man. The third section speaks of the covenants made with the Jews and the Christians, and after hinting at the violation of the covenant by the Christians in assigning a Divine dignity to a mere mortal, takes up the Jewish violation of the covenant in the fourth section, at the very outset of their national life, and points out the evil consequences of their disobedience. The fifth section, opening with a lesson to the Jews in Cain's aggression, plainly points towards the end to the punishment of the Jews who were now engaged in making war upon the Prophet, and the subject of the punishment of similar offences is continued in the sixth section. The seventh speaks of the relation of the Quranic revelation to previous revelations, and points out that this final revelation is really the fulfilment and perfection of all those revelations. The eighth section, however, warns the Muslims of the hostile attitude of the Jews and the Christians and those who apostatize, the subject being continued in the ninth, which tells of their mockery of the Muslim religion. The tenth introduces the subject of Christian deviation from the truth, while the eleventh proves that the Qur-án is not unjust to them on account of their enmity towards Islam, valuing the meekness of monks and priests among them, and recognizing their nearness to Islam in contrast to the Jews and the polytheists. The three sections that follow are specially addressed to the believers, while hinting at Christian disregard of the middle course and of their aggressions against the Muslims. Thus the twelfth section, while warning the Muslims on the one hand of such practices as monkery, which required a man to deprive himself even of lawful things, cautions them on the other against the use of impure drugs, such as intoxicating liquors, and the acquisition of property by illegal means, such as in gambling, the two besetting sins of Christian nations, and requires obedience and regard of duty to be made the main principles of action. The thirteenth section, opening with an injunction requiring the Muslims not even to hunt wild animals and birds during the pilgrimage, lays stress on the security of the Ka'ba, containing probably an allusion to the attempts of a Christian nation to demolish it (see ch. 105), and a prophetic allusion as well perhaps to future designs of more powerful nations. The fourteenth section, containing further directions for the Muslims, lays special stress on the gravity of the sin of polytheism, which had led the Christians farthest away from the truth, notwithstanding their proximity to Islam. The two concluding sections of the chapter deal with the Christian religion more plainly, attention being drawn in the fifteenth to the Christian love of this life, the immediate disciples of Jesus demanding an abundance of worldly provisions, which finds an echo, perhaps, in the Lord's prayer asking for *daily bread*; while the sixteenth, which is the last section, contains a plain condemnation of the doctrine of the divinity of Jesus out of the mouth of that prophet himself.

**Date of revelation.**

A consideration of the topics dealt with in this chapter, as well as the opinions of different authorities, lead us to the almost certain conclusion that this chapter follows in the order of revelation, as it does in arrangement, the last chapter, and the main portion of it was revealed within the years five to seven Hejira. It is only in very rare cases that the exact date of the revelation of a verse can be fixed with certainty, and the various dates assigned to the different verses of a particular chapter are in most cases mere conjectures, devoid of accuracy. The tendency of Christian critics, for instance, to ascribe verses condemning certain Jewish or Christian doctrines to a period when political relations with these people became strained is to be deprecated, for, as a matter of fact, the Qur-án did not deny the good in these religions at any time, nor did it ever approve of their errors. For instance, it

## SECTION 1

## General Obligations

1. Fulfilment of covenants. 2. Obligations relating to pilgrimage. 3, 4. Prohibited foods and perfection of faith. 5. Social relations with non-Muslims.

In the name of Allah, the Beneficent, the Merciful.

1 O you who believe! fulfil the obligations.<sup>656</sup> The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage;<sup>657</sup> surely Allah orders what He desires.

2 O you who believe! do not violate the signs appointed by Allah<sup>658</sup> nor the sacred month,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ  
أَحَلَّتْ لَكُمْ هَهِيمَةُ الْأَنْعَامِ إِلَّا مَا  
يُسَلَّلَ عَلَيْكُمْ غَيْرَ مُحِلِّهِ الصَّيْدُ وَ  
أَنْتُمْ حُرْمَةٌ إِنَّ اللَّهَ يَحْكُمُ  
مَا يُرِيدُ ○  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْلُوبُوا  
شَعَاءَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ

is in an early Meccan revelation that we find the Christian doctrine of the sonship of Jesus condemned in the severest terms (19:88-92), while it is in a late Medina revelation that we find the Christians praised on account of their meekness, while the enmity of both Jews and Christians to Islam had already been clearly recognized in v. 51, where both are spoken of in the same breath as people with whom the Muslims can no more be friendly.

There is, however, one verse in this chapter which belongs to a much later period than the main portion of the chapter, the date of the revelation of which can be fixed with the utmost certainty. It is the third verse, and it speaks of the perfection of the faith of Islam. Of its revelation in the Holy Prophet's last pilgrimage to Mecca in the year 10 A.H. there is not the least doubt, and, further, there is the clearest testimony that it was revealed on the 9th Zil Haj in that year, when the Holy Prophet was in the plain of 'Arafât. The importance of its subject, which, speaking of the perfection of the faith of Islam, foretold the approaching end of the Prophet, gave it a fame which was preserved to the days of the Caliphate of 'Umar (Bkh). It need not be denied that other verses may have also been revealed later than the 7th year of Hejira, but as the task of assigning particular dates to particular verses rests on nothing but conjecture, I had better refrain from this fruitless labour.

656 The respect for all covenants, contracts, agreements, leagues, treaties, and engagements, all of which are included in the significance of the word 'Uqud (LL), and also of all Divine ordinances given for the welfare of the individual and society, is the very first necessity of social relations. According to Zj the word includes *the covenants imposed by God as well as the mutual agreements made by men* (LL).

657 The prohibition of game during pilgrimage is mentioned in connection with the security of the Ka'ba in section 13, so that even wild animals are secure during the time; see 735.

658 *Sha'âir* is plural of *sha'irah*, which means here *mash'irah*, i.e. a place where a thing is known to be, or a place for the performance of a religious service (TA-LL). But *sha'irah* and *shi'arah* and *shi'âr* are also explained as meaning a sign or a religious performance (LL). The *sha'âir-ul-haj* are therefore the religious performances that must be gone through in the pilgrimage; and *sha'âir-ullah* is variously explained as meaning all the religious services appointed as signs by Allah, or, according to Hasan, the religion of Allah (Rz); according to

nor (interfere with) the offerings, nor the victims with garlands,<sup>659</sup> nor those repairing to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people—because they hindered you from the sacred mosque—incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression;<sup>660</sup> and be careful of (your duty to) Allah: surely Allah is severe in requiting (evil).

3 Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter,<sup>661</sup> and what is

وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ  
لِأَصْنَانِ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ  
فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا  
وَلَا أَحْكَمْتُمْ فَأَصْطَادُوا وَلَا  
يُجْرِمُكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدَّكُمْ  
عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَلُوا  
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ  
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ  
وَحُمْلُ الْخِنْزِيرِ وَمَا أَهْلَ الْغَيْرِ  
اللَّهِ بِهِ وَالْمُسْتَرْذِيَّةُ وَالْمَوْفُودَةُ  
وَالْمُسْتَرْذِيَّةُ وَالنَّظْفَةُ وَمَا أَكَلَ  
السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا

others it denotes the religious performances in connection with the pilgrimage, as the halting at 'Arafât and running between Šafâ and Marwah and the sacrificing of victims (Zj, TA-LL); or the rites and ceremonies of the pilgrimage and the places where these rites and ceremonies are performed (Bq-LL). I adopt any thing appointed as a sign by Allah as the true meaning, which not only conveys the root-significance of sign, but also includes the various explanations given by commentators. In the Holy Qur-ân the two mountains Šafâ and Marwah (2:158) and the offerings (22:36) are said to be *sha'air-ullah*. Here the places connected with the performance of the pilgrimage seem to be intended, as the offerings are separately mentioned.

659 The two words *had-y* and *Qalâid* both indicate animals meant for sacrifice during the pilgrimage. The former is plural of *hadyah*, and means what is driven (to Mecca), and the latter is plural of *qilâdah*, meaning a necklace, or what is put upon the neck of an animal that is brought as an offering to Mecca for sacrifice (LA-LL), and hence also the animal which is made to wear a garland (Rz). The word *qalâid* as a description of such animals is used to intensify respect for them, because they bear a clear mark showing that they are meant to be sacrificed. It should be noted that only camels are made to wear garlands, while *had-y* includes all kinds of animals brought as offering.

660 The principle laid down here as to uprightness of conduct in dealing even with those whom we hate is one which is not met with anywhere but in Islam, and the international law of modern Europe stands sorely in need of such a principle of uprightness. Hence, Islam alone can serve as an international law, requiring equal treatment for all nations.

661 The exception may apply to all the five classes. The infinitive noun *tazkiyah* means causing the natural heat to pass forth. Technically, it indicates a particular mode of slaughtering (Rgh, TA-LL); and the meaning is that if an animal partly eaten by wild beasts is found while yet alive, and is slaughtered in the proper manner, its flesh is allowed.

Or, *divine*.

sacrificed on stones set up<sup>662</sup> (for idols) and that you *divide* by the arrows;<sup>663</sup> that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion;<sup>664</sup> but whoever is compelled by hunger, not inclining wilfully to sin, then surely Allah is Forgiving, Merciful.

Ar. *thee*.

4 They ask *you* as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt—you teach them of what Allah has taught you—so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.<sup>665</sup>

فَرِحَ عَلَى النَّصَبِ وَإِنْ تُنْقَبُوا  
بِأَكْزَارٍ ذُرِّكُمْ فَسُقُوهَ الْيَوْمَ  
يَسَّ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ  
وَلَا تَحْشَوْهُمْ وَاحْشَوْنَا الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَشْمَمْتُ عَلَيْكُمْ  
بِعَمَلِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا  
فَمَنِ اضْطُرَّ فِي مَخْرَصَةٍ غَيْرِ  
مُتَافِئَةٍ لِأَثَرِهِ فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ  
يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ  
لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ  
الْجَوَارِحِ مُكْلَبِينَ يَعْلَمُونَهَا  
فَمِنَ الْيَوْمِ أُحِلَّ لَكُم مَّا  
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ  
عَلَيْهِمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
شَدِيدُ الْحِسَابِ

662 According to Ibn-i-Jurajj these were certain stones which were set up around the Ka'ba over or near which it was customary to kill animals as offerings to certain idols, their blood being sprinkled and flesh laid on the stones (Rz). *Naqab* also means, *any stone that is set up and worshipped* (Msb-LL).

663 *Istaqsamtu-hi* means, according to Rgh, *I asked him to divide*, and he adds: "Then it is used to signify *dividing*." If this significance be adopted, the *azlām* (lit. *arrows without a head and without a feather*) would mean the headless arrows of the game of hazard. The Arabs played with such arrows for division of the flesh of a slaughtered camel bought on credit (LL). This significance is favoured by the context, for it prohibits dividing flesh of slaughtered animals by means of certain arrows with which was played the game of chance called *maisir*. A comparison with 6:146, where slaying in other than Allah's name is called a transgression, as here dividing by arrows is called a transgression, also shows this to be the correct significance. Probably animals devoted to idols were divided by arrows when slain. According to others, however, *istaqsama* means *he sought to know what was allotted to him by means of the azlām*. When any one of them desired to make a journey, or to get married, or to perform some other great affair, he drew out arrows, on one of which was written "My Lord has commanded me," on a second, "My Lord has forbidden me," while a third arrow was blank. He did or refrained from doing the desired thing according to the arrow which came forth, repeating the operation if a blank arrow came out (Rz). This significance is given in the margin.

664 External testimony as to the late revelation of this verse has already been quoted in the introductory note to this chapter. The very subject-matter of the verse shows that it must have been revealed towards the close of the Holy Prophet's life, and hence it is held by all authorities that no precept was revealed after this. The Prophet died eighty-one or eighty-two days after his revelation (Rz). This verse is a clear testimony to the perfection of

665, see next page.

5 This day (all) the good things are allowed to you, and the food of those who have been given the Book is lawful for you and your food is lawful for them;<sup>666</sup> and the chaste from among the believing women and the chaste from among those who have been given the Book before you<sup>667</sup> (are lawful for you), when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith,<sup>668</sup> his work indeed is of no account, and in the hereafter he shall be one of the losers.

أَلْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ  
الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَّكُمْ  
وَطَعَامُكُمْ حَلَالٌ لَهُمْ وَأَنْخَصْنَتْ مِنَ  
الْمُؤْمِنَاتِ وَأَنْخَصْنَتْ مِنَ الَّذِينَ  
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا  
أَتَيْتُمُوهُنَّ ابْجُزْنَ مِنْهُمْ  
عَذْرًا لَكُمْ وَلَا مُنْجِيَ لِي  
أَخَذَ إِنْءٌ وَمَنْ يَكْفُرْ بِالْإِيمَانِ  
فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ  
مِنَ الْخَاسِرِينَ ٥

religion in Islam, no such claim being made by any other book or religion. Hence it was that Muhammad, may peace and the blessings of Allah be upon him, was the last of the prophets, because religion being perfected no prophet was needed after him.

665 Game killed by means of beasts and birds of prey taught to hunt is allowed. When, however, the beast or the bird is sent after the prey, the name of Allah should be mentioned. Game killed by an arrow or by a shot is allowed, subject to the same condition. In either case, if the game is not killed before it falls into the hand of the hunter, it should be slaughtered; if it is already killed, it is lawful in that condition. There is, however, a difference of opinion when the beast tears up the game and eats part of it. Some think that in such a case it is not lawful to eat it (Rz).

666 The question arises here whether the food of those who have been given the Book is lawful even when that food includes what is expressly declared to be unlawful elsewhere, as, for instance, in v. 3, etc. The answer to this question must be given in the negative. A thing which is clearly prohibited cannot become lawful because it is offered by a Jew or a Christian. But there are no two opinions regarding animals slaughtered by the Jews or the Christians, except in the case when a Christian slaughters an animal in the name of Jesus, for Jesus is other than Allah, and according to the three famous imams, Abū Hanīfah, Mālik, and Shāfiʿī, such an animal is prohibited, while ʿAta, Makhbūl, Hasan, Shiʿbī, and Saʿīd allow it as being the food of the followers of the Book (Rz).

667 Both the Jewish and the Christian laws do not compare well with the Islamic law in this respect. In Islam intermarriages with idol-worshippers are totally prohibited (2:221), but in the case of a people whose religion is based on a revealed book, intermarriages are allowed to the extent that women belonging to an alien religion may be taken in marriage. The giving away of Muslim women in marriage to followers of other religions is not, however, allowed. Indeed, while women belonging to other religions would be happy in a Muslim household, because of the status and rights which Islam confers on woman, Muslim women in an alien household would be in a condition of distress, because they would lose the rights which they enjoy in Muslim society. It may be added that the law here given is not limited to the Jews and the Christians, but includes the followers of all religions based on revelation. Hence the law was extended to the Persians by the companions of the Holy Prophet.

As for the Jewish law, which makes no exception, see Deut. 7:3: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Paul follows the Jewish law: "Be ye not unequally yoked

## SECTION 2

## Duty of Uprightness

6. Prayer and its preliminaries.  
11. Wrongful conduct of the Jews.

7-10. Justice to be adhered to.

6 O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads, and (wash) your feet to the ankles; and if you are under an obligation to perform a total ablution,<sup>a</sup> then wash (yourselves); and if you are sick or on a journey, or one of you come from the privy, or you have touched the women<sup>b</sup> and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith;<sup>c</sup> Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favour on you, so that you may be grateful.

7 And remember the favour of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey; and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.<sup>669</sup>

8 O you who believe! be upright for Allah, bearers of witness with justice,<sup>d</sup> and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْتَلِينَ أَوْ مِمَّنْ سَفَرًا أَوْ جَاءَ أَحَدُكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ أَعْلَمُ يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ○

وَاذْكُرُوا النِّعْمَةَ الَّتِي عَلَيْكُمْ وَمِيقَاتِهَا وَالْأَنفُسَ الَّتِي إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ○ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاؤُكُمْ عَلَى أَنْ تَتَّخِذُوا أَعْيُنَ النَّاسِ أَوْ أَبْصَارَ النَّاسِ عَلَيْكُمْ لِيُضِلُّوا بِأَبْصَارِهِمْ سَبِيلَهُمْ إِنَّ اللَّهَ أَعْلَمُ بِمَا تَعْمَلُونَ ○

together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (2 Cor. 6: 14).

668 The *denial of faith* is variously explained. Some think it means *denial of Allah*; others, *denial of the unity of Allah*; while others still think that *faith* stands for the *revelation of the Qur-án*. The meaning in this last case is said to be the laying of stress upon the injunction relating to intermarriages with those who have any scriptures.

669 The reference is generally supposed to be to the oath of fidelity taken by the Medinites at 'Aqabah, but it is more likely to be to the swearing of allegiance at Hudaibiyah, a more recent event, to which the Holy Qur-án also refers in 48: 10 and 18.

9 Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.

10 And (as for) those who disbelieve and reject our communications, these are the companions of the flame.

11 O you who believe! remember Allah's favour on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.<sup>670</sup>

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ  
وَالَّذِينَ كَفَرُوا وَكَانُوا بِآيَاتِنَا أُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا  
لَا يَأْتِيهِمُ الَّذِينَ آمَنُوا إِذْ كُفَرُوا وَانْتَمَتِ اللَّهُ  
عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَنْسُطُوا إِلَيْكُمْ  
أَيُّهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

### SECTION 3

#### Covenants with the Jews and the Christians

12, 13. Covenant with Jews. 14-16. Covenant with Christians. 17-19. Christ was no more than a mortal.

12 And certainly Allah made a covenant with the children of Israel,<sup>a</sup> and We raised up among them twelve chieftains;<sup>671</sup> and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My apostles and assist them and offer to Allah a goodly gift,<sup>b</sup> I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.<sup>672</sup>

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ  
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا  
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ إِنِ أَقَمْتُمُ  
الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ  
بِرُسُلِي وَعَزَرْتُمْ أَوْسِيَاءَهُمْ  
أَقْبَضْتُ عَنْكُمْ سَيِّئَاتِكُمْ  
وَلَا دُخَانَ كُفْرَتِكُمْ مِنْ تَحْتِهَا  
إِلَّا نُهَرِّقُهَا مِنْ كُفْرِكُمْ إِنَّكُمْ  
فَقَدْ ضَلَلْتُمْ سَوَاءَ السَّبِيلِ

670 The occasions on which the enemies of Islam endeavoured to take away the life of the Prophet or to exterminate the Muslims are too numerous to mention here. This is an obvious reference to those Quraish and their allies who left no stone unturned to destroy the Muslim community. The commentators, however, think that there is special reference to the attempt made by the Bani Nadir on the life of the Holy Prophet (Rz).

671 It is strange to find Rodwell adding a note here that the Prophet "invented these twelve leaders of tribes," whereas they are clearly mentioned by name in Num. 1: 5-15, and in the 16th verse they are called *princes of the tribes of their fathers*; while in the 44th verse we have: "And the princes of Israel, being twelve men." And further, in Num. 13: 3-15 we again read of twelve *heads* of the children of Israel having been sent to search the land of Canaan.

672, see next page.



a 582.

Ar. thou  
shalt.

13 But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places<sup>a</sup> and they neglected a portion of what they were reminded of; and *you shall* always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).

14 And with those who say, We are Christians, We made a covenant,<sup>673</sup> but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.<sup>674</sup>

15 O followers of the Book! indeed Our apostle has come to you making clear to you much of what you concealed of the Book and passing over much;<sup>675</sup> indeed, there has come to you light and a clear book from Allah;<sup>676</sup>

فَمَا أَنْفَضْنَاهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِبَةٍ مِنْهُمْ إِلَّا قَلِيلًا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ  
وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَرْنَا أَنْزَلْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَعْرَضْنَا عَنْهُمْ الْعَذَابَ وَآوَيْنَاهُمُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ  
يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

672 The following description of that land was given by Joshua and Caleb to the Israelites: "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey" (Num. 14: 8).

673 "I have yet many things to say to you, but ye cannot hear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will show you things to come" (John 16: 12, 13). The kingdom of God so often spoken of in the Gospels is no other than the spiritual kingdom established by the Holy Prophet, the Gospel being in fact only the good news of his advent.

674 The prophecy that there shall always be hatred and enmity between the various Christian peoples has proved true in all ages, and never more clearly than in the great European war of our own day. They will find peace and concord only when they accept Islam.

675 There were many truths which the Jews and the Christians had lost, their scriptures not having remained free from corruption. Some of these which were of permanent value were revealed in the Holy Qur-án, but others which had been given to them to suit only the requirements of the time when they were given were not now needed. Or the reference may be to the prophecies of the advent of the Holy Prophet, for the Qur-án refers to only very few of them.

676 The Prophet is here called *light* because he leads men into light out of darkness, as stated in the next verse. The word may also have a reference to Jesus' description of him: *he will guide you into all truth.*

Or, *safety*.

16 With it Allah guides him who will follow His pleasure into the ways of *peace* and brings them out of utter darkness into light by His will and guides them to the right path.

17 Certainly they disbelieve who say: Surely, Allah—He is the Messiah, son of Mary. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Mary and his mother and all those on the earth?<sup>677</sup> and Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things.

18 And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults?<sup>678</sup> Nay, you are mortals from among those whom He has created; He forgives whom He pleases and chastises whom He pleases;<sup>679</sup> and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

19 O followers of the Book! indeed Our apostle has come to you explaining to you after a cessation of the (mission of the) apostles,<sup>680</sup> lest you say:

تَحْيَايَ بِهِ اللَّهُ مِنَ اتِّبَاعِ رِضْوَانِهِ سُبُلِ  
السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى  
النُّورِ ذِيهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ  
مُّسْتَقِيمٍ ○

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ  
هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَن  
يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ  
يَهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَآمَنَةً  
مِّنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مَلَكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ  
اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ  
بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ  
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن  
يَشَاءُ وَلِلَّهِ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ○

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ  
لَكُمْ عَلَى فَتْرٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا

677 The meaning is that Jesus Christ and his mother Mary, and all those who were on the earth, tasted equally of death; hence Jesus Christ was an ordinary human being and not God, for if he had been God he would not have died. *In* sometimes signifies *if* or *when* (Mgh-LL).

678 The Divine law of evil being followed with evil consequences in this world had not ceased to work at the advent of either Moses or Jesus, hence there was no reason that it should cease to work in the life after death. Yet if the Jews and the Christians were indeed the beloved ones of God, their sins should not have met with punishment as they did in this very life, not to say in the life after death, in which they asserted they would not be punished. The words contain a clear refutation of the doctrine of atonement. In spite of the Christian's belief in atonement, when the Divine law of the punishment of evil in this life was not dispensed with for them, how could it have been dispensed with in the life after death?

679 It is in accordance with Divine laws that forgiveness and punishment are exercised, and the alleged atonement of Christ had brought about no change in that law.

680 Several centuries had elapsed since the appearance of any prophet in any country when

Ar. ver.

There came not to us a giver of good news or a warner; so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.

مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ  
جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

## SECTION 4

## Israelites' Violation of the Covenant

20, 21. Moses' command to march on the Holy Land. 22-24. Refusal of the people. 25, 26. The punishment.

20 And when Moses said to his people: O my people! remember the favour of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations:<sup>681</sup>

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُومُوا  
ذِكْرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ  
أَنْبِيَاءَ وَجَعَلَ لَكُمُ مُلُوكًا وَآتَاكُمْ مَا  
لَمْ يَأْتِ أَحَدًا مِنَ الْعَالَمِينَ

21 O my people! enter the holy land which Allah has prescribed for you and turn not on your backs, for then you will turn back losers.

يَقُومُوا إِذْ خَلُّوا الْأَرْضَ الَّتِي  
كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَآ  
دَ بَارِكُمْ فَتَقْلُبُوا خَيْرِينَ

22 They said: O Moses! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.<sup>682</sup>

قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَارِينَ  
وَإِنَّا لَنَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا  
فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا نَدْخُلُون

the great Arabian Prophet made his appearance. No nation in the world claims the appearance of any apostle in it between the advent of Jesus Christ and that of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. The world was as it were preparing itself for the advent of the greatest of all prophets, who was to be an apostle to all the nations of the world. Hence the cessation of prophecy among all people. And moreover the scriptures of all nations had undergone alterations, so that the advent of the Apostle Muhammad, may peace and the blessings of Allah be upon him, was preceded by an entire cessation of the mission of the apostles.

681 There is no anachronism here. The Israelites are here told that two favours had been bestowed upon them: (1) prophets were raised among them; (2) they were made kings. The reference need not be to the earlier history of the Israelites, but to their history as dating from the time of Moses, for the advent of Moses had brought about an entire change both in their spiritual and political status. Not only had two prophets, Moses and Aaron, already appeared among them, but with the Mosaic law was laid down the basis of a dispensation which gave them promise of numerous prophets appearing among them. And politically they had no doubt already emerged as an independent nation, being masters of themselves and no more slaves of their Egyptian masters. They had acquired kingship, and so the words no doubt contained a clear prophetic reference to their future career as a ruling nation. Spiritual dominance combined with political supremacy was manifestly a favour which was not bestowed upon any of the other contemporary nations.

682 "All the people that we saw in it are men of a great stature" (Num. 13: 32). For the murmurings of the Israelites and their refusal to go against the enemy, see Num. 14: 1-4.

23 Two men of those who feared, upon both of whom Allah had bestowed a favour, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.<sup>683</sup>

24 They said: O Moses! We shall never enter it so long as they are in it; go therefore *you* and *your* Lord, then fight you both, surely we will here sit down.<sup>684</sup>

25 He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.

26 He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.<sup>685</sup>

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ  
عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا  
دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ لَكَاةٌ وَعَلَى اللَّهِ

فَتَوْكُلُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

قَالُوا لَيْسَ لَنَا بِمَوْلَى تِلْكَ خَلْقُكَ أَنْتَ وَمَا  
دَامُوا فِيهَا فَأَذْهَبَ أَنْتَ وَرَبُّكَ

فَقَالَ لَا إِنَّا لَنَاهُنَا فَاعِلُونَ ○

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي  
فَاغْرُوبْ يَبْنَوَانِ الْقَوْمَ الْفَاسِقِينَ ○

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ  
سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا  
نَاسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ○

## SECTION 5

### Jews warned of the Evil Consequences of their Plots against the Prophet

27-31. Cain's aggression. 32. Warning to Israelites. 33, 34. Punishment of those who wage war on the Prophet.

27 And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay *you*. (The other) said: Allah only accepts from those who guard (against evil).<sup>686</sup>

وَأَنْتَ عَلَيْهِمُ بَنَاءُ ابْنَيْ آدَمَ بِالْحَقِّ  
إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَكَذَلِكَ  
يَتَقَبَّلُ مِنَ الْآخِرِ هُتَاتٍ  
لَا قَتْلَكَ قَالَ لِسَمَاعٍ يَتَقَبَّلُ  
اللَّهُ مِنَ الْمُتَّقِينَ ○

683 "And Joshua the son of Nun and Caleb the son of Jephunneh . . . spoke unto all the company of the children of Israel, saying . . . If the Lord delight in us, then He will bring us into this land and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land . . . their defence is departed from them, and the Lord is with us, fear them not" (Num. 14: 6-9).

684 Some commentators think that by *your lord* is here meant Aaron, because he was Moses' elder brother (Rz).

685 "Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked Me see it" (Num. 14: 23). The forty years spoken of here represent the life of that generation.

686, see next page.

Ar. *thou*  
*wilt.*  
Ar. *thy.*

Ar. *thee.*  
Ar. *thee.*

Ar. *thou*  
*shouldst.*

Ar. *thy.*  
Ar. *thou*  
*wouldst.*

28 If *you will* stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards *you* to slay *you*; surely I fear Allah, the Lord of the worlds:

29 Surely I wish that *you should* bear the sin committed against me and *your* own sin,<sup>687</sup> and so *you would* be of the inmates of the fire, and this is the recompense of the unjust.

30 Then his mind facilitated to him the slaying of his brother, so he slew him; then he became one of the losers.

31 Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother.<sup>688</sup> He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? so he became of those who regret.

32 For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men,<sup>689</sup> and certainly

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِكَ عَلَى نَفْسِكَ كَذَلِكَ رَأَى  
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ  
لَئِنْ أُرِيدُ أَنْ تَمُوتَ أَيَّامِي وَلَأَمَّا  
فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ  
جَزَاءُ الظَّالِمِينَ  
فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ  
فَأَصْبَحَ مِنَ الْخَاسِرِينَ  
فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ  
لِيُرِيَهُ كَيْفَ مَوَارِئُ سَوَاءِ أَخِيهِ  
قَالَ يُوَسِّلَةٌ أَبْحِثْ أَنْ أَكُونَ  
مِثْلَ هَذَا الْغُرَابِ فَأَوَارَى سَوَاءَهُ  
أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ  
مَنْ أَجَلَ ذَلِكَ كُتِبْنَا عَلَى بَيْتِي  
إِنَّهُ يَلِ أَمَّةٌ مِنْ قَتْلِ نَفْسًا  
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا  
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ

686 The reference is apparently to the story of Cain and Abel. Compare Gen. 4:3-12. Hasan and Dk are, however, of opinion that the reference is to two men from among the Israelites, because every man may be spoken of as a son of Adam (Rz). But the whole story may be taken allegorically to refer to the Jewish plots against the Holy Prophet, where the Israelites may be taken for the aggressive and sinful brother and the Ishmaelites, as represented by the Holy Prophet, for the righteous one. It may be noted that in v. 11 we have a reference to the Jewish plots against the Holy Prophet's life, and the two sections that follow are, as it were, parenthetical, reminding the Jews and the Christians of their covenants and their violation of them, and the subject of v. 11 is continued in this and the following section.

687 *Ismi* here means not *my sin*, but *the sin committed against me*, i.e. *the sin of murder*; while by *ismika* is meant *your sin*, i.e. *his previous sin* on account of which his offering was not accepted.

688 The Bible is silent on this point; but there is nothing improbable in primitive man having learnt some things from other creatures.

689 The reference is generally understood to mean the gravity of the crime of murder, and the reason for its becoming a capital crime requiring the execution of the criminal. But by *the slaying of a soul* may as well be meant the slaying of the prophets who come to

Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

33 The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land<sup>690</sup> is only this, that they should be murdered or crucified or their hands and their feet should be cut off *on opposite sides* or they should be imprisoned;<sup>691</sup> this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

34 Except those who repent before you have them in your power;<sup>692</sup> so know that Allah is Forgiving, Merciful.

Or, on  
account of  
opposition.

جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا  
مِّنْهُمْ بَعَثَ ذَلِكَ فِي الْأَرْضِ لِسُوءُونَ  
لِسَاءِ جَزَاءِ الَّذِينَ يَحَارِبُونَ اللَّهَ  
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ  
فَسَادًا أَنْ يَقْتُلُوا أَوْ يَكْتُلُوا أَوْ  
تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ  
أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ  
عَذَابٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ عَظِيمٌ  
إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا  
عَلَيْهِمْ فَأُولَٰئِكَ اللَّهُ عَفُوٌّ رَّحِيمٌ

establish righteousness, because the slaying of one of them is indeed equivalent to the slaying of all men and assisting in the saving of their lives is surely the same as saving the lives of all men. The reference is to the Jewish plots against the life of the Holy Prophet, and that is the reason for mentioning here the Israelites in particular.

690 The words used here seem to imply originally all those opponents of Islam, including the Jews, who waged war on the Muslims and made mischief in the land by persecuting or slaying innocent Muslims who fell into their hands. But it has generally been accepted that dacoits and murderers who cause disorder in a settled state of society may be dealt with according to this verse. The punishment described is of four kinds, which clearly shows that the punishment to be inflicted in any particular case would depend upon the circumstances of the case as well as the time and place where the crime is committed. If murder has been committed in the course of dacoity, the punishment must include the execution of the culprit, which may take the form of crucifixion if the offence is so heinous or the culprit has caused such terror in the land that the leaving of his body on the cross is necessary as a deterrent. In other cases the punishment may be imprisonment, where severer punishment is deemed unnecessary.

691 *يُنْفَوْا مِنَ الْأَرْضِ* literally means *they should be banished from the earth*, but according to Abū Hanīfa the meaning here is *imprisonment* (*al-habs*), and most lexicologists accept this (Rz). LA also accepts the interpretation that *they should be kept in the prison*. The reason is apparent. No one can be banished from the whole of the earth unless he is kept in prison. Or *al-ard'* may signify *a particular country*, and in that case the words would imply deportation.

692 The martial law of Islam, as well as its ordinary criminal law, is subject to this exception. Past crimes must be forgiven if there is sincere repentance.

## SECTION 6

## Punishment of Offenders

35-37. Punishment of the opponents. 38-40. Punishment for the thief.  
41-43. Hypocrites and Jews act as spies.

35 O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.

36 Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the chastisement of the day of resurrection, it shall not be accepted from them, and they shall have a painful chastisement.

37 They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting chastisement.

38 And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.<sup>693</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

إِنَّ الَّذِينَ كَفَرُوا وَإِنْ كَانَ لَهُمْ مَالٌ فِي الْأَرْضِ جَمِيعًا وَقَوْلُهُمْ قَدْ لَبِئْنَا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَا هُمْ بِخَارِجِينَ فِيهَا وَلَهُمْ عَذَابٌ مُّقْبِلٌ

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا لَكَ اللَّهُ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ

693 The crime of theft, like that of fornication, is one which Islam has dealt with severely, and the punishment, which requires the cutting off of the hand of the thief, must no doubt have a deterrent effect. But as imprisonment has already been mentioned in connection with certain cases of dacoity, the ordinary crime of theft may be punished similarly, while the cutting off of a hand may be reserved as a punishment for serious cases by habitual offenders upon whom imprisonment has no deterrent effect. The considerations which entitle us to make this distinction are as follows: (a) The punishment is called exemplary, and exemplary punishment could only be inflicted where the crime is very serious or the offender is an habitual criminal. (b) The punishment is not to be inflicted if the offender repents and turns from his evil course. The next verse shows that the punishment of cutting off the hand is only for a criminal who does not reform, i.e. for the habitual offender. Moreover, what is required is repentance and reform, but no one can affirm that when an offender repents he will also reform. To give him a chance to reform it is necessary that he should be given freedom of action before the more serious punishment is inflicted. (c) The punishment of the cutting off of hands has been mentioned in connection with the more serious crimes spoken of in v. 33, while even those serious crimes may be punished only with imprisonment, and therefore mere stealing, which is by no means a serious offence unless it becomes habitual, need not be punished with such extreme severity. (d) Various incidents are related in the early history of Islam in which theft was not punished by the cutting off of hands (S.A. Commentary of the Holy Qur-án). (e) Even the jurists who



	<p>39 But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.</p>	<p>فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</p>
<p>Ar. dost thou.</p>	<p>40 Do you not know that Allah—His is the kingdom of the heavens and the earth; He chastises whom He pleases, and forgives whom He pleases; and Allah has power over all things.</p>	<p>يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يَسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا أَمَّا بَأْفَاءِهَا هُمْ وَلَمْ تَوْعِدْهُمْ وَمِنَ الَّذِينَ هَادُوا أَصْحَابُ الْكِتَابِ يَسْمَعُونَ لِقَائِهِمْ لَمْ يَأْتُواكَ بِتَحْرِيقُونَ الْكَلِمَاتِ بَعْدَ مَا ضَعَفَ يَقُولُونَ إِنَّ أَقْوَمَهُمْ هَذَا اخْتَدَوْهُ وَإِنْ لَمْ تَوْعِدْهُمْ وَمَنْ يُرِيدِ اللَّهُ فِتْنَةَ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يَرِدِ اللَّهُ أَنْ يَتَّخِذَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ</p>
<p>Ar. thee.</p>	<p>41 O apostle! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths, We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the</p>	<p>sake of a lie, listeners for another people who have not come to you,<sup>694</sup> they alter the words from their places,* saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control any thing for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.</p>
<p>Or, of.</p>		
<p>Ar. thee. Ar. after. a 582.</p>		
<p>Ar. thou canst not.</p>		

deduced such condign punishment from this verse for theft have been compelled to introduce many limitations, without which the verse could have no practical application; the limitation which seeks to restrict the punishment to the habitual offender is at least as reasonable as any other.

At the most, the cutting off of the hand as stated in this verse, and imprisonment as stated in v. 33 (see 691), may be taken as alternative forms of punishment for theft. In the early history of Islam, on a representation made to Hishám, that monarch decided to try imprisonment and cutting off of hands as a punishment for theft in two alternate years, but as the former punishment increased the offence, the cutting off of hands remained in force; had there been no increase, the alternative punishment of imprisonment for thieves would have been adopted. This shows at least that if the circumstances of society permit, imprisonment may be introduced as a punishment in ordinary cases of theft, while the more exemplary punishment may be inflicted in those of a more serious character.

694 The meaning is that they listen, but their object is only to invent lies and to spread false reports of your statements to their elders, who are the people who have not come to you. The words can equally bear the interpretation that they listen only to the lies uttered by their Rabbis, who have not come to you.

Ar. *thee*.Ar. *thou*  
*turnest.*  
Ar. *thee.*  
Ar. *thou*  
*judgest.*Ar. *thee*.

42 (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to *you*, judge between them or turn aside from them, and if *you turn* aside from them, they shall not harm *you* in any way; and if *you judge*, judge between them with equity; surely Allah loves those who judge equitably.<sup>695</sup>

43 And how do they make *you* a judge and they have the Torah wherein is Allah's judgment? yet they turn back after that, and these are not the believers.<sup>696</sup>

سَمْعُونَ لَكَاذِبٍ أَكَلُونَ لِلسُّخْتِ إِنْ  
جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ اعْرِضْ عَنْهُمْ  
وَإِنْ تَعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ  
شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ  
بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ  
وَكَيْفَ تَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ  
فِيهَا حُكْمُ اللَّهِ تَتْلُوهُمْ مَرَّةً  
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

## SECTION 7

## The Qur-án in its Relation to Previous Scriptures

44, 45. The Torah and its evidence. 46, 47. The Gospel and its evidence. 48-50. The Qur-án fulfils their promises, and therefore it must now be followed.

44 Surely We revealed the Torah, in which was guidance and light,<sup>697</sup> with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ  
يَحْكُمُ بِهَا الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ  
لِلَّذِينَ هَادُوا وَالرَّبَّانِيِّينَ  
وَالْأَحْبَارِ بِمَا اسْتُخْفِظُوا

695 By the agreement drawn up between the various nationalities of Medina on the advent of the Holy Prophet there (see 126), all disputes were to be referred to the Holy Prophet, but the Jews had by this time become so inimical to the Holy Prophet that he is allowed to refuse to judge between them. In case he judged between them, he is still told to judge with equity. To be equitable notwithstanding the severest enmity and notwithstanding the knowledge that the Jews were always plotting with the enemies of Islam for its extirpation, is that trait in the character of the Holy Prophet which marks him out as having reached the highest point of moral rectitude to which man can attain.

696 The Divine judgment in Torah referred to here may either imply the Divine injunctions in the Torah which the Jews refused to follow, or the prophecies of the advent of the Holy Prophet which they refused to accept.

697 Verses 44-47 are supposed by Christian critics to be evidence of the purity of the Torah and the Gospel. How they arrive at that conclusion I am unable to see. There are several statements made with regard to these two books in these verses, and before we consider them it were as well to bear in mind that their true value and the relation in which they stand to the Holy Qur-án is spoken of in v. 43, and therefore 703 should be read along with these verses. The first statement made here is that the Torah was a Divine revelation containing light and guidance. This is a statement which no Muslim has ever denied. What is denied is that that light and guidance were kept intact throughout the ages. It is

the Book of Allah,<sup>698</sup> and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.<sup>699</sup>

45 And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds;<sup>700</sup> but he who foregoes it, it shall be an expiation for him;<sup>701</sup> and whoever did not judge by what

مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ  
وَكُنْتُمْ عَلَيْكُمْ فِيهَا أَنْ تَنْفُسَ  
بِالنَّفْسِ وَالْعَيْنِ وَالْأَنْفِ  
يَا لَيْسَ وَالْأُذُنُ وَالْأُذُنُ وَالْيَسِرَّ  
يَا لَيْسَ وَالْجُرُوحُ قِصَاصٌ  
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ  
لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا

further denied that these two books were meant for the whole world and for all ages. They certainly contained light and guidance, but only for one people—the Israelites, and for a limited time. The Christian critics forget that, notwithstanding the light and guidance contained in the Torah, the Gospel was sent down for the Israelite people, which shows clearly that the light and guidance contained in the Torah were not considered sufficient even for the Israelites for all ages, obviating the necessity of a fresh revelation. Thus the Quaranic view of the Torah is that it contained light and guidance for one nation for a certain time, other nations having light and guidance through their own revelations.

698 The statement made here is that the masters of Divine knowledge and the doctors "were required to guard part of the book of Allah," i.e. the Torah. Now this statement by no means implies that they actually guarded the Book so as to be able to transmit it in all its purity. They were no doubt required to do it, but it is nowhere stated that they had succeeded in guarding it. As against this, where the guarding of the Qur-án is spoken of, it is not the learned among the Muslims that are required to guard the Holy Book, but a protection has been provided for it which is far surer than that of any man, for if men had been entrusted with the task they would most probably have failed, as is illustrated in the case of the Israelites. Thus with regard to the Qur-án being guarded we are told: "Surely We have revealed the Reminder and We will most surely be its guardian" (15:9).

Another point worth noting in the statement under discussion is that even the doctors were required to guard *min Kitáb-illah*, which signifies a *part of the Book of Allah*. The whole is not meant, otherwise the word *min*, signifying *part*, would not have been added.

699 The statement made here in connection with the Torah is that those who *did not judge* (such being the real significance of the words *lam yahkum*) by what Allah revealed are unbelievers. And there is no doubt that the people for whom the Torah was meant could not be called believers in it if they did not judge matters according to it. It should further be borne in mind that by judging is not meant only the judging of civil or criminal cases, but judging in all matters of religion, so that those who did not judge the revelation of the Holy Prophet by what was revealed in the Torah were unbelievers. And note that the adoption of the words *what Allah has revealed* instead of the *Torah* is not without significance. It shows that the whole of the Torah as existing then was not looked upon by the Holy Qur-án as being the Divine revelation, otherwise a verse speaking of the Torah would have ended with the statement *whoever judges not by the Torah*, instead of what we actually have, *whoever did not judge by what Allah revealed*, the difference leading to the clear conclusion that the Qur-án considered the Torah to contain something which was not revealed by Allah.

700, 701, see next page.

a 699.

Allah revealed,\* those are they that are the unjust.

46 And We sent after them in their footsteps Jesus son of Mary, verifying what was before him of the Torah, and We gave him the Gospel, in which was guidance and light, and verifying what was before it of the Torah, and a guidance and an admonition for those who guard (against evil):<sup>702</sup>

47 And the followers of the Gospel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.<sup>a</sup>

a 699.

Ar. *thee*.

b 70.

Ar. *thee*.

48 And We have revealed to you the Book with the truth, verifying what is before it of the Book<sup>b</sup> and a guardian over it,<sup>703</sup> therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way,<sup>704</sup>

أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ  
وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ  
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَ  
نُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً  
لِّلْمُتَّقِينَ ۝

وَلِيُحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ  
فِيهِ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ  
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا  
لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَ  
مُهِيمًا عَلَيْهِ ۚ فَأَحْكُم بَيْنَهُم بِمَا  
أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ  
عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا  
مِنْكُمْ شُرَكَاءَ وَمِنْهَا جَاءَ

700 Compare Exod. 21: 23-25, Lev. 24: 19-21.

701 If a man foregoes his right to an act of reprisal against his brother, this shall be an expiation for any wrong he may have done.

702 The description of the Gospel as containing light and guidance conveys the same significance as the similar statement regarding the Torah, for which see 697. In addition it is stated that the Gospel verified the Torah. The Christian critics who are so fond of showing the existence of differences between the Torah and the Holy Qur-án, in order to disprove the statement that the latter is a verifier of the former, should note that the Gospel is also called a verifier of the Torah, notwithstanding the fact that it introduces many new doctrines in place of those given in the Mosaic law, as in the case of divorce, the law of reprisal, etc. This description of the Gospel clearly shows that by verification is meant only corroboration of the general principles and broad doctrines of the faith, such as the unity of God and equitable dealing with men, or the declaration by one prophet of the truth of a previous prophet, as the declaration of the truth of Moses by Jesus and of both by the Holy Prophet.

703 The Qur-án is called *muhaimin* or a guardian over all previous revelation, thus showing that whatever was of permanent value in the previous scriptures has been preserved in the Qur-án, and secured from the corruption which it was undergoing in them. The previous books contained a light and guidance for the people for whom they were meant, and they were commanded to judge by those books, but the Qur-án is now made the Book which judges all truth, wherever it may have been, and therefore is the only Book which should be followed.

704 The appointment of a law and a way for every one refers to the giving of different laws to different nations in accordance with their requirements (Bd.) before the revelation

and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you,<sup>705</sup> therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;

Ar. *thou shouldst.*

49 And that *you should* judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce *you* from part of what Allah has revealed to *you*; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.

Ar. *thee.*  
Ar. *thee.*

50 Is it then the judgment of (the times of) ignorance that they desire? and who is better than Allah to judge for a people who are sure?

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً  
وَلَكِنْ يَبْتَخُلُوكُمْ فِي مَا أَنْتُمْ قَاسِقُونَ  
أَمْ خَرَّبَتْ إِلَى اللَّهِ سُرُجَكُمْ  
جَمْعًا قَائِمَةً بِمَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ  
وَإِنْ أَحْكَمُ بَيْنَهُمْ مِمَّا أَنْزَلَ اللَّهُ  
وَلَا تَتَّبِعُوا أَهْوَاءَ هُمْ وَاحِدٌ زَهُمُ  
أَنْ يَفْتَدُواكَ عَنْ بَعْضِ مَا أَنْزَلَ  
اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا  
أَنْتُمْ أَيْرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ  
بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كُنْتُمْ  
مِنَ النَّاسِ الْكَافِرِينَ  
أَفَحُكْمُ الْجَاهِلِيَّةِ يَبْغُونَ  
وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا  
لِقَوْمٍ يُوقِنُونَ

## SECTION 8

### Relations of Muslims with Enemies

51-53. Jews and Christians as enemies. 54-56. Apostates.

51 O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.<sup>706</sup>

\* 407.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فإِنَّهُ  
مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ

of the Holy Qur-án, which fulfilled the requirements of all nations and all ages. Thus the Qur-án here recognizes the principle to which it refers frequently, that prophets were raised among every people, for which see particularly 10: 47, 13: 7, and 35: 24.

705 Man is placed above the whole of creation in that he has been granted discretionary powers so that he can choose to follow one path or another, as against the rest of creation, which must necessarily follow the laws to which it is subject. Hence, led by that discretion, men follow different ways, adopting different sects, whereas if man's very nature had been so made as to make him unable to use his discretionary powers, his better qualities, which give him preference over the rest of creation, would not have been manifested.

706 All non-believers, whatever their own differences, had made common cause against Islam; therefore the Muslims are warned that they should not expect help or friendship from

52 But you will see those in whose hearts is a disease, hastening towards them, saying: We fear lest a calamity should befall us;<sup>707</sup> but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.<sup>708</sup>

53 And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.<sup>709</sup>

54 O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.<sup>710</sup>

فَأَرَى الَّذِينَ فِي نُفُوسِهِمْ مَرَضٌ  
يَسْتَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى  
أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَفَسَى اللَّهُ  
أَنْ يَأْتِيَ بِالْقَتْلِ أَوْ آيَةٍ مِنْ عَذَابِهِ  
مُضْطَرِعًا عَلَى مَا اسْتَرَوْا فِي  
أَنْفُسِهِمْ نَذِيرٌ ۝  
وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ  
الَّذِينَ أَقْسَمُوا بِاللَّهِ تَحْكُمُ أَمَّا زِمْنُهُمْ  
إِنَّهُمْ لَمَعَكُمْ ۚ لَوْ كُنْتُمْ عَاوِلُهُمْ  
فَأَصْبَحُوا خَيْرِينَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ  
مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِيهِ  
اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ  
عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ  
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا  
يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ  
فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ۝

any party of them, whether Jews, Christians, or idolaters (Rz). It would have been weakness of faith in the ultimate triumph of Islam if, from fear of a powerful enemy, they had sought help and friendship here and there among a hostile people, as the next verse shows. And though the civilized nations go to-day a step further than the Qur-ān, yet they must find fault with the Qur-ān for having taught this common-sense principle. When two nations are at war, an individual of one nation having friendly relations with the enemy nation is treated as an enemy; that is exactly what the Qur-ān requires when it says: "And whoever amongst you takes them for a friend, then surely he is one of them."

707 By hastening towards them is meant hastening to make friendship with them or seeking their help. The hypocrites did this, fearing a Muslim reverse.

708 By victory is meant a victory for the Muslims, and by punishment a punishment for their enemies. The word *amr*, as meaning punishment or threatened punishment, is used in the Holy Qur-ān several times in the phrase *amr-ullah*, as in 10:24, 11:40, 16:1, in all of which cases the commentators and lexicologists take it as meaning the threatened punishment ordained by Allah (Zj, TA-LL). The word is clearly used here in the same sense. The weak in faith fear the enemy who is indeed powerful, the Jews within and the idolaters without. They are told that Allah will soon grant a victory to the Holy Prophet or bring down a punishment upon his opponents. But we may as well take *amr* as conveying its ordinary significance of commandment, in which case there is a reference here to the government of Islam, which it was prophesied would soon be established.

709 This was a prophecy that what the hypocrites were doing in opposition to the Prophet would prove of no effect, and they would not be able to achieve the end which they had in view.

710, see next page.

55 Only Allah is your guardian and His apostle and those who believe, those who keep up prayer and pay the poor-rate, and they bow down.<sup>711</sup>

56 And whoever takes Allah and His Apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.

اَسْمَاوَالَيْكُمْ اللهُ وَرَسُولُهُ وَالَّذِينَ  
اٰمَنُوا الَّذِيْنَ يَتَّقِيْمُوْنَ الصَّلٰوةَ  
وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رَاكِعُوْنَ  
وَمَنْ يَتَوَلَّ اللهُ وَرَسُولَهُ وَالَّذِيْنَ اٰمَنُوا  
فَاِنَّ حَرْبَ اللهِ هُمْ الْغٰلِبُوْنَ ۝

## SECTION 9

### The Mockers

57-60. The mockers and their fault-finding. 61-64. Hypocritical Jews and their mischiefs. 65, 66. They are enjoined to act up to their own scriptures.

57 O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers.<sup>712</sup>

لَا تَتَّخِذُوا الَّذِيْنَ اٰمَنُوا اِلَّا تَحْتِجُّوْا وَالَّذِيْنَ  
اَتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّاَلْعِبَسَ مِنَ  
الَّذِيْنَ اٰوَلُوْا الْكِتٰبَ مِنْ قَبْلِكُمْ وَالْقَمٰرِ  
اُولٰٓئِكَ وَاتَّقُوا اللهَ الَّذِيْ لَكُمْ مُّوَدَّةٌ

710 This was said to give comfort to the Prophet against the machinations of the Jews, who made plots of every sort to make the Muslims apostatize (see 448). Who were the particular men or tribes that apostatized, and who were those who came in their place, is a matter which lies within the sphere of history. The Prophet's life at Medina, however, affords clear proof that apostasy never thinned the ranks of Islam, and if one man apostatized, a number of people joined the ranks of Islam and fought in its defence. Three tribes are said to have apostatized towards the close of the Prophet's life, but as these were dealt with in the time of Abu Bakr, the prophetic reference in these words is clearly to Abu Bakr's caliphate, which witnessed a fulfilment of this prophecy when the companions of the Holy Prophet, immediately after his death, had to suppress a very great rising, which would ultimately have led to the apostasy of whole tribes. Thus Abu Bakr and his helpers and advisers are the people who are here spoken of as loving Allah and being His beloved ones.

711 The description given here is a general one. The story that 'Alī gave away his ring to a poor man while bowing down in prayer does not explain the verse. The *Zakāt*, or the poor-rate, was paid into the treasury, the *bait-ul-māl*, and was then appropriated to several heads. The meaning is clear. The believers are told that they should not take the Jews and the Christians for their guardians or friends, but their guardians are Allah and His Apostle and the faithful followers of the Prophet. The next verse makes it clear that the whole body of the believers is meant here, for they are called the party of Allah who shall be triumphant, and evidently it was the Muslim community as a whole that was triumphant, and not 'Alī alone. The persons addressed seem to be those whose faith in the ultimate triumph of Islam was not so strong as that of the general body of the true believers.

712 It is clear from this that the Muslims were prohibited from having friendly relations with those who mocked their religion and their Prophet.



58 And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.

59 Say: O followers of the Book! do you find fault<sup>713</sup> with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

60 Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the devil: these are worse in place and more erring from the straight path.<sup>714</sup>

61 And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.

62 And *you will* see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.<sup>715</sup>

63 Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their

وَلَا تَأْذِنُوا لِمَنَ إِلَى الصَّلَاةِ أَتَىٰ هَٰذَا  
هَٰذَا وَلَوْ جَاءَ بِذِكِّ يَٰ هَٰهُمْ قَوْمٌ لَا

يَعْقِلُونَ ○

قُلْ يَٰ أَهْلَ الْكِتَابِ هَلْ تَتَّقُونَ مَنَّا  
إِلَّا أَنْ أَمَرَ يَٰ اللَّهُ وَمَا أُنْزِلَ إِلَيْنَا وَمَا  
أُنْزِلَ مِن قَبْلُ، وَإِنْ أَكْثَرُكُمْ فَٰسِقُونَ ○

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَٰلِكَ  
مُتَوَبِّعٌ عِنْدَ اللَّهِ مَن لَعَنَهُ اللَّهُ  
وَعَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ  
وَالتَّخَنُّزَٰنَ وَعِبَادَ الطَّاغُوتِ أَتُولَٰئِكَ  
شُرَكَاءَ نَا وَاصْلُ عَنْ سَوَآءِ السَّبِيلِ ○

وَلَا ذِجَاءَ وَكُفْرًا لَّوَا أَمَّا دَقْدَقُهَا  
يَا الْكَافِرُ هُمْ قَدْ خَرَجُوا بِهٖ، وَآلَ اللَّهِ  
أَعْلَمُ بِمَا كَا نُوا يَكْتُمُونَ ○

وَتَرَىٰ كَثِيرًا مِّنْهُمْ يَسَارِعُونَ فِي لَاقِمٍ  
وَالْعَدَاوَةِ وَإِنْ أَكْلَمُ السُّخْتِ لَيْسَ مَا  
كَانُوا يَعْمَلُونَ ○

لَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَلَا الْحَبَارُ  
عَنْ قَوْلِهِمْ إِلَّا نَشْمَ

Ar. thou  
will.

713 Naqama is synonymous with ankara, i.e. he found fault with, disapproved of, or hated him (Rgh, Rz).

714 It is clear that those who are here spoken of as having been made apes and swine are the Jews. Compare 107 and 2:65 as explaining the significance of these words. It is remarkable that though the people spoken of are in both places the same, they are on one occasion called simply apes and on the other apes and swine. In addition, the same people are here spoken of as serving the devil; and the concluding words that the people who were thus made apes and swine and the servants of the devil are "worse in place and more erring from the straight path," remove all doubts, establishing the fact that they were still men, because apes and swine could not be said to be erring from the straight path. Thus this verse lends additional support to the conclusion arrived at in 107. The next verse makes this plainer, for these very apes and swine are there described as coming to the Apostle with unbelief and going away with unbelief.

715 *Sukht* signifies any property that is forbidden, not lawful to be gained (Msb, TA-LL).

eating of what is unlawfully acquired? Certainly evil is that which they work.

64 And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out,<sup>716</sup> He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.

65 And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss,

66 And if they had kept up the Torah and the Gospel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet; there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do.<sup>717</sup>

Ar. *thce.*  
Ar. *thy.*

a 674.

وَكَذَلِكَ نَكْتُمُ الْكَيْدَ مَا كَانُوا يَصْنَعُونَ  
وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَعْلُومَةٌ  
عَلَّتْ أَيْدِيهِمْ وَلَعْنُوا أَيْمَانَهُمْ  
بَلْ يَدُهُ مَبْسُوطَتٌ يُنفِقُ كَيْفَ  
يَشَاءُ وَلَئِنْ يَدَكَ كَثُرَ لَنُفِثَنَّ مِنْهَا  
أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا  
كُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَهْدَ آتِ  
وَالْبَعْضُ إِلَى يَوْمِ الْقِيَامَةِ كُلُّكُمْ  
أَوْقَدُوا نَارًا لِلْعَرْبِ أَطْفَاَهَا اللَّهُ  
يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ  
لَا يُحِبُّ الْمُفْسِدِينَ  
وَلَوْ أَنَّ أَهْلَ الْكِتَابِ كَانُوا يَتَّقُونَ  
عَنْهُمْ سُبُلَهُمْ وَلَا كَذَحْنُهُمْ جَعَلَتْ  
النَّعِيمَ  
وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ  
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ نَبِيِّهِمْ لَا كَانُوا مِنْ  
فَوْقِهِمْ وَمِنْ تَحْتِ الرَّجُلِ مَنْهُمْ أُمَّةٌ  
مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءٌ مَا  
يَعْمَلُونَ

It is also applied to a *bribe* (Rgh). Hence the reference is here to any unlawful act of acquiring property.

716 This reference was levelled at an objection against the raising of subscriptions for the defence of the Muslim community; the absurd idea of the taunting Jews being that a cause which was represented as Divine, or the cause of truth, should not stand in need of funds raised by the ordinary methods of subscription. Compare 3:180: "Allah is poor and we are rich," and 524. Or the meaning may be that the hand of Allah is withheld from assisting the Muslims because the prophecies of the final triumph of the Muslims over their opponents had not yet been fulfilled. The answer is a prophecy that they shall find their own hands withheld from assisting the enemies of the Muslims, and further that they shall be cursed, i.e. banished from all good and brought on evil days. The past tense is often used in the Holy Qur-án to indicate certainty as to the future.

717 By the *iqámat* or keeping up of the Torah and the Gospel is meant their preserving these books in the right state and acting up to them. The eating from above is in reference

## SECTION 10

## Christian Deviation from the Truth

67. Truth to be proclaimed at all costs. 68-71. Followers of Bible do not act up to it. 72-77. Christian errors.

Ar. *thee*.  
Ar. *thy*.  
Ar. *thou*  
*dost*.  
Ar. *thou*  
*hast*.  
Ar. *thee*.

67 O apostle! deliver what has been revealed to *you* from *your* Lord; and if *you* do it not, then *you* have not delivered His message, and Allah will protect *you* from the people; surely Allah will not guide the unbelieving people.<sup>718</sup>

a 157.

68 Say: O followers of the Book! you follow no good<sup>a</sup> till you keep up the Torah and the Gospel and that which is revealed to you from your Lord;<sup>719</sup> and surely that which has been revealed to *you* from *your* Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.

Ar. *thee*.  
Ar. *thy*.

69 Surely those who believe and those who are Jews and

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ  
مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ  
رِسَالَاتِهِ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ  
قُلْ يَا أَهْلَ الْكِتَابِ كَسِمْتُ عَلَىٰ شَيْءٍ حَتَّىٰ  
تَقِيُمُوا الشُّرُوءَ وَلَا تَحْمِلُوا مَا أُنْزِلَ  
إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَكِنْ يَدَّ بَنُوتِ  
صَهُمُ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ  
طَغْيًا نَاوُفَرَاءَ فَلَا تَأْسَ عَلَى  
الْقَوْمِ الْكَافِرِينَ  
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا

to spiritual food, or receiving of the Divine revelation, and eating from beneath their feet signifies the earthly provisions; i.e. they would have abundance of both. But as they failed, the door to Divine revelation was closed on them. The attitude of liberality adopted by Islam towards even the worst forms of religion is unparalleled. Consider, for instance, the direction given to Muslims: "Do not abuse those whom they call upon besides Allah" (6:109), according to which even idols should not be mentioned contemptuously, and compare it with any direction that may be contained in any other sacred book concerning the attitude to be adopted towards other religions. Thus here, notwithstanding their strong enmity to Islam, a party of the Jews and the Christians is described as *keeping to the moderate course*. The first part of this verse shows that Divine revelation had been tampered with by the Jews and the Christians.

718 In Mecca the Prophet's only enemies were the Quraish. His flight to Medina increased the difficulties tenfold. The Jews were a powerful nation, and a little plain speaking had made them the most dreadful enemies. The other tribes of Arabia had also by this time been successfully excited by the Quraish to side with them. The Qur-ân now not only condemned idolatry, but also the Jewish transgressions and Christian errors. Hence we find the Divine revelation promising that the Prophet shall remain under Divine protection as against the innumerable dangers that threatened from all quarters and the numerous plots against his life.

719 This is a very severe condemnation of the contention of the Jews and the Christians. They had not even preserved the Torah and the Gospel in their purity, and whatever remained of the original teachings of the prophets they did not act upon. Hence their position in a discussion against the Holy Prophet was nothing. If they had held their books intact and had acted according to the instructions of the Divine revelations as contained therein, they could not have denied the revelation of the Qur-ân, which fulfilled not only the prophecies of the previous books but also all the tests of Divine revelation. As they did not possess the Divine revelation in its purity, they had not the least excuse to reject the Qur-ân.

a 104.

the Sabaeans and the Christians—whoever believes in Allah and the last day and does good—they shall have no fear nor shall they grieve.\*

70 Certainly We made a covenant with the children of Israel and We sent to them apostles; whenever there came to them an apostle with what their souls did not desire, some (of them) did they call liars and some they slay.<sup>b</sup>

b 129.

71 And they thought that there would be no affliction,<sup>720</sup> so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf;<sup>721</sup> and Allah is well seeing what they do.

72 Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Mary; and the Messiah said: O children of Israel! serve Allah, my Lord and your Lord.<sup>722</sup> Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

73 Certainly they disbelieve who say: Surely Allah is the third (person) of the three;<sup>723</sup>

وَالصَّابِئُونَ وَالتَّصَوُّفُ مِنَ آمَنَ بِاللَّهِ  
وَأَن يَقْرَأُوا وَلَا يَخْشَوْنَ عِلَّاهُمْ  
وَلَا يَحْزَنُونَ ۝

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ  
وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا قُلْنَا  
لَهُمْ سَلِّمُوا لَنَا مَا نَحْنُ بِرَبِّكُمْ  
وَقُلْنَا لَهُمْ قُلْنَا لَهُمْ قُلْنَا لَهُمْ  
قُلْنَا لَهُمْ قُلْنَا لَهُمْ قُلْنَا لَهُمْ ۝

وَحَسِبُوا أَنَّهُ لَا تُفْلِتُهُمْ  
وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ  
وَصَمُّوا كَثِيرًا مِنْهُمْ وَتَابَ  
اللَّهُ بِصِغَرٍ ۝

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ  
بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ  
إِنَّهُ مَنْ شَرِكَ بِاللَّهِ فَقَدْ حَرَّمَ  
اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا  
الظَّالِمِينَ مِنْ أَنْصَارٍ ۝

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

720 Although they had been repeatedly warned of the afflictions which would befall them, they still thought that, being a favoured nation, they would not suffer punishment for their evil deeds. The word *fitnah* is not limited either to punishment in this world or to that in the next, but includes both. They were also sorely afflicted in this life. They had been subjected to great sufferings at the hands of Nebuchudnazzar and the Babylonian rulers who followed him, large numbers having been slain and the rest taken prisoners.

721 The reference is said to be to the rising of John the Baptist and Jesus the Christ among them (Rz). Thus Allah's turning mercifully to them signifies the advent of Jesus, and their becoming blind and deaf a second time refers to the Christian error in deifying Jesus, a fact clearly indicated in the next verse.

722 "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matt. 4: 10). Compare this severe condemnation of the Christian doctrine of the Divinity of Jesus with the plain admission of their better qualities in v. 82. The Qur-ān knows of no such enmity to a particular nation as to condemn even the good that is met with in it, nor of friendship to a people so as not to condemn its errors.

723 The Christian doctrine of the Trinity is here plainly referred to. It should be noted that the name of Mary is not mentioned in connection with the doctrine of the Trinity. But as the Christians, especially the Roman Catholics, invested Mary with the Divine character

and there is no god but the one God, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.

74 Will they not then turn to Allah and ask His forgiveness? and Allah is Forgiving, Merciful.

75 The Messiah, son of Mary, is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food.<sup>724</sup> See how We make the communications clear to them, then behold, how they are turned away.

Ar. nor.

76 Say: Do you serve besides Allah that which does not control for you any harm, or any profit? and Allah—He is the Hearing, the Knowing.

77 Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.<sup>724a</sup>

وَمِنْ آلِهِ إِلَٰهٌ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا  
عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا  
مِنْهُمْ عَذَابٌ أَلِيمٌ ٥

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ  
وَاللَّهُ عَفُورٌ رَّحِيمٌ ٥

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ  
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَتَتْهُ صِدْقَةٌ  
كَأَنَّا بُكَلٌّ لِلنَّطَاعِ مَا نُنْظِرُ كَيْفَ  
نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ نَنْظُرُ أَنَّى  
يُؤْتَوْنَ فَسَكُونُ ٥

قُلْ أَغْبُدُونَ مِن دُونِ اللَّهِ مَا لَكُمْ  
بِهِمُ عِلْمٌ قُلْ خُضُّوا لَهُ أَطِيعُوا اللَّهَ  
وَالسَّامِعِينَ الْعَلِيمِينَ ٥  
قُلْ يَٰ أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ  
غَيْرِ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ  
ضَلُّوا مِن قَبْلُ وَاصْلَوْا كَثِيرًا وَضَلُّوا  
عَنِ السَّبِيلِ ٥

## SECTION 11

### Christian Nearness to Islam

78-81. Israelites cursed by David and Jesus on account of their transgressions. 82. Jewish hatred and Christian friendship of Muslims. 83-86. Christian believers in Islam.

78 Those who disbelieved from among the children of Israel were cursed by the tongue of David and Jesus son

لِئِنَّ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَٰءِيلَ  
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ

of being the mother of God, the Qur-án often mentions her along with Jesus as being an ordinary mortal.

724 Feeling hungry and partaking of food shows that both Jesus and his mother were ordinary mortals. If Jesus had been above mortals he would also have been above the needs of mortals, the most essential of which is partaking of food, without which no human being can live, but of which the Supreme Being has no need.

724a The *ghuluww* or undue immoderation spoken of here refers to the Christian doctrine raising a mortal to the dignity of godhead. The Christians are here told that in making this doctrine the basis of their religion they have only followed an erroneous doctrine preached by a people before them. Recent criticism has shown that the Christians have only followed previous idolatrous nations in deifying a man.

Ar. thou  
wilt.

of Mary; this was because they disobeyed and used to exceed the limits.<sup>725</sup>

79 They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.

80 *You will* see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them, and in chastisement shall they abide.

81 And had they believed in Allah and the prophet<sup>726</sup> and what was revealed to him, they would not have taken them for friends, but most of them are transgressors.

Ar. thou  
wilt.

82 Certainly *you will* find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and *you will* certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.<sup>727</sup>

Ar. thou  
wilt.

مَرِيبٌ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ  
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ  
لَا يَتُوبُونَ مَا كَانُوا يَفْعَلُونَ ○

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ  
كَفَرُوا لَا يَتُوبُونَ عَلَيْهِمْ قَدْ مَاتَ كُفْرُهُمْ  
أَنْ يَخِطُّ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ  
هُمْ خَالِدُونَ ○

وَكَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
أُزِلَ إِلَيْهِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَكِنْ  
كَثِيرًا مِنْهُمْ فَاسِقُونَ ○

لَيَجِدَنَّ أَشَدَّ لُتًى عَدَاوَةَ لِلَّذِينَ  
آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا  
وَلَيَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا  
الَّذِينَ قَالُوا إِنَّا نَصْرُكَ ذَلِكَ يَأْتِي  
مِنْهُمْ فَيَتَنَبَّسُونَ وَهُمْ أَبْغَاؤُكُمْ  
لَا يَسْتَكْبِرُونَ ○

## PART VII

Ar. thou  
wilt.

83 And when they hear what has been revealed to the apostle, *you will* see their eyes overflowing with tears on account of the truth that they

وَلَدَأَيْمُونًا إِنَّا أَنْزِلَ إِلَيْكَ الْمُرْسُولَ  
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ بِمَا عُرِفُوا مِنَ الْحَقِّ

725 After Moses, David and Jesus, who represent the highest achievement of Israelite prophethood in temporal and spiritual glory, spoke of the advent of the Holy Prophet in unmistakable terms. The curse is used here in its original sense. Both prophets had warned the Jews that their transgressions called for Divine punishment which should soon overtake them if they did not mend their ways. The time of both was followed by a great affliction overtaking the Jews, in the respective depredations of the Babylonian kings and the destruction wrought by Titus.

726 By the prophet here is meant Moses, who clearly foretold the advent of the Holy Prophet Muhammad; therefore the Jews, if they believed in Moses, could not have joined the opponents of the Holy Prophet in opposition to him.

727 The verse shows the better side of the Christian religion, and it affords a convincing proof of the cosmopolitan nature of the religion of Islam which did not deprecate goodness even though manifested in a people who had adopted open enmity towards it.

recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth).<sup>728</sup>

84 And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

85 Therefore Allah rewarded them, on account of what they said, with gardens *in* which rivers flow to abide in them; and this is the reward of those who do good (to others).

86 And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.

Ar.  
beneath.

يَقُولُونَ رَبَّنَا اِمْتِنَا فَاكْتُبْنَا مَعَ

الشَّاهِدِينَ ○

وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَاءَنَا مِنَ الْحَقِّ

وَنُظهِرُكَ اَنْ يَدْخُلَنَا رَبَّنَا مَعَ الْقَوَّامِ

الصَّالِحِينَ ○

فَاَتَانَهُمُ اللّٰهُ بِمَا قَالُوا حَتَّى تَجْرِي

مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِينَ فِيهَا

وَذٰلِكَ جَزَاءُ الْمُحْسِنِينَ ○

وَالَّذِينَ كَفَرُوا وَلَكِنْ بَوَّابًا نَّارًا اُولٰٓئِكَ

اصْحَابُ النَّارِ

## SECTION 12

### Muslims warned of the Besetting Sins of Previous People

87-89. Use and acquisition of lawful things recommended. 90, 91. Intoxicants and gambling prohibited. 92, 93. Obedience and regard of duty to be made main principles of action.

87 O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.<sup>729</sup>

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا لَا تَحْزَنْهُنَّ

مَا اَحَلَ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا اِنْ

اللّٰهُ لَا يُحِبُّ الْمُعْتَدِيْنَ ○

728 This refers to the Christians who believed. An important personage belonging to this class was the Negus of Abyssinia, in whose dominions the Muslims found shelter in the early days of the Prophet's mission, when compelled to fly from Mecca on account of the severe persecutions of the Quraish. Even there they were followed by a deputation of the persecutors, who, in order to excite the religious hatred of the Christian monarch against the homeless Muslims, represented to the Negus that the fugitives not only denounced the idols of the Meccans but also spoke disparagingly of Jesus Christ. Whereupon, the Muslims being called upon to answer the charge, their leader read out the portion of the chapter "Mary" dealing with Jesus Christ, and the words so impressed the Negus that he wept, and said that Jesus Christ was not one whit more than what the Qur-án described him to be. That he subsequently became a true convert to Islam is clearly shown by a funeral service having been held for him by the Holy Prophet when news of his death reached Medina.

729 These words not only denounce such self-denying practices as those adopted by the Christian monks, spoken of in the last section, but also the act of depriving oneself of Divine blessings by falling into evil and slothful habits. Thus, while the Muslims are told on the one hand not to follow the self-imposed restrictions of the Christians, they are at the same time warned that they can enjoy Divine blessings only so long as they strive arduously for them.



88 And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in whom you believe.

89 Allah does not call you to account for what is vain in your oaths,<sup>a</sup> but He calls you to account for the making of deliberate oaths; so its expiation<sup>730</sup> is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means), then fasting for three days; this is the expiation of your oaths when you swear; and *guard* your oaths.<sup>731</sup> Thus does Allah make clear to you His communications, that you may be grateful.

90 O you who believe! intoxicants<sup>b</sup> and games of chance<sup>c</sup> and (sacrificing to) stones set up<sup>d</sup> and (dividing by) arrows<sup>e</sup> are only an uncleanness, the devil's work; shun it therefore that you may be successful.<sup>732</sup>

91 The devil only desires to cause enmity and hatred to spring in your midst by means

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ  
لَا تَأْخُذْكُمْ بِهِ اللَّهُ يَا الْعُوفَىٰ إِنَّمَا كَانَ  
لَكُمْ يَوْمَ الْاِخْتِارِ أَنْ تَعْلَمَ مَا تَعْلَمُونَ  
الْاِيْمَانُ فَكَفَّارَتُهُ اِطْعَامُ عَشْرَةِ  
مَسْكِيْنٍ مِنْ اَوْسَطِ مَا تُطْعَمُوْنَ اَهْلِيْكُمْ  
اَوْ كِسْفٌ مِنْ ثَمَرٍ رَرَقَبَةٍ ۚ فَمَنْ  
لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ اَيَّامٍ ۚ وَذَلِكَ لِقَاءِ  
اِيْمَانِكُمْ اِذَا حَلَفْتُمْ ۚ وَاحْضَرُوا  
اِيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ اٰيَاتِهِ  
لَعَلَّكُمْ تَشْكُرُوْنَ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اِنَّمَّا اُخْبَرُ بِالْمُنِ  
وَالْاَنْصَابِ وَالْاَزْلَامِ رَحْسٍ مِنْ مَّحَلِّ  
الشَّيْطٰنِ فاجنبوه لعلكم تفلسحون  
اِنَّمَّا يُرِيدُ الشَّيْطٰنُ اَنْ يُقْسِحَ  
بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي

730 It is wrong to suppose that this verse sanctions the expiation of all kinds of oaths. Reading it along with the previous verses shows that the oaths referred to are in relation to vows, etc., by which one forbids oneself what is otherwise lawful. A comparison with 2: 226 shows that that verse is also to be read along with the previous verse (i.e. 2: 225), which forbids the taking of oaths that prevent one doing some good. And the injunction at the end of this verse, *guard your oaths*, also shows that oaths cannot be violated generally, and therefore expiation is only allowed in the case of oaths by which a man deprives himself of some lawful thing or of an occasion of virtue. It is further evident that the Book which lays stress upon the faithful performance of all kinds of engagements could not allow the violating of agreements which had been confirmed with oaths.

731 *Guard your oaths*, i.e. do not take oaths unless the necessity is urgent (Rz). The words can also bear the interpretation *keep your oaths*, i.e. be true to oaths when you have taken them.

732 This verse totally prohibits all intoxicants and games of chance; and besides, by classing them with sacrifices to stones set up for idols and *dividing by arrows*, subjects them to the prohibition of v. 3. It is related that when this verse was revealed, a crier proclaimed in the streets of Medina that wine was prohibited, and in response to this every jar of wine in a Muslim house was emptied, so that wine flowed in the streets (Bkh). Never in the history of the world was such a deep-rooted evil as drink so suddenly yet so completely eradicated.

a 290.

Or, *keep*.

b 290.

c 281.

d 662.

e 663.

of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer: will you then desist?<sup>773</sup>

92 And obey Allah and obey the apostle and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our apostle.

93 On those who believe and do good there is no blame for what they eat,<sup>734</sup> when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).

الْخَمْرِ وَالْمَيْسِرِ وَبِصَّةِكُمْ عَنْ ذِكْرِ اللَّهِ  
وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ  
وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَ  
احْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا  
أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ  
لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا  
اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا  
وَآمَنُوا ثُمَّ اتَّقَوْا وَآمَنُوا وَاحْسِنُوا وَاللَّهُ  
يُحِبُّ الْمُحْسِنِينَ

### SECTION 13

No Nation shall succeed in violating the Security of the Ka'ba.

94-96. Hunting prohibited during pilgrimage. 97-100. Prophecy as to the security of the Ka'ba.

94 O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful chastisement.

95 O you who believe! do not kill game while you are on pilgrimage,<sup>735</sup> and whoever among you shall kill it intentionally, the compensation (of

يَا أَيُّهَا الَّذِينَ آمَنُوا لَبِئْسَ كُفْرُكُمْ  
يَتَنَبَّأُ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَ  
رِمَاحُكُمْ لِيُحْكَمَ اللَّهُ مَن يَخْفَئُ بِالْغَيْبِ  
فَنَزَعْتُمْ لَعْنَةَ ذَاكَ فَلَهُ عَذَابٌ أَلِيمٌ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ  
أَنْتُمْ حَرَّمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا

733 Only one very clear reason is here given why intoxicants and games of chance are forbidden.

734 The verse speaks of those who died before the prohibition came. But even if it be taken to refer to all believers, it would not justify our doing what is unlawful, because one who believes, does good deeds, and is careful of his duty will not approach any prohibited thing. In thrice mentioning belief and carefulness of one's duty, the reference is to the threefold duty of man, viz. to Allah, to himself, and to others.

735 The prohibition to kill game when on pilgrimage is a token of respect for the security of the Ka'ba, in addition to being a measure necessary for the safety of life in such a large gathering, where liberty to hunt would most probably lead to dangerous accidents to human life and limb.

it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Ka'ba, or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.

96 Lawful to you is the game of the sea,<sup>736</sup> and its food,<sup>737</sup> a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to whom you shall be gathered.

97 Allah has made the Ka'ba,<sup>738</sup> the sacred house, a maintenance for the people,<sup>739</sup> and the sacred month and the offerings and the victims with garlands;\* this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا  
عَدْلٍ مِنْكُمْ هَذَا يُلْغَى الْكَعْبَةِ  
أَوْ قَنَاطَرَةً طَعَامُ مَسْكِينٍ أَوْ عَدْلُ  
ذَلِكَ صِيَامًا لَيِّنُوقٍ وَبِالْأَمْرِ  
عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْقِمُ اللَّهُ  
مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ  
أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُ مَنَاكِمِ  
لَكُمُ وَاللَّيْلِ نَارُكُمْ وَحُرِّمَ عَلَيْكُمْ صَيْدُ  
الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ  
الَّذِي إِلَيْهِ تُحْشَرُونَ  
جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ  
فِي مَكَّةَ النَّبِيِّ الشَّهْرِ الْحَرَامِ وَأَهْدَى  
وَأَفْضَلَ أَيْ ذَلِكَ لِيَعْلَمُوا أَنَّ  
اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

a 659.

736 *Bahr* is used here in an extensive sense, and by the game of the sea is meant all water game, whether sea, river, pond, or lake (Rz).

737 The *ta'am* (lit. *food*) of the sea is here distinguished from its game, and means, according to the first successor of the Holy Prophet, *what is found, the sea or river having thrown it (on dry land), or what is left by the water having receded from it, for the catching of which no struggle is needed* (Rz).

738 *Ka'bah*, from *Ka'aba*, meaning *it swelled or became prominent*, is so called because of its prominence (Rz), or it is a prophetic name showing that it shall forever have eminence in the world. It is also called *bait-ul-haram*, or the *Sacred House*, and among the Arabs it was known as the *bait-ullah*, or the *house of Allah*. The building proper is 55 feet by 50 feet, but the whole courtyard in which it stands measures 530 feet by 500 feet.

739 This is a prophetic announcement that the Ka'ba shall forever remain a support or stay for men, where pilgrims shall forever flock and shall take animals for sacrifice. The reference to this prophecy is elucidated in the concluding words: "This is that you may know that Allah knows whatever is in the heavens and whatever is in the earth"; that is, the fulfilment of this prophecy in all future ages shall be a sign of the great knowledge of Allah, who pronounced it at a time when the Ka'ba was hardly known beyond the environs of Arabia (see 469).

98 Know that Allah is severe in requiting (evil), and that Allah is Forgiving, Merciful.

99 Nothing is (incumbent) on the apostle but to deliver (the message), and Allah knows what you do openly and what you hide.

100 Say: The bad and the good are not equal, though the abundance of the bad may please *you*; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.

Ar. thee.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ  
وَأَنَّ اللَّهَ عَفُودٌ رَحِيمٌ  
مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ  
قُلُوبُكُمْ لَا يَسْمَعُ الْخَبِيرُ ۚ وَالطَّيِّبُ  
لَوْ أَجْمَحَكَ كَثْرَةُ الْحَبِيثِ ۚ فَاقْضُوا  
لِلَّهِ يَا أُولِيَ الْأَلْبَابِ لَعَنَكُمْ  
تَقْلِيحُونَ ۝

## SECTION 14

### Further Directions for Muslims

101, 102. Questions with regard to details discouraged. 103-105. All practices originating in polytheism denounced. 106-108. Evidence when truth of witnesses is doubted.

101 O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Qur-án is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.<sup>740</sup>

102 A people before you indeed asked such questions, and then became disbelievers on account of them.<sup>741</sup>

Or, in.

103 Allah has not ordained (the making of) a *bahtrah* or a *sáibah* or a *wasilah* or a *hamt*, but those who disbelieve fabricate a lie against Allah, and most of them do not understand.<sup>742</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ  
إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ ۚ وَإِنْ تَسْأَلُوا  
عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ  
عَمَّا اللَّهُ عَنْهَا وَاللَّهُ عَفُوفٌ رَحِيمٌ ۝  
قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا  
بِهَا كَافِرِينَ ۝  
مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ  
وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ  
كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۚ  
وَلَكِنَّهُمْ لَا يَعْلَمُونَ ۝

740 As Islam discouraged rigorous practices, such as monastic life, it also prohibited questions relating to details on many points which would require this or that practice to be made obligatory, and much was left to individual will or the circumstances of the time and place.

741 It does not refer to a particular people. The history of previous nations shows that the statement is generally true.

742 The liberation of certain animals in honour of idols was a practice among the Arabs, and as Islam uprooted every vestige of idolatry, this practice is condemned here. *Bahtrah* (from *bahara*, meaning *he cut or slit*) means a *she-camel having her ear slit*. When a she-camel (according to some also a *ewe* or a *she-goat*) had brought forth five (or seven, or ten)

104 And when it is said to them, Come to what Allah has revealed and to the Apostle, they say: That on which We found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.

105 O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.

106 O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you,<sup>743</sup> if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt

وَلَا يَقُولُ لَهُمْ نَعَاؤُا إِلَىٰ مَا أَنْزَلَ  
اللَّهُ وَآلِى الرَّسُولِ قَالُوا احْسِبْنَا مَا  
وَجَدَ نَاعِلِيهِ الْآبَاءُ نَاعِلُوا كَوَانَاؤُهُمْ

لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ  
لَا يَصْرِكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ  
إِلَى اللَّهِ فَمَرْجِعُكُمْ جَمِيعًا فَيُنْذِرُكُمْ

بِمَا كُنْتُمْ تَعْمَلُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا هَٰذِهِ بَيْنَكُمْ  
إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ  
اثنان ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَيْنِ  
غَيْرِهِمَا إِنْ أَنْتُمْ صَرَفْتُمْ فِي الْأَرْضِ فَاصْبِرْكُمْ  
مُصِيبَةً تَلَوْنَهَا يَنْحَسِبُونَهَا مِنَ الْبَعْدِ الصَّالَاةِ

young ones, the last of these, if a male, was slaughtered, but if a female, her ear was slit. According to others it was the mother; she being also exempted from slaughter and from carrying burdens (LL).

*Sāibah* (from *sāba*, which means *it ran of itself*) signifies any beast left to pasture without attention. According to some, it was the mother of a *bahīrah*, or a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, and was not ridden nor was her milk taken (LL).

*Waṣīlah* (from *waṣala*, i.e. *he connected or joined*) means a *she-goat* which brought forth twins, a male and a female; when the male was brought forth alone it was slaughtered to the idols, the female alone being kept; but in the case of the male and the female being born twins, the male was considered to be joined to the female, and was not therefore sacrificed to the gods (Rz).

*Hāmi* (from *hama-hu*, i.e. *he prohibited or interdicted it or protected or guarded it*) means a *stallion-camel that has prohibited or interdicted his back* (to be used for bearing a rider or any burden); that is left at liberty and not made any use of; whose offspring in the second degree of descent has been fertile (LL, Rz).

743 The following story is related in connection with this verse. Two brothers, both Christians, Tamīm Dāri and 'Adī, were entrusted by their dying Muslim companion Budail, in Syria, with certain property to be made over to his relatives on their return to Medina. The two brothers, however, stole a cup of silver, making over the remaining property; the relatives found a complete list disclosing the existence of the stolen cup of silver as being part of the original property, and thus the evidence of the Christian brothers was shown to be false.

This story abundantly proves that so late as the revelation of this chapter, which was revealed towards the close of the Holy Prophet's life, Muslim and Christian relations, notwithstanding differences of religion, were still friendly. It further demonstrates that the evidence of the followers of an alien religion is admissible according to the Holy Qur-ān.

Or,  
deserved  
imputa-  
tion.

(them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah<sup>744</sup> for then certainly we should be among the sinners.

107 Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.

108 This is more proper in order that they should give testimony truly<sup>745</sup> or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

فَيَقْسِمْنَ بِاللَّهِ إِنْ رُبَّمَا لَا تَشْتَرِي بِهِ  
ثَمَنًا وَلَا كَانَ ذَا قُرْبَىٰ ۖ وَلَا تَكْتُمُ شَهَادَةَ  
اللَّهِ إِنَّا أَدَّاءُ لِّمَنِ الْوَعْدِ ۝  
وَإِنْ عَجَزَ عَلَىٰ تَحَمُّلِهَا اسْتَحْمِلُوا إِنَّمَا تَأْخُذُونَ  
بِغَيْرِكُمْ وَلَا وَلِيٍّ ۚ فَيَقْسِمْنَ بِاللَّهِ  
لَشَهَادَتُنَا أَحْسَنُ مِنْ شَهَادَتِهِمَا وَمَا  
أَعْتَدْنَا لَكُمَا آثَارًا مِنَ الظَّالِمِينَ ۝  
ذَلِكَ أَكْثَرُ لِي أَنْ يَأْتُوا بِاللَّهِ شَهَادَةً عُلُوًّا  
وَبُحْثًا أَوْ يَخْتَفُوا أَنْ تَرُدَّ آيَاتُهُمْ  
بَعْدَ إِيمَانِهِمْ ۚ وَاتَّقُوا اللَّهَ وَاسْمَعُوا  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

## SECTION 15

### Christian Love of this Life

109, 110. Jesus as a mere prophet. 111-115. His followers demand abundance of provisions of this life.

109 On the day when Allah will assemble the apostles, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.<sup>746</sup>

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا  
أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا  
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝

744 "The testimony of Allah" stands for the testimony which Allah had enjoined to be borne uprightly.

745 You say: ليس لكلامك وجهه i.e. there is no truth or correctness in thy saying (TA-LL), and also قص الحديث على وجهه meaning he related the story in its proper manner (LL in art. qass). Waj-h also signifies drift, mode or course or bearing.

746 The question is, Did those to whom you were sent accept your message and remain true to it, or was it otherwise? The answer of the prophets is that only Allah knew how their message was received, because they could not say how far its rejecters were guilty, nor how far the accepters of the message remained true to it after their death.

Ar. *thee*.Ar. *thy*.Ar. *thee*.  
Or, *spirit*.

a 128.

Ar. *thou*  
*didst*  
*speak*.

b 426.

Ar. *thee*.Ar. *thou*  
*didst*  
*determine*.Ar. *thou*  
*didst*  
*breathe*.

c 428.

Ar. *thou*  
*didst*  
*heal*.

d 429.

Ar. *thou*  
*didst*  
*bring*.

e 430.

Ar. *thee*.  
Ar. *thou*  
*didst*  
*come*.

f 433.

Ar. *thy*.Ar. *thou*  
*hast*.

110 When Allah will say:  
O Jesus son of Mary!  
remember My favour on *you*  
and on *your* mother, when I  
strengthened *you* with the holy  
revelation;<sup>a</sup> *you* spoke to the  
people in the cradle and when  
of old age,<sup>b</sup> and when I taught  
*you* the Book and the wisdom  
and the Torah and the Gospel;  
and when *you* determined out  
of clay a thing like the form of  
a bird by My permission, then  
*you* breathed into it and it  
became a bird by My per-  
mission,<sup>c</sup> and *you* healed the  
blind and the leprous by My  
permission;<sup>d</sup> and when *you*  
brought forth the dead by My  
permission;<sup>e</sup> and when I with-  
held the children of Israel from  
*you* when *you* came to them  
with clear arguments, but those  
who disbelieved among them  
said: This is nothing but clear  
enchantment.

111 And when I revealed to  
the disciples,<sup>f</sup> saying, Believe in  
Me and My apostle, they said:  
We believe and bear witness  
that we submit (ourselves).

112 When the disciples said:  
O Jesus, son of Mary! will  
*your* Lord consent<sup>747</sup> to send  
down to us food from  
heaven?<sup>748</sup> He said: Be  
careful of (your duty to) Allah  
if you are believers.

113 They said: We desire  
that we should eat of it and  
that our hearts should be at  
rest, and that we may know  
that *you* have indeed spoken  
the truth to us and that we  
may be of the witnesses to it.

إِذْ قَالَ اللَّهُ يَحْيَىٰ بْنَ مَرْيَمَ اذْكُرْ  
نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ مَا  
أَتَيْتُكَ بِزُورٍ الْقُدُسِ فَخُذْهَا  
فِي الْمَهْدِ وَكَلَامٍ وَلَا ذَعْنُكَ الْكَتَبِ  
وَالْحِكْمَةِ وَالنُّوْرَ وَلَا تَنْفِيلَ  
وَلَا تَخْلُقْ مِنَ الطِّينِ كَهَيْئَةِ الظِّلِّ  
يَا دُنِّي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا  
يَا دُنِّي وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ  
يَا دُنِّي وَلَا تَخْرِجُ الْمَوْتِ  
يَا دُنِّي وَلَا تَقْدُسُ بَنِي إِسْرَءِيلَ  
عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ  
الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا  
إِلَّا سِحْرٌ مُبِينٌ ○

وَلَا ذُوحِيتُ إِلَى الْخَوَارِجِ أَنْ  
أَصْنُوَانِي وَبِرَسُولِي قَالُوا أَتَأْتَانَا  
بَشَهَادَاتِنَا مُسْلِمُونَ ○

إِذْ قَالَ الْخَوَارِجُ لِيَحْيَىٰ بْنَ مَرْيَمَ هَلْ  
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ  
السَّمَاءِ قَالَ تَقُولُوا اللَّهُ إِنْ كُنْتُمْ مُؤْمِنِينَ  
قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمَئِنَّ  
قُلُوبَنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَ قَوْلَنَا  
نَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ○

747 Yastaḡi'u may have its original meaning, i.e. *being able to do a thing*, or, as Rgh accepts as one of its interpretations: *Yastaḡi'u* and *yuḡi'u* have the same significance, and the meaning is, *will he consent to it or comply with the desire* (Rgh, TA-LL).

748 Māidah is from māda, which has two meanings: (1) *it became in a state of motion*, and (2) *he conferred a benefit or favour on him*. According to Rgh māda-ni means *he gave me food*, and مائدة من السماء is either *food* or *knowledge*, because knowledge is the nutriment for hearts, as food is the nutriment for bodies (Rgh). Māidah is also the table with the food upon it, but a table without food is not so called (Al-Fāris-LI). Hence both



114 Jesus the son of Mary said: O Allah, our Lord! send down to us food from heaven which should be to us an ever-recurring happiness,<sup>749</sup> to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the providers.<sup>750</sup>

115 Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise any one among the nations.

قَالَ عِيسَى بْنُ مَرْيَمَ اللَّهُمَّ نَزِّلْ  
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا  
عَيْدًا وَآيَةً وَخُبْرًا وَنَصْرًا وَ  
أَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ  
قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ  
يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا  
لَا أُعَذِّبُهُ بِهٖ أَحَدًا مِنَ الْعَالَمِينَ

## SECTION 16

### False Doctrines introduced after Jesus' Death

116-118. The doctrine of Jesus' Divinity was introduced after his death. 119, 120. Reward of the faithful.

116 And when Allah will say: O Jesus, son of Mary! *did you* say to men, Take me and my mother for two gods besides Allah,<sup>751</sup> he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst

Ar. *didst*  
*thou.*

وَلَا قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ أَنْتَ  
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَآلَتِي الْهَيْنَ  
مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي  
أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ

from the root-meaning and from the use of the word it is clear that *máidah* is food, and this significance is given by LL on the authority of many lexicologists. Rz gives *ma'tiyah* or *what is given as a benefit or a favour* to be the meaning.

749 According to Bq, 'Id means an ever-recurring happiness or source of enjoyment.

750 This passage seems to refer to the well-known prayer for daily bread, which Jesus appears to have included in the famous Lord's prayer on account of the earthly inclinations of his disciples. The food of earth has no doubt been granted in abundance to the Christians, but this has deprived them of the heavenly food. Compare the Muslim's prayer in the opening chapter, which craves not for bread but for the right path. The form of the prayer, that it should be an ever-recurring happiness, shows clearly that the prayer was not for a table laden with provisions, as is generally supposed. As to its being sent down from heaven, it should be borne in mind that—in the language of the Holy Qur-án—every thing is with God and is sent down to men. Compare 15: 21: "And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure."

751 From this description of Mary being taken for a god by the Christians, some Christian critics of the Qur-án conclude that the doctrine of the Trinity according to the Qur-án consists of three persons—God, Jesus, and Mary. But this is an absolutely unwarranted conclusion. Mary is no doubt spoken of as being taken for an object of worship by the Christians; but the doctrine of the Trinity is not mentioned here, while the Divinity of Mary is not mentioned where the Trinity is spoken of. Had Mary not been worshipped by the Christians as the "Mother of God," the conclusion would have been safe that the Qur-án mistook Mary for the

indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind;<sup>751a</sup> surely Thou art the great Knower of the unseen things.

a 722.

117 I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord;<sup>a</sup> and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things;<sup>752</sup>

118 If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.

فَقَدْ عَلِمْتَهُ لَعْنَهُ مَا فِي نَفْسِي وَلَا  
 اعْلَمَهُ مَا فِي نَفْسِكَ وَأَنَّكَ أَنْتَ  
 عَلَامُ الْغَيْبِ  
 مَا قُلْتُ لَهُمْ إِلَّا مِمَّا أَمَرْتَنِي بِهِ أَنْ  
 اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ  
 عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا  
 تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ  
 وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ  
 إِنْ تَعَذَّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ  
 تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

third person of the Trinity. But the doctrine and practice of Mariolatry, as it is called by Protestant controversialists, is too well known. In the catechism of the Roman Church the following doctrines are to be found: "That she is truly the mother of God, and the second Eve, by whose means we have received blessing and life; that she is the mother of Pity and very specially our advocate; that her images are of the utmost utility" (*Ency. Br.* 11th ed., vol. 17, p. 813). It is also stated that her intercessions are directly appealed to in the Litany. And further, that there were certain women in Thrace, Scythia, and Arabia who were in the habit of worshipping the virgin as a goddess, the offer of a cake being one of the features of their worship. "From the time of the council of Ephesus (held in 431 Christian era)," says the same writer, "to exhibit figures of the virgin and child became the approved expression of orthodoxy. . . . Of the growth of the Marian cultus, alike in the east and in the west, after the decision at Ephesus it would be impossible to trace the history. . . . Justinian in one of his laws bespeaks her advocacy for the Empire, and he inscribes the high altar in the new church of St. Sophia with her name. Narses looks to her directions on the field of battle. The Emperor Heraclius bears her image on his banner. John of Damascus speaks of her as the Sovereign lady to whom the whole creation has been made subject by her son. Peter Damian recognizes her as the most exalted of all creatures and apostrophizes her as deified and endowed with all power in heaven and in earth, yet not forgetful of our race." The Christian world had in fact felt "the need for a mediator to deal with the very mediator," and thus Mary was raised to the throne of Divinity along with Jesus.

751a By *what is in my mind, the things known to me* are meant, and by *what is in Thy mind, the things known to Thee*.

752 This verse is a conclusive proof that Jesus died a natural death, and is not now alive in heaven, according to the theoretic belief of the Christians and the supposition of many Muslims; because here Jesus says that so long as he was among his followers he was a witness of their condition, and he did not find them holding the belief in his Divinity. The logical conclusion of this statement is that the false doctrine of his Divinity was introduced into the Christian faith *after his death*, after "*Thou didst cause me to die*" (see further 436).

A saying of the Holy Prophet is recorded in Bkh, in which the Holy Prophet speaks concerning himself in the very words which are here put into the mouth of Jesus. He said

119 Allah will say : This is the day when their truth shall benefit the truthful ones ; they shall have gardens beneath which rivers flow to abide in them for ever ; Allah is well pleased with them and they are well pleased with Allah ; this is the mighty achievement.

120 Allah's is the kingdom of the heavens and the earth and what is in them ; and He has power over all things.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ  
لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجْلِدُونَ  
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ  
لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

that he would be shown on the day of resurrection some men who had gone against his teachings, and "I would say what the righteous servant said : I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them."

This saying shows clearly that it was after the death of both Jesus and the Holy Prophet that their followers perverted their teachings.

Compare John 17 : 3, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" ; and John 17 : 12, "While I was with them in the world, I kept them in Thy name."

CHAPTER VI  
**THE CATTLE**  
(*Al-An'ām*)

REVEALED AT MECCA  
(20 sections and 166 verses)

**Abstract:**

- Sec. 1. Ultimate triumph of Divine Unity.
- Sec. 2. Greatness of Divine Mercy.
- Sec. 3. Polytheists witness against themselves.
- Sec. 4. Rejection of the truth.
- Sec. 5. Consequences of rejection.
- Sec. 6. Reward of believers.
- Sec. 7, 8. Divine judgment.
- Sec. 9. Necessity of submission to Allah, and Abraham's reasoning on Divine Unity.
- Sec. 10. Prophets who followed in Abraham's wake.
- Sec. 11. Truth of Divine revelation.
- Sec. 12. Ultimate triumph of the truth.
- Sec. 13. Gradual progress.
- Sec. 14. Polytheists' opposition.
- Sec. 15. The chief opponents.
- Sec. 16. Certainty of the threatened punishment.
- Sec. 17. Idolaters' self-imposed prohibitions.
- Sec. 18. Prohibited food and idolaters' vain excuses.
- Sec. 19. Guiding rules of life.
- Sec. 20. The goal for the faithful.

**Title and connection.**

THE name of this chapter is taken from the mention of *cattle* in connection with certain superstitions and idolatrous practices of the Arabs, the abolition of which was needed to establish the doctrine of Divine Unity in all its purity. The object of Islam was not simply to preach Unity, but to make it the basis of a Muslim's practical life, and so to uproot all idolatrous practices.

The last chapter deals towards its close with the Christian doctrine of the deification of Jesus, and hence this chapter is introduced to deal at length with the doctrine of Divine Unity and its ultimate triumph, not only over idolatry, but over all kinds of polytheism. It may be added that though Divine Unity, the establishment of which is the chief object of the Qur-án, is frequently discussed in the previous chapters, its discussion at length is only taken up here after the details of the Law have been considered.

## SECTION 1

## Ultimate Triumph of Divine Unity

1-3. Divine Unity. 4, 5. The mockers. 6. Nations live and die. 7-9. Hopeless unbelief. 10. Its consequences.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَحْمَدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ

1 All praise is due to Allah,  
who created the heavens and

## Subject-matter.

A perusal of the abstract of the various sections of this chapter will show that its one continuous theme is the Divine Unity. The Prophet had preached this noble doctrine for twelve whole years, both night and day, in the Metropolis of Arabia without apparently causing any great change in the national idol-worship of the people. Among the thousands that had listened to his noble message, less than a hundred had responded to his call, and those few converts had either fled to Abyssinia or were now preparing to leave for Medina. To an outward observer, therefore, the cause of the Prophet seemed an utter failure, yet so marvellous was his faith in the ultimate triumph of Divine Unity that no obstacle, no apparent failure, had shaken it in the least, and the words with which this chapter opens were uttered with unshakeable confidence in the ultimate triumph of his cause, as if he had never received the least check in his onward course, and as though the goal was not only within sight, but close at hand.

The connection of the various sections, or the internal arrangement of the chapter, is too clear to need much discussion. Opening with a forcible declaration of the ultimate triumph of Divine Unity, and referring to the greatness of His mercy in the second section, the doctrine of Unity being always combined with the doctrine of the unique mercy of the Divine Being, it refers in the third to the polytheists' own evidence against their polytheism, which they no doubt often produce in this very life. The rejection of this great truth of Divine Unity and its consequences are then stated in the fourth and the fifth sections, mentioning incidentally the reward of believers in the sixth section. In the two succeeding sections the Divine judgment is declared to be imminent. The ninth, while calling attention to the necessity of submission to the Divine Being—the pith of Abraham's religion—mentions the arguments with which Abraham, that great Patriarch, who may be said to be the father of monotheism, and who is undoubtedly the father of two of the biggest monotheistic peoples in the world, convinced his countrymen of the futility of the worship of any object other than Allah. The tenth section mentions the names of seventeen other prophets who preached the Unity of the Divine Being, and the Holy Prophet is enjoined to follow in their footsteps.

The eleventh section draws attention to the truth of the Divine revelation of the Qur-ān, which was now the bearer of that noble message of Divine Unity to mankind, and the next speaks of the ultimate triumph of that message. The thirteenth section states that this triumph would be brought about by a gradual progress, and the fourteenth refers to the polytheists' opposition. The plans adopted by the chief opponents are then hinted at in the fifteenth, and their failure prophesied in the sixteenth section. The next two refer to the polytheists' self-imposed but superstitious restrictions against the use of the flesh of certain animals, and their vain excuses for not abjuring their idolatrous practices. The guiding rules of life are then briefly stated in the nineteenth section, while the chapter is closed by drawing attention to the great goal before the faithful; because, undoubtedly, the adoption of the doctrine of Unity raised the ideal of human life to a very high standard.

## Date of revelation.

The whole of this chapter is said to have been revealed in one portion (I'Ab-Rz). Its revelation belongs to the Meccan period, and it is generally considered to belong to the last year of the Holy Prophet's life at Mecca.

the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.<sup>753</sup>

Or, *doubt.*

2 He it is who created you from clay, then He decreed a term; and there is a term named with Him; still you *dispute*.<sup>754</sup>

3 And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.<sup>755</sup>

4 And there does not come to them any communication of the communications of their Lord but they turn aside from it.

Ar. *in-*  
*formation.*

5 So they have indeed rejected the truth when it came to them; therefore the *truth* of what they mocked at *will shine upon* them.

Ar. *come to.*

6 Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.

Ar. *thie.*

7 And if We had sent to *you* a writing on a paper, then they had touched it with their hands, certainly those who dis-

وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ النُّورَ  
فَمَنْ الَّذِي يَكْفُرُ بِرَبِّهِمْ يَعْدِلُونَ  
هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ نَضَى  
أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَنْتَزِعُونَ  
وَهُوَ اللَّهُ فِي السَّمَوَاتِ فِي الْأَرْضِ يَعْلَمُ  
سِرَّكُمْ وَنَهْوَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ  
وَمَا نَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ  
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ  
فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ  
يَأْتِيهِمُ الْبُتُوءُ أَمَّا كَانُوا بِهِ يَسْتَهْزِئُونَ  
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ  
قَوْمٍ مَعَهُمْ فِي الْأَرْضِ مَا لَمْ يُمْكِنْ لَهُمْ  
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ قَطَرًا رَاغِبًا  
فَجَعَلْنَا الْآلَافَ يَحْرِي مِنْ تَحْتِهِمْ  
فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ  
بَعْدِهِمْ قَوْمًا آخَرِينَ  
وَلَوْ نَزَّلْنَاهُ عَلَى كُتُبٍ فِي  
قُرْطَانٍ فَلَمَسُوهُ بِأَيْدِيهِمْ

753 The words that Allah is the Maker of the darkness and the light are directed against the dualistic doctrine of the Magian religion, which holds light and darkness to be two co-eternal principles. The religion of Islam is the purest monotheism, and thus it holds that the ultimate cause of all things is the Great Maker of the heavens and the earth. Pure monotheism holds out before man the bright hope that, as goodness is inherent in the Divine Being, it is also the goal to which the creation moves on; while dualism considers the prevalence of evil to be necessary.

754 The first term is that of life and the second the resurrection. Or both refer to the term of life.

All men are here said to be created from clay, and this shows what creation from clay or dust signifies. The same significance must be attached to the creation of Adam from clay.

755 There is a clear reference here to the ultimate triumph of the doctrine of Unity.

believe would have said : This is nothing but clear enchantment.<sup>756</sup>

8 And they say : Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.<sup>757</sup>

9 And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.<sup>758</sup>

Ar thee.

10 And certainly apostles before *you* were mocked at, but that which they mocked at encompassed the scoffers among them.<sup>759</sup>

قَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا  
سِحْرٌ مُبِينٌ ○

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَتَوَلَّوْا  
مَلَكَ اقْضَىٰ لَهُمْ شَمَكًا لَا يَنْظُرُونَ ○  
وَلَوْ جَعَلْنَاهُ مَلَكَ جَعَلْنَاهُ رَجُلًا  
لَلْبَسْنَا عَلَيْهِ مَا يَلْبَسُونَ ○  
وَلَقَدْ اسْتَهْزَأُوا بِرُسُلِهِمْ مِنْ قَبْلِكَ  
فَخَاقَ الْبَالِ الَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا  
بِهِ يَسْتَهْزِئُونَ ○

## SECTION 2

### Greatness of Divine Mercy

11. Fate of former people. 12-18. Divine goodness towards creatures. 19, 20. Appeal to human nature.

11 Say : Travel in the land, then see what was the end of the rejecters.

12 Say : To whom belongs what is in the heavens and the earth? Say : To Allah ; He has ordained mercy on Himself ;<sup>760</sup> most certainly He will gather you on the resurrection day—there is no doubt about it. (As for) those who have lost their souls, they will not believe.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ○  
قُلْ لِمَنْ مَّا فِي السَّمَوَاتِ وَالْأَرْضِ  
قُلْ لِلَّهِ كُتِبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ ○  
إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا  
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ○

756 Compare 4 : 153 : "The followers of the Book ask you to bring down to them a book from heaven."

757 The coming of the angels is always spoken of in the Qur-án as being synonymous with the infliction of the punishment with which the opponents were threatened. Compare 2 : 210 : "They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has already been decided," and v. 159 : "They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come."

758 The meaning is that if an angel were made an apostle to mankind he would doubtless appear in the form of man, inasmuch as the human eye cannot see angels and because only a human being could serve as a model for men ; moreover, mankind would have fallen into the same confusion into which it has now cast itself concerning the mission of the Prophet.

759 They mocked at the promises of success for the Prophet and the believers, and at the eventual triumph of the doctrine of Unity over idol-worship, so that the final triumph of Islam was a good answer to their mockery, and the mockers themselves were put in a position to be ridiculed.

760 This passage bears evidence to the all-encompassing mercy of the Divine Being.



13 And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

14 Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and *you should* not be of the polytheists.

Ar. *thou shouldst.*

15 Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

16 He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.

Ar. *thee.*

17 And if Allah touch *you* with affliction, there is none to take it off but He; and if He visit *you* with good, then He has power over all things.<sup>761</sup>

Ar. *touch thee.*

18 And He is the Supreme, above His servants; and He is the Wise, the Aware.

19 Say: What thing is the weightiest in testimony? Say: Allah is witness between *you* and *me*; and this Qur-ān has been revealed to me that with it I may warn *you* and whomsoever it reaches.<sup>762</sup> Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one God, and surely I am clear of that which *you* set up (with Him).

Ar. *between me.*

20 Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.<sup>763</sup>

وَلَمْ يَكُنْ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ۝

قُلْ أَعَزُّ لِلَّهِ الْخَلْقُ قُلُوبًا قَاطِبِينَ  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا  
يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ  
مَنْ أَسْلَمَ وَلَا تَكُنْ مِنْ الشَّاكِكِينَ ۝  
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي

عَذَابَ يَوْمٍ عَظِيمٍ ۝  
مَنْ يُضِلَّ عَنْهُ يَوْمَئِذٍ فَقَدْ  
رَحِمَهُ ذَلِكَ الْفَوْزُ الْمُبِينُ ۝  
وَإِنْ تَسْأَلْهُ اللَّهُ بَصِيرَتِي فَلَا كَاشِفَ  
لَهُ إِلَّا هُوَ وَإِنْ تَسْأَلْهُ خَيْرَتِي  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۝ وَهُوَ  
الْحَكِيمُ الْخَبِيرُ ۝

قُلْ إِنِّي نَذَرْتُ لِأَكْبَرِ شَهَادَةٍ قُلْ لِلَّهِ تَهْنِئَةٌ  
بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا  
الْقُرْآنُ لَا إِلَهَ إِلَّا هُوَ وَمَنْ يَكْفُرْ  
بِآيَاتِهِ لَنَشْحَدَنَّ أَنْ أَنْتَ مِنَ الْكَافِرِينَ  
أُخْرَى قُلْ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْإِلَهِاتِ  
وَاحِدٌ قَاتِلُ بَنِي إِسْرَافِيلَ وَمَنْ تَشَاءُ  
يُفْعَلُ ۝  
الَّذِينَ آمَنُوا لَمْ يَكُنْ لَكُمْ يَتْرُوفُهُمْ  
يَعْرِفُونَ أَبْنَاءَهُمْ وَالَّذِينَ خَسِرُوا  
أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝

The words *He has ordained mercy on Himself* imply that mercy is in fact His very nature. The evidence of Divine mercy is manifest in the physical world: He has created all things for the benefit of man. Would He not deal equally mercifully with man in his spiritual needs and send a revelation to guide him?

761 The form adopted expresses the idea that Allah, being All-powerful, will bring good to you.

762, 763, see next page.

## SECTION 3

## Polytheists Witness against Themselves

21. Greatness of the guilt. 22-26. They shall deny polytheism, to which they now stick. 27-30. Their desire to be sent back.

21 And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.

22 And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

23 Then their excuse<sup>764</sup> would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

24 See how they lie against their own souls, and that which they forged has passed away from them.

25 And of them is he who hearkens to *you*, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it;<sup>765</sup> so much so that when they come to *you* they only dispute with *you*; those who disbelieve say: This is naught but the stories of the ancients.

Ar. *thee*.

Ar. *thee*.

Ar. *thee*.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ حُلًّا لِّلَّهِ كَذِبًا  
أَوَّلَٰ ذَٰلِكَ بِآيَاتِهِ لَا يُفْقَهُ الظَّالِمُونَ  
وَيَوْمَ نَحْشُرُهُمْ جَمْعًا ثُمَّ يَقُولُ لِلَّذِينَ  
أَشْرَكُوا آيِنَ شَيْءٍ كَانُوا كَالَّذِينَ  
كُنْتُمْ تُرْجَمُونَ

ثُمَّ لَمْ يَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا  
اللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ  
أَنْظِرْ كَيْفَ كَذَبُوا عَلَٰ أَنْفُسِهِمْ وَضَلَّ  
عَنَّهُمْ مَا كَانُوا يَفْتَرُونَ

وَمِنْهُمْ مَّنْ يَسْتَمِعُ لِنَاكَ وَجَعَلْنَا  
عَلَىٰ قُلُوبِهِم كِتَابَةً أَنْ يَفْقَهُوهُ وَفِي  
أَذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا أَبَدًا  
يَوْمُؤُمُّوا إِلَيْهَا حَتَّىٰ إِذَا جَاءَهُمْ لِيُجَادِلُوهُمْ  
يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا  
أَسَاطِيرُ الْأَوَّلِينَ

762 This shows clearly that the Holy Prophet did not consider himself as only a prophet for those who could listen to his message, i.e. the Arabs only, but for all people whom the Qur-án may reach, i.e. for the whole world.

763 As the revelation of this chapter really belongs to the last year of the Holy Prophet's life at Mecca, there may be a reference here to the respectful attitude of the Jews to the Prophet's claim when Islam was first proclaimed at Medina. As to the meaning of the words as they recognize their sons, see 190.

764 *Fitnah*, according to J, means here either *answer* or *excuse*, the answer or the excuse being so called because of its being a *lie*. According to Bd, it means their *kufir* or *unbelief*, which they would see, on the day of reckoning, had no basis. Or the meaning may be: *Then their unbelief would not remain, but they would say . . .*

765 This and what follows shows that veils were cast over their hearts because they would not believe even if they saw all the signs; they visited the Prophet, not for the purpose of listening to and pondering over what he said, but to dispute with him. The casting of the veils is ascribed to God exactly in the same sense as the adding to their disease in 2:10, for which see 24.

26 And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

Ar. *couldst thou.*

27 And *could you* see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.

28 Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.<sup>766</sup>

29 And they say: There is nothing but our life of this world, and we shall not be raised.

Ar. *couldst thou*

30 And *could you* see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ  
وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا  
يَشْعُرُونَ ○

وَلَوْ تَرَى إِذْ دُفِعُوا عَلَى النَّارِ  
فَقَالُوا لَئِنْ تَنَاوَدُّوْا لَمَكِدٌ بِآيَاتِ  
رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ○

بَلْ بَدَأَ الْهَمَّ مَا كَانُوا يُحْفَوْنَ  
مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ  
عَنْهُ وَلَا هُمْ يَكَفِّرُونَ ○

وَقَالُوا لَآ إِلَهَ إِلَّا الْحَيَاتُ الدُّنْيَا  
وَمَا نَحْنُ بِمَبْعُوثِينَ ○

وَلَوْ تَرَى إِذْ وَقِفُوا عَلَى رَبِّهِمْ  
قَالَ الْكَلْبُ هَذَا الْحَقُّ قَالُوا لَئِنْ  
وَرَبَّنَا قَالَ قَدْ وَقِفُوا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْفُرُونَ ○

#### SECTION 4

##### Rejection of the Truth

31-34. Rejection of truth is a sure loss. 35-39. They are dead to all reasoning. 40, 41. Yet Allah removes their sufferings.

31 They are losers indeed who reject the meeting of Allah; until when the hour<sup>767</sup> comes upon them all of a sudden they shall say: O our grief for our neglecting it!<sup>768</sup> and they shall bear their burdens on their backs; now surely evil is that which they bear.

فَذَخِرَ الَّذِينَ كَفَرُوا بِلِقَاءِ اللَّهِ  
حَتَّى إِذَا جَاءَهُمُ السَّاعَةُ نَفَعَتْهُمُ  
قَالُوا لَئِنْ كُنَّا عَلَى مَا فُوتْنَا فِيهَا  
هُمْ يَحْشَرُونَ أَوْ ذَرَاهُمْ عَلَى ظُهُورِهِمْ  
إِلَّا سَاءَ مَا يَزُرُونَ ○

766 The evil consequences of their deeds were hidden in this life, but they will become manifest in the life after death. And since, if they were sent back, the evil consequences of evil deeds would again be hidden from the physical eye, they would revert to evil deeds.

767 By the *hour* is meant their *doom*, as well as the hour of *final judgment*.

768, see next page.

32 And this world's life is naught but a play and an idle sport; and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

Ar. *thee*.  
Ar. *thee*.

33 We know indeed that what they say certainly grieves *you*, but surely they do not call *you* a liar, but the unjust deny the communications of Allah.<sup>769</sup>

Ar. *thee*.

34 And certainly apostles before *you* were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah;<sup>770</sup> and certainly there has come to *you* some information about the messengers.

Ar. *thee*.

Ar. *thee*.  
Ar. *thou*  
*canst*.

35 And if their turning away is hard on *you*, then if *you* can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that *you should* bring them a sign<sup>771</sup>—and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

Ar. *thou*  
*shouldst*.

36 Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.<sup>772</sup>

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ  
وَلَكِنَّ أَزْوَاجَ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ زَيَّتُوا  
أَفَلَا تَعْقِلُونَ

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ إِلَٰهِي يَوْمُؤَدَّ  
فَاتَهُمْ لَا يَكُنْ بُونَا وَلَكِنَّ الظَّالِمِينَ  
يَايَبُ اللَّهُ يَجْحَدُونَ

وَلَقَدْ كَذَّبْتَ رَسُولًا مِّن قَبْلِكَ فَخَبَّرُوا  
عَلَىٰ كَذِبٍ بَٰرًا وَأَوْدُوا حَتَّىٰ أَنهَلَهُمْ  
نَصْرُنَا وَلَا مَبْدَلَ بِكَلِمَاتِ اللَّهِ  
وَلَقَدْ جَاءَ لَوْمُونَ مِّنْ بَنِي إِسْرَٰئِيلَ

وَأَن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِن  
اسْتَطَعْتَ أَن تَبْتَغِ نَفَقًا فِي الْأَرْضِ  
أَوْ سُلٰكًا فِي السَّمَاءِ فَتُتَابِعَهُمْ بِآيَةٍ وَلَوْ شَاءَ  
اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ  
مِنَ الْخَٰفِلِينَ

إِنَّمَا يَسْتَجِيبُ لِّلَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ  
يَبْعَثُهُمُ اللَّهُ فَمَا لَبَسَ بِرُجُوعِهِمْ

768 فَرَّطَ فِيهِ means he neglected it, or failed to do what he ought with respect to it (TA-LL). "It" refers to the hour.

769 The Prophet was known among them as *Al-Amin*, i.e. the faithful or the truthful one; and he was so highly reputed for his truth because he was never guilty of having uttered a lie in his life. It was after he received the Divine revelation that he was called a *liar*, and hence it was really a denial of the Divine revelation of which they were guilty and not any denial as to the truthfulness of the Prophet himself.

770 The context shows clearly that by the words of Allah here are meant the prophecies promising assistance to His apostles. As help came to the apostles before the Holy Prophet, so would help come to him, and this was a prophecy which none could change.

771 By the bringing of a sign is meant a sign that should bring all to guidance, as is clearly indicated by what follows. Their doom was pronounced, and that word must be fulfilled, as affirmed in the previous verse; but the demand of the people to be overawed into an immediate submission to the Prophet by a sign was not in accordance with the Divine Law.

772 Even the spiritually dead, upon whom warnings and admonitions are wasted, and who do not listen to the voice of the Apostle, will be raised to life by the powerful hand of Allah. Those addressed by the Prophet are divided into two classes: (1) those who listen: these accept the Prophet and become believers; (2) those who are spiritually dead and are careless of warnings; even these are not to be despaired of, for Allah will raise them to life, i.e. they, too, will accept the Prophet after some time. That the spiritual raising in this life is herein

37 And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.<sup>773</sup>

38 And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.<sup>774</sup>

39 And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err," and whom He pleases He puts on the right way.

40 Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?

41 Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).<sup>775</sup>

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ  
قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً  
وَكَذَلِكَ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ  
يَطِيرُ بِجَنَاحَيْهِ إِلَّا أَسَمُ الْأَمْثِلِ كَمَا  
فُتِّرْنَا فِي الْأَنْكِبُوتِ مِنْ شَيْءٍ ثُمَّ إِلَى  
رَبِّهِمْ يُحْشَرُونَ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا هُمْ وَرَبُّهُمْ  
الظَّالِمُونَ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ  
يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ

قُلْ أَرَأَيْتُمْ كَذَّبُوا عَنْ آلِ اللَّهِ وَ  
أَنْتُمْ السَّاعَةُ أَحْيَاؤُهُمْ تَدْعُونَ

إِنْ كُنْتُمْ صَادِقِينَ  
بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ  
عَلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ  
مَا تُشِيرُ كُونَ

meant may be established by the fact that their *being returned to Allah*, which stands for their death, is spoken of as taking place *after* they were raised to life.

773 The sign spoken of here is the same as adverted to in v. 35. And Allah did send the very sign demanded, as we find the Arabs submitting to the Holy Prophet almost in a body after the conquest of Mecca, a reference to which is contained in 110: 2 (see 2812): "And you see men entering the religion of Allah in companies."

774 Other creatures are all provided for by Allah as men are, so far as physical needs are concerned. And they obey the laws of nature; therefore, man must also obey the Divine laws. But man's nature aspires after something higher, and it is to satisfy that spiritual craving that prophets are sent. This verse, moreover, points as it were to two classes of men—those who, like beasts, are wholly bound to the earth and cannot rise, and those who rise like birds, soaring upward to the higher spiritual regions.

775 In dire distress and affliction even the polytheist finds nobody to call upon but God. This shows that a belief in the Divine existence and Unity of God is inherent in human nature.

## SECTION 5

## Consequences of Rejection

42-45. How former people were dealt with. 46, 47. Approach of punishment. 48-50. Warning given.

Ar. *thes.*

42 And certainly We sent (apostles) to nations before *you*, then We seized them with distress and affliction in order that they might humble themselves.

43 Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the devil made what they did fair-seeming to them.

44 But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.<sup>776</sup>

45 So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.<sup>776a</sup>

Ar. *communications.*

46 Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the arguments, yet they turn away.<sup>777</sup>

47 Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ  
فَاَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَتَضَرَّعُونَ ○

فَاُولَٰئِكَ اِذَا جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلٰكِنْ  
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ  
مَا كَانُوْا يَعْمَلُوْنَ ○

فَلَمَّا نَسُوا مَا ذُكِّرُوْا بِهِ فَتَخَنَّا عَلَيْهِمْ  
اَبْوَابَ كُلِّ شَيْءٍ مَّحْتٰى اِذَا فِرْعَوْنًا  
اَوْتُوْا اَخَذْنَاهُمْ بَغْتَةً اِذْ هُمْ مُبْلِسُوْنَ ○  
فَقَطَّعْدَا بِرَاقِمٍ الَّذِيْنَ ظَلَمُوْا وَا  
اَحْمَدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

قُلْ اَرَأَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَا  
بْصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ اِلٰهُ  
غَيْرُ اللّٰهِ يَأْتِيَكُم بِهِ اَنْظُرْ كَيْفَ نَصَرْتُ  
الْاَيُّتِ ثُمَّ هُمْ يَصِدُّوْنَ ○

قُلْ اَرَأَيْتُمْ اِنْ اَنشَأَكُمْ عَذَابُ اللّٰهِ  
بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلِكُ اِلَّا الْقَوْمَ  
الظَّالِمِيْنَ ○

776 By opening the doors of all things is meant that all the comforts of life were made accessible.

776a By cutting off the roots is meant the destruction of the ringleaders in particular. *Dābir*, according to RZ, is the last man left to look after affairs.

777 *Tasrif ul Āyāt*, according to IL, signifies the varying or diversifying of the verses of the Qur-ān by repeating them in different forms, or, the making of the verses of the Qur-ān distinct in their meanings by repeating and varying them. For the meaning of *āyāt* see 67.

48 And We send not messengers but as announcers of good news and givers of warning; then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

49 And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.

50 Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?<sup>778</sup>

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَ  
مُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا مِنْهُمْ  
الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ  
قُلْ لَا أَقُولُ لَكُمْ عِنْدَ اللَّهِ  
أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ  
إِنْ أَتَيْتُمْ إِلَّا بِوَحْيٍ إِلَىَّ فَلَهُ الْفَتْحُ  
الْأَعْلَى وَالْبَصِيرُ فَلَا تَتَفَكَّرُونَ

778 Never did a prophet talk in plainer language and with a greater modesty to his people. Those whom Muhammad—may peace and the blessings of Allah be upon him!—addressed had for centuries been superstitious idol-worshippers. Had the Prophet so wished, he could have claimed any supernatural powers for himself, and the people would willingly have accepted him. But he was above all free from every kind of selfishness, and whatever he said proceeded direct from a heart devoid of all affectation and personal considerations. He plainly said, as he is here commanded, that he was but a man; he had no treasures, nor did he lay claim for himself as a man to know the secrets of the future, nor did he profess to be any more than a mortal. For all the good he did, for all the prophecies he uttered, he did not like to take the credit to himself. All glory was due to Allah, he proclaimed. What distinguished him from the rest of mankind was that Allah revealed His will to him, and he faithfully followed and translated into practice everything that he received from on High. And as he himself was, so he wanted others to be. It was not his object to make his followers possessors of treasures or wonder-workers or fortune-tellers, but *men* first and last—men true to themselves and true followers of the high principles of life which had been revealed to him. He plainly told the people what was wanted of them, and it is for his plain speaking that he is frequently called in the Holy Qur-án a *plain warner*.

But even his sublime and selfless sentiments and motives, the best that pure human nature could possess or desire, encounter nothing but carping criticism at the hands of many Christian writers. "Here he declares himself unacquainted with the secrets of God" is the remark which the noble words of the above verse draw from a Christian annotator, and the grotesque conclusion is immediately deduced that "he confesses he does not possess the gift of prophecy." But any reasonable man can see that by this verse the gift of revelation and prophecy has not been denied, but claimed in the clearest words. What is meant by the verse is that as a man Muhammad was like other men, i.e. he did not know the unseen, etc., but as a prophet he knew and followed everything revealed to him by Allah. The unique greatness and nobleness of the Prophet lie in the fact that he never tried to put himself before people as superhuman. Many were the prophecies of the Qur-án fulfilled in his own lifetime, yet he continued to say, "Nor do I know the unseen." Islam triumphed, yet he never said, "I have the treasures of Allah." Every prophecy fulfilled, every success made, he attributed to the all-powerful, all-knowing Allah.



## SECTION 6

## Reward of Believers

51-53. Those who benefit by the warning. 54, 55. Peace and mercy for believers.

51 And warn with it those who fear that they shall be gathered to their Lord—there is no guardian for them, nor any intercessor besides Him—that they may guard (against evil).

Ar. art  
thou.

Ar. thine.

Ar. thou  
shouldst.

52 And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favour; neither *are you* answerable for any reckoning of theirs, nor are they answerable for any reckoning of *yours*, so that *you should* drive them away and thus be of the unjust.<sup>779</sup>

53 And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us?<sup>780</sup> Does not Allah best know the grateful?

Ar. thee.

54 And when those who believe in Our communications come to *you*, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْعَلُوا  
إِلَىٰ آلِهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ  
كَاشِفُ الْعَذَابِ ۖ يُقُونَ ۝

وَلَا تَنْظُرْ بِالَّذِينَ هُيِّئُوا لِلْخَلْقِ  
وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ لِمَنْ  
حَسَبَهُمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ  
عَلَيْهِمْ مِنْ شَيْءٍ تَنْظُرُهُمْ فَتَكُونَ  
مِنَ الظَّالِمِينَ ۝

وَلَكَ ذِكْرُكَ فَتَبَا بَعْضُهُمْ بِبَعْضٍ لِيَقُولُوا  
أَهَؤُلَاءِ مَنِ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا  
أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ۝

وَلَمَّا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا  
فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ  
الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا  
بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ  
فَأَنَّهُ عَفْوٌ رَحِيمٌ ۝

779 The commentators agree that this verse was revealed when some leading Quraish expressed their willingness to accept the Prophet if the poorer Muslims were not allowed to remain in his company at the time (Rz). The poor and the rich are here brought to the same level; they are all men, they have equal claims to learn and practise the truth. Nay, those who had accepted the truth had a prior claim on the Prophet's attention. Truth is equally accessible to all; to the religion—I do not say *the world*—of Islam, no aristocracy is known. Before the Great Master the differences of rank, wealth, and colour sink into insignificance. And as the poorest man could hold communion with his Great Master, so the true servant of that Master could not drive away the poor from his presence because the rich objected to their company. Before Allah's Apostle, as before Allah Himself, they must all stand upon one level. *Every one is answerable for what he does* is the golden principle preached by Islam.

780 The simple and decisive answer given above no doubt wounded the pride of the wealthy Quraish, who were required to sit along with the poor slaves whom they never treated as human beings, and thus were they tried.

55 And thus do We make distinct the communications and so that the way of the guilty may become clear.

وَكَذَلِكَ نَقْصِلُ الْآيَاتِ لِلنَّاسَيْنِ  
سَبِيلَ الْبَاطِلِ ۝

## SECTION 7

## Divine Judgment

56-58. Judgment shall be pronounced. 59, 60. Allah's all-comprehensive knowledge.

56 Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires, for then indeed I should have gone astray and I should not be of those who go aright.

57 Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.

58 Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

59 And with Him are the treasures<sup>781</sup> of the unseen—none knows them but He; and He knows what is in the land and the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor any thing green or dry but (it is all) in a clear book.<sup>782</sup>

60 And He it is who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

قُلْ إِنِّي مَنعُوتٌ مِّنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذْ أَكُن مِّنَ الْمُتَهْتَدِينَ ۝

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَكَذَّبْتُم بِهِ مَا عِنْدِي مَّا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَفْضِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاضِلِينَ ۝

قُلْ إِنَّا عِنْدِي مَّا تَسْتَعْجِلُونَ بِهِ لَقَضَىٰ الْأَمْرَ بَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ۝

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ يَعْلَمُ مَا لَا هَوَاءٌ وَاعْلَمُ مَا فِي بُرُوجِ السَّمَاوَاتِ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ مِّنْ الْأَرْضِ وَلَا رَاطٍ وَلَا يَسِيرُ ۝

وَهُوَ الَّذِي يُوقِتُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝

Ar. between me.

Or, keys.

Ar. nor.

781 The word *mafatih* is plural of *miftah* as well as of *maftah*, the former meaning *key* and the latter *repository* or a *treasure* (LL). Hence both significances are admissible.

782 Everything takes place according to the law known to Allah, and the clear book is the great law of cause and effect. The falling of the leaf indicates that its power to draw

## SECTION 8

## Divine Judgment

61-64. Allah's merciful dealing with men. 65-67. Judgment must come. 68-70. Mockers to be avoided.

61 And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.<sup>783</sup>

62 Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

63 Say: Who is it that delivers you from the dangers<sup>784</sup> of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

64 Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

65 Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties, and make some of you taste the fighting of others. See how We repeat the communications that they may understand.<sup>785</sup>

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَرُسُلُ عَلَيْهِ  
حَقُّهُ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ  
قَالُوا سُبْحَانَ رَبِّنَا هَؤُلَاءِ يَفْقَهُونَ  
نُفَرِّدُ إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ لَا إِلَهَ  
إِلَّا هُوَ أَسْرَعُ الْحَاسِبِينَ  
قُلْ مَنْ يُخَيِّكُم مِّنْ طُلُوعِ الْبُرُوجِ  
أَلَمْ يَخْلُقْكُمْ وَأَسْرَعَ تَصْرِفُهُ  
لَئِنْ أَجْتَمَعْنَا مِنْ هَذِهِ لَنَكُونَنَّ  
مِنَ الْخَاسِرِينَ  
قُلْ لِلَّهِ يُخَيِّكُم مِّنْهُمَا وَمَنْ يَرْجُ  
شَيْءًا أَنتُمْ تَشْرِكُونَ  
قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ  
عَذَابًا مِّنْ فَوْقِهِ أَوْ مِّنْ تَحْتِ أَرْجُلِكُمْ  
أَوْ يَلْبِسَكُمْ شِيْعًا وَيُؤَيِّنَ بَعْضَكُمْ  
بِأَسْبَاطِ بَعْضٍ أَنْظُرْ كَيْفَ تَصْرِفُ أَلَايَتِ  
لَعَلَّهُمْ يَفْقَهُونَ

nourishment has been stopped, and here signifies the termination of the power of the Quraish. The grain in the darkness of the earth stands for the mission of the Prophet, for that grain was destined to sprout forth, growing into a tree of exceptional proportions. The "green" indicates those people that prosper and the "dry" those that must fall off.

783 The allusion seems to be to the ultimate sweeping away of all opposition. The next verse makes it clear. The *hafaṣah* are the guardian angels, for which see 1269.

784 *Zulumāt* (plural of *zulmat*, lit. *darkness*) here signifies *dangers* (Bd, AH, Rz). According to LL, on the authority of M, it means *the troubles, afflictions, calamities or hardships* (of the sea). Also *a day of much evil* (Q, TA-LL), or *a day in which one finds hardship or difficulty* (M-LL).

785 The three forms of punishment may be explained as follows: *A punishment from above you*, such as a storm, which was witnessed in the well-known *Battle of the Allies*, when an army of ten thousand strong, which could easily have destroyed the small body

Ar. *thy.*

66 And *your* people call it a lie and it is the very truth. Say: I am not placed in charge of you.<sup>786</sup>

Ar. *thou seest.*

67 For every prophecy is a term, and you will come to know (it).<sup>787</sup>

a 637.

Ar. *thee.*

68 And when *you see* those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse; and if the devil cause *you* to forget, then do not sit after recollection with the unjust people.

69 And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

Ar. *nor.*

70 And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned: it shall not have besides Allah any guardian or an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْتَ  
عَلَيْكُمْ يَوْمَ كَيْدٍ ۝

لِكُلِّ نَبِيٍّ مُنْتَقَرٌ وَسَوْفَ تَعْلَمُونَ ۝

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا

فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي

حَدِيثٍ غَيْرِهِ ۚ وَأَمَّا بِنِعْمَةِ الشَّيْطَانِ

فَلَا تَعْلَمُ بَعْدَ ذَلِكَ رَأَىٰ مَعَ الْقَوْمِ

الظَّالِمِينَ ۝

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ خِطَابِهِمْ

شَيْءٌ وَلَكِنْ ذَكْرٌ لَّعَلَّهُمْ يَتَّقُونَ ۝

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لُعِبًا

وَلَهْوًا وَعَتَرْتَهُمْ الْحَيَاةُ الدُّنْيَا

وَدَّرَكْنَاهُمْ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا

شَفِيعٌ فَلَنْ تَعْدِلَ كُلُّ عَدْلٍ ۝

يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا

بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ

أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ۝

of entrenched Muslims, took to flight merely on account of a great storm; a punishment from beneath your feet, such as a drought which brought great affliction upon the people of Mecca for seven years—referred to in reports as years of drought like the years of drought of Joseph; and throwing into confusion as well as making some taste the fighting of others clearly signifies the battles which brought about the final disruption of the power of the Quraish. By the two first-named forms some understand a punishment at the hands of the leaders and a punishment at the hands of the servants (I'Ab-Rz), or it may indicate a punishment making havoc among the wealthy and a punishment making havoc among the poor.

786 The concluding phrase may also be translated as *I am not a disposer of your affairs*, the significance in both cases being that the threatened punishment is not in the hands of the Prophet—it is Allah who requites men.

787 The meaning adopted here is the one given by LL in explaining the meaning of *mustaqarr*, which means the place or time beyond which a thing does not pass, hence its term.

## SECTION 9

## Necessity of Submission to Allah and Abraham's Reasoning

71-74. Submission to Allah brings peace. 75-83. Abraham's arguments for Divine Unity.

71 Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be turned back on our heels after Allah has guided us, like him whom the devils have *made to fall down* perplexed in the earth?<sup>788</sup> he has companions who call him to the right way, (saying), Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds:

72 And that you should keep up prayer and be careful of (your duty to) Him; and He it is to whom you shall be gathered.

73 And He it is who has created the heavens and the earth with truth; and on the day He says, Be, it is.

74 His word is the truth, and His is the kingdom on the day when the *forms* shall be *breathed into*;<sup>789</sup> the Knower of the unseen and the seen; and He is the Wise, the Aware.

Or, in-  
fatuated.

Or,  
trumpet.  
Or, blown.

قُلْ اَتَدْعُوْنَ دُوْنَ اللّٰهِ مَا لَا يَنْفَعُنَا  
وَلَا يَضُرُّنَا وَنُرَدُّ عَلٰۤى اٰعْقَابِنَا بَعْدَ  
اِذْ هَدٰىنَا اللّٰهُ ۚ كَالَّذِى اسْتَهْوَتْهُ  
الشَّيَاطِیْنُ فِى الْاَرْضِ ۚ حٰیۤرًا لَّہٗ  
اَصْحٰبٌ یَّدْعُوْنَہٗ اِلٰی الْہٰکِ اٰتٰیۤنَاہُ  
قُلْ اِنَّ ہُدٰی اللّٰہُ ۚ ہُوَ الْہُدٰی  
وَاَمْرًا لِّلنَّبِیِّیْنَ رَبِّ الْعٰلَمِیْنَ ۝  
وَ اَنۡ اَقِیۡمُوا الصَّلٰوۃَ وَآتُوا زَکٰتَہُ  
ہُوَ الَّذِیۡ یُخْرِجُکُم مِّنَ الظُّلُمٰتِ  
وَالۡہٰدِیۡ ۚ وَہُوَ الَّذِیۡ خَلَقَ السَّمٰوٰتِ  
وَالۡاَرْضَ ۚ یَاۤحَقُّۤ ہٗ وَّیَوۡمَ یَقُوْلُ کُنْ فَیَکُوۡنُ ۝  
قَوْلَہُ الْحَقُّ ۚ وَکُلُّ الْمَلٰٓئِکَۃِ یَوْمَئِذٍ  
فِیۡ الصُّجُوۡدِ عَلٰۤی الْعِیۡنِ وَالشَّہَادَۃِ ۚ  
وہُوَ الْحَکِیۡمُ الْخَبِیۡرُ ۝

*Naba'a* means *information*, and hence *prophecy*, which gives information concerning the future. According to Rgh it means an announcement of great utility.

The prophecy of the vanquishment of the powerful opponents of Islam is declared with even greater emphasis than in the earlier stage of the Prophet's mission, notwithstanding the apparent triumph of opposition to his cause which had succeeded in scattering the few men who had been converted to Islam.

788 *Istahwat-hu* is from the root *hawā*, which means *falling down from a high to a low place*, and hence the word means *he made him to fall down* (Rz). If the faithful go back to idolatry it would be like the falling of one who had attained to a great height into the depths of error and superstition. Others consider the word to be derived from the same root with a different meaning, viz. *love* or *desire*, and hence take the significance to be, *he infatuated him*.

789 *Śūr* is said by some to be the plural of *śūrah*, meaning a *form* (S, M, Q-LL), but though the use is rare, the alternative reading of *śuwar*, which is necessarily a plural of *śūrah*, lends support to it. The meaning is either that *forms will become realities by being breathed into*, or, as LL has it on the authority of S, L, and TA, *when the souls shall be blown into the forms of the dead*, but I prefer the former as being the simpler explanation, for the day of

Ar. *thee*.  
Ar. *thy*.

75 And when Abraham said to his sire, Azar:<sup>790</sup> Do you take idols for gods? Surely I see *you* and *your* people in manifest error.

76 And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those who are sure.<sup>791</sup>

77 So when the night overshadowed him, he saw a star; said he: Is this my Lord?<sup>792</sup> So when it set, he said: I do not love the setting ones.

78 Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَسْكَنْ  
أَصْنَامًا الْهَيْهَاتَ إِلَىٰ رَبِّكَ وَقَوْمُكَ  
فَلْيَكُنْ مِنْ السَّمُوتِ  
الْأَرْضِ لِيَكُونَ مِنَ الْمُتَوَكِّلِينَ  
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ  
هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ  
الْآفِلِينَ  
فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي  
فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي  
لَا كُنتُ مِنَ الْقَوْمِ الضَّالِّينَ

resurrection is the day on which the realities underlying all things will be made manifest. Another meaning of *sur* is the *horn* or the *trumpet*, and the blowing of the trumpet also stands for the day of resurrection, the metaphor being taken from the blowing of the trumpet for the purpose of a great gathering.

790 Whether Azar was the father of Abraham, or his grandfather or uncle, is a much disputed point. The word *ab* means *a father* as well as *an ancestor* (M, LL), and in 2:133 it is also applied to *an uncle* (because there Ishmael is spoken of as an *ab* of Jacob). The difficulty arises from two points. In the first place Zj says that the *nassābs* agree that Abraham's father's name was *Tarah*, which is the same as *Terah*, the name given to Abraham's father in Genesis, and Zurqani also gives *Tarah* as Abraham's father's name. But this difficulty is easily overcome by the fact that the same name is given as *Terah* in the Talmud and Athar by Eusebius (and the Ar. *Azar* quite corresponds with the latter), there being many examples in which a name transported into another language assumes quite a different form. The second difficulty is that Abraham's father (Ar. *walid*) is spoken of in 14:41 as a believer, while the sire (Ar. *ab*) is elsewhere spoken of as having stuck to idolatry till his death. This point throws much light on what the Qur-ān means by the *ab* of Abraham, and hence I prefer *sire* as the significance of the word. Some commentators consider *Azar* as being the name of an idol, while others still think that it is not a proper name at all, and means *mukhtā*, i.e. *erring* (Rz).

791 Showing Abraham the kingdom of the heavens and the earth signifies granting him an insight into the Divine laws of nature working in the kingdom of the heavens and the earth; an insight into which had convinced him that Allah was the real controller of the Universe and Supreme above all, while the sun, the moon, the stars and other heavenly bodies which the Sabeans worshipped were only His creation and subject to His laws.

792 The words *hāzā rabbi*, literally *this is my Lord*, do not contain Abraham's conviction, which is opposed to this statement, as shown in the previous verse, because he was a believer in the Unity. The words are either uttered by way of surprise, as referring to his people's belief, who are then made to realize their error by showing that what they call a god disappears at times, and therefore does not deserve to be worshipped—these people were not only idolaters, but also worshippers of the heavenly bodies; or the phrase may be interrogatory, *alif*, the letter of interrogation, being omitted, and interrogation expresses disapproval (Rz). I prefer the second interpretation.

79 Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).

80 Surely I have turned myself, being upright, wholly to Him who originated the heavens and the earth, and I am not of the polytheists.

81 And his people disputed with him. He said: Do you dispute with me respecting Allah? and He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

82 And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

83 Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

فَلَمَّا رَأَى الشَّمْسُ بَارِعَةً قَالَ هَٰذَا رَبِّي  
هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُغَوِّهِمُ  
رَبِّيَ بِمَا كَثُرَ كُونُ ۝

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي هُوَ مَطَرُ السَّمَوَاتِ  
وَالْأَرْضِ خِيفًا وَأَنَا مِنَ الْمُسْرِكِينَ

وَحَاجَّتْهُ قُوَّةُهُ قَالَ أَلَمْ حَاجُّونِي فِي  
اللَّهِ وَقَدْ هَدَيْتُ وَلَا أَخَافُ مَا

تَشْرِكُونَ بِهِ إِنْكَارَ آيَاتِي رَبِّي سَنَاقِصٍ  
رَبِّي كُلُّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ۝

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُ وَلَوْلَا تَخَافُونَ  
أَنَّهُ أَشْرَكْتُ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ

عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ سَوِيٌّ  
بِالْأَمْرِ إِن كُنتُمْ تَعْلَمُونَ ۝

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ  
أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ۝

## SECTION 10

### Prophets who followed in Abraham's Wake

84-90. Other prophets. 91. The Prophet enjoined to walk in the footsteps of previous prophets.

84 And this was Our argument which We gave to Abraham against his people; We exalt in dignity whom We please; surely *your* Lord is Wise, Knowing.

85 And We gave to him Isaac and Jacob; each did We guide, and Noah did We guide before, and of his<sup>793</sup> descen-

وَنَبِّكَ مُحَمَّدًا وَإِبْرَاهِيمَ عَلَى قَوْمِهِ  
نَزَعُوا دَرَجَتٍ مِّنْ نَّسَبِهِ إِنَّ رَبَّكَ

حَكِيمٌ عَلِيمٌ ۝  
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا  
وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ

Ar. thy.

793 All the prophets named are the descendants of Abraham, who was a descendant of Noah, and therefore "his descendants" might mean either Abraham's or Noah's descendants. The only difficulty in the former case is with reference to Lot, who was a



dants, David and Solomon and Job and Joseph and Moses and Aaron; and thus do We reward those who do good (to others):

86 And Zacharias and John and Jesus and Elias; every one was of the good;

87 And Ishmael and Elisha and Jonah and Lot; and every one We made to excel (in) the worlds:

88 And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

89 This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.<sup>794</sup>

Or, wisdom.

90 These are they to whom We gave the book and the judgment and the prophecy;<sup>795</sup> therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

91 These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.<sup>796</sup>

دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى  
وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ  
وَذِكْرُ يَا وَيْحَيْهِ وَعِيسَى وَإِلْيَاسَ  
كُلٌّ مِّنَ الصَّالِحِينَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا  
وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ  
وَمِنَ الْأَنْبِيَاءِ وَذُرِّيَّاتِهِمْ وَأَحْوَانِهِمْ  
وَاجْتَنَبْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ  
ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ  
عَنِ عِبَادِهِ وَلَوْ أَشَاءَ كَوَّانُهَا لَكَنَّا  
بِمَا كَانُوا يَعْمَلُونَ  
أُولَئِكَ الَّذِينَ أَنْزَلْنَا لَهُمُ الْكِتَابَ وَالْحُكْمَ  
وَالنَّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هُنَّ لِآيَاتِ  
فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا  
بِكَافِرِينَ  
أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْ لَهُمْ  
إِن تَدِينَهُ قُلُوبُكَ لَا تَسْكُنُ عَلَيْهِ أَجْرًا  
إِن هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

nephew and not an actual descendant of Abraham, but as in 2:133 an uncle is called a father, a nephew might be included among descendants.

Eighteen prophets are named here; that they are not mentioned in chronological order is not a matter for objection, because the Qur-án is not a book of history, neither does it profess to mention these prophets in chronological order. See the next chapter, where the histories of several great prophets are mentioned in exact chronological order. There are some peculiar aspects of life regarding which the prophets referred to here are mentioned in different groups, and this is the reason why the concluding words of each of the three verses speaking of the three groups individually differ.

794 Had they practised polytheism their deeds would have borne no fruit, and thus their mission would have been unsuccessful. This shows that no prophet was a polytheist at any time in his life.

795 To each prophet was given a *book* with which to guide mankind, with capability to judge, so that he might decide disputes by his own authority, and the *gift of prophecy*.

796 The Prophet is told to follow the guidance of all the earlier prophets; thus his message was to all the nations to whom previous prophets had separately come. Hence the Holy Qur-án is called a reminder in the concluding words, showing that it was meant for all the nations, to whom it was in fact a reminder of what they had received before.

## SECTION 11

## Truth of Divine Revelation

92. Deniers of the Prophet's revelation. 93. Revelation of the Qur-án is for all ages. 94, 95. Fate of its opponents.

92 And they do not assign to Allah the attributes due to Him<sup>797</sup> when they say: Allah has not revealed any thing to a mortal. Say: Who revealed the Book which Moses brought, a light and a guidance to men, which you make into *scattered writings*<sup>798</sup> which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah; then leave them sporting in their vain discourses.

93 And this is a Book We have revealed; blessed, verifying that which is before it,<sup>a</sup> and that *you may* warn the metropolis<sup>799</sup> and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

94 And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا  
أَنْزَلَ اللَّهُ عَلَى شَيْءٍ مِنْ شَيْءٍ قُلْ مَنْ  
أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا  
وَهُدًى لِلنَّاسِ يُخَالِفُونَ عَنْ أَمْرِهِ فَاطْرَاقُوا  
نَبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ  
مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلْ  
لِلَّهِ شَمَّ دَرَهُمْ فِي خُصْمِهِمْ  
يَلْعَبُونَ ○  
وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ  
الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى  
وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ  
يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ  
يَحَافِظُونَ ○  
وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ  
كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ

Ar. papers.

a 70.

Ar. thou  
mayest.

797 The word *qadr* has a variety of meanings. P'Ab interprets the words *وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ* as meaning *they do not honour Allah with the honour due to Him*; Abul 'Áliya as *they do not assign to Allah the attributes due to Him*; and Akhfash as *they do not know Him as they ought to have known Him* (Rz). A denial of God's power to send revelation is a denial of the most important of His attributes. The reference here seems to be to the Jews, who, while believing a revelation to Moses, denied that to the Holy Prophet.

798 *Qarā'is* is plural of *qirtās*, which means a *paper*. What is implied is that it is written down on scattered papers, some parts being shown, while others are concealed. The book was not kept intact, hence its description as *scattered writings*.

799 By the *metropolis* is meant *the people of the metropolis*. *Umm-ul-Qurá* is the title by which Mecca is known. Rz says there is a consensus of opinion that the *Umm-ul-qurá* is Mecca. Those, therefore, who suppose that this and the previous verse were revealed at Medina are mistaken. With such a clear reference to Mecca in this verse, the mere fact that the Jews and Moses are spoken of in the previous connecting verse cannot give rise to the conclusion that these verses were revealed at Medina. And to explain *Umm-ul-qurá* as meaning Medina is a blunder. The reason why Mecca is called *Umm-ul-qurá*, or the metropolis (lit. *the mother of the towns*), is not only that it was both the political and the spiritual centre of Arabia, but also because it was destined to be the universal spiritual centre—the real mother of the whole world.

Ar. thou  
hadst.

nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed?<sup>800</sup> and if *you had* seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; to-day shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.

95 And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.<sup>801</sup>

وَلَمْ يُزَكِّهِمْ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَائِرٌ  
يُنْزِلُ مَا أَنْزَلَ اللَّهُ مَا وَلَّى سَائِرٌ  
إِذَا الظَّالِمُونَ فِي عُشْرِ نَارٍ لَمُوتٍ وَ  
الْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ  
أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ بِجُزْءٍ  
عَذَابِ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ  
عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ  
تَسْتَكْبِرُونَ ○

وَلَقَدْ خَلَقْنَاكَ أَفْرَادًا كَمَا خَلَقْنَاكَ  
أَوَّلَ مَرَّةٍ وَتَرْكُوكَ مَا خَوَّلْنَاكَ  
وَرَأَيْتُكَ وَمَا تَرَى مَعَكَ  
شُفَعَاءُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ  
شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَصَلَ  
عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ○

## SECTION 12

### Ultimate Triumph of the Truth

96-100. All growth in nature is gradual. 101. Ascribing sons to Divine Being.

96 Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.<sup>802</sup>

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ ذِكْرُ اللَّهِ فَإِنَّ تَوْفَى كَوْنٍ ○

800 There is nothing in the words of this verse to show that it refers to Musailma and other false prophets, who set up claims towards the close of the Holy Prophet's career, and that it was therefore revealed late at Medina. The verse expresses only in another form the truth expressed in this chapter in vv. 21, 145, 158 and in 39: 32. It is to declare the Prophet free of having forged a lie against Allah; the words "or say: It has been revealed to me, while nothing has been revealed to him," only explain those that precede, viz. "Who forges a lie against Allah," while the words "I can reveal the like of what Allah has revealed," are the words of those who refuse to believe in the truth of Divine revelation, or "reject" the Divine revelation, as is elsewhere said.

801 That is, those whom you asserted to be associates with Allah shall not help you in any way.

802 The preaching of the Prophet is likened to the sowing of the seed which, though to all

97 He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning: this is an arrangement of the Mighty, the Knowing.<sup>803</sup>

98 And He it is who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.<sup>804</sup>

99 And He it is who has brought you into being from a single soul, then there is (for you) a resting-place and a depository: indeed We have made plain the communications for a people who understand.<sup>805</sup>

100 And He it is who sends down water from the cloud,<sup>a</sup> then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.

فَالِقُ الْإِصْبَارِ وَجَعَلَ اللَّيْلَ سَكَنًا  
وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَٰلِكَ

تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ○

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لَتَنتَهُوا  
بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّجْمُ قَدْ فَضَّلْنَا

الْأَلْيَتِ لِقَوْمٍ يَعْلَمُونَ ○

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ  
فَنَسْتَقِرُّ وَمُسْتَوْدَعٌ قَدْ فَضَّلْنَا

الْأَلْيَتِ لِقَوْمٍ يَفْقَهُونَ ○

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا

مِنْهُ خَضِرًا مُّخْتَلِجًا مِنْ حَيَاةٍ مُّذَكَّيْنًا  
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

وَجَنَّاتٍ مِّنْ أَعْنَابٍ الرِّينُونَ الرَّيَّانَ  
مُشْتَبِهًا وَغَيْرِ مُتَشَابِهٍ انظُرُوا إِلَى

أَثَرِهِ إِذَا أَسْمَرَ يَبْدُوعُهُ إِنَّ فِي ذَٰلِكُمْ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ○

• 83.

appearance it is lost in the earth, soon springs forth into a large tree. The bringing forth of the living from the dead is the bringing forth of a living people from the spiritually dead Arabs, and the bringing forth of the dead from the living alludes to the spiritual death of those who had been previously granted spiritual life through Divine revelation.

803 The darkness prevailing in the earth would soon be dispelled, and would give place to light, even as with the break of the morning darkness gives place to light.

804 In religious literature the stars represent the lesser lights which guide the people. The Prophet is likened to the sun, and those who receive light from him and transmit it to others are likened to the stars. Thus in a saying of the Holy Prophet we have: "My companions are as stars; whomsoever of them you follow, you follow the right course." The analogy is that he who makes light to guide you physically could not have neglected your spiritual guidance.

805 *Mustaqarr* and *mustauda'* are explained variously as meaning *the loins of the father and the womb of the mother*, as standing for the *male* and the *female* (AH), or, the resting-place is *this life*, and the depository is *the grave*, so that the meaning is that some live and

101 And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).<sup>806</sup>

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَ  
خَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ  
بِعِزِّ عِلْمِهِ سُبْحَانَهُ وَتَعَالَى  
عَمَّا يُصِفُونَ ۝

## SECTION 13

## Gradual Progress

102-106. Arguments of Divine Unity. 107, 108. Polytheism to be swept off gradually. 109. False gods not to be abused. 110, 111. Demand for signs.

\* 162.

102 Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created every thing, and He is the Knower of all things.<sup>806a</sup>

103 That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

104 Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtilities, the Aware.<sup>807</sup>

105 Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul; and whoever will be blind, it shall be against himself; and I am not a keeper over you.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ  
لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ  
كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝  
ذِكْرُ اللَّهِ رَبِّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ  
كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ  
شَيْءٍ وَكِيلٌ ۝  
لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ  
الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝  
قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ  
فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ  
فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ ۝

others die; or the resting-place is the final abode of bliss and the depository the temporary residence in this world. Or it is an infinitive noun meaning there is *abiding*, and *entrustment*, the *abiding* being in this life, and the *entrustment* the return to the Divine Master (AH, Rz).

806 The reference is either to the dualistic doctrine of the Magi, who thought that while Allah was the creator of good, the devil was the creator of evil, or to the Arab belief that the jinn had a hand in the transaction of their affairs, or in bringing them good fortune or ill luck (Rz). Thus the word *jinn* stands here either for the devil or for the genii. For other uses of the word *jinn*, which occurs only in Meccan revelations, see 822.

806a This verse and those that follow describe the transcendental unity of the Divine Being. To attribute a son to Him is to acknowledge that He had a consort; otherwise the word *son* will have to be taken simply as a metaphor. See 161.

807 The physical vision of man, working as it does only within narrow limits and being able only to see bodies, cannot comprehend the Infinite One. He is the spirit and can be seen only with the spiritual eye.

Ar. *thou*  
hast.

106 And thus do We repeat the communications and that they may say: *You have read*; and that We may make it clear to a people who know.

Ar. *thee*.  
Ar. *thy*.

107 Follow what is revealed to *you* from *your* Lord; there is no god but He; and withdraw from the polytheists.<sup>808</sup>

Ar. *thee*.  
Ar. *thou*  
art.

108 And if Allah had pleased, they would not have set up others (with Him), and We have not appointed *you* a keeper over them, and *you are* not placed in charge of them.

109 And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair-seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.<sup>809</sup>

110 And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe.<sup>810</sup>

وَكَذَلِكَ نَضْرِبُ الْآيَاتِ لِقَوْمٍ أَدْرَسَتْ  
وَلَيْسَتُمْ بِالْمَعْقُولِينَ ۝

إِنَّمَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ  
لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنْ  
الشِّرْكِ ۝

وَكَوْنَتْ لِلَّهِ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ  
عَلَيْهِمْ حَفِظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ  
بِرَءِيفٍ ۝

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ  
اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ  
كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ  
إِلَى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ ۝

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ  
جَاءَهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا  
الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا  
إِذَا جَاءَتْ لَا يُؤْمِنُونَ ۝

808 The words are supposed by some to be a commandment to leave Mecca.

809 No other religion comes up to the religion of Islam in its tolerance of other religions. Here the Muslims are forbidden to abuse even the idols of other people, though their worship is condemned in the strongest terms. It may be added that the clearing of the Ka'ba of idols when Mecca fell into the hands of the Holy Prophet does not in any way contradict this verse, for to abolish the worship of idols and to abuse them are not the same.

The *deeds* which are described as having been made fair-seeming to men are the *good deeds* which are shown by conscience and reason to be fair, not such deeds as appear only under some delusion to be fair while they are not really so. See v. 43 and v. 138.

810 Christian annotators have been at great pains to prove, from the words used in this verse, that the Holy Prophet could not show a sign. The attempt is rather awkward in the face of the words with which the verse ends: *And what should make you know that when it (i.e. the sign which they demand) comes they will not believe?* It is a misconception of the words *signs are only with Allah* which has led to the distortion of the plain words of the Holy Qur-an. The words do indeed mean that it does not rest with the Prophet himself to show signs, but they do not mean that signs cannot be shown or will not be shown. Signs being *with Allah* signifies, on the other hand, that Allah will show what signs He pleases and when He pleases. And the words *when it comes*, moreover, show that the unbelievers' demand was for a particular sign.

111 And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.<sup>811</sup>

وَقَلْبُ آيِدَتَهُمْ وَأَبْصَارُهُمْ كَمَا لَمْ يُؤْمِنُوا  
بِهِ أَوَّلَ مَرَّةٍ وَنَذَرْنَاهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ ۝

## PART VIII

### SECTION 14

#### Polytheists' Opposition

112-114. Every prophet had enemies. 115-122. Polytheism is opposed to Islam externally as well as internally.

112 And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.<sup>812</sup>

وَلَوْ أَنَّا نَزَّلْنَاهُمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ  
الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ  
قَبْلَ مَا كَانُوا يَوْمُونَهُمْ أَأَلَا يَسْمَآءُ  
اللَّهُ وَلَئِنْ أَكْثَرُهُمْ يَجْهَلُونَ ۝

113 And thus did We make for every prophet an enemy, the devils from among men and jinn,<sup>813</sup> some of them suggesting to others varnished falsehood to deceive (them), and had *your* Lord pleased they would not have done it, therefore leave them and that which they forge;

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ  
الْإِنْسِ فَإِذَا يُوحَىٰ بَعْضُهُمْ إِلَىٰ بَعْضٍ  
ذُكِّرُوا الْقَوْلَ غُرُورًا وَلَوْ شَاءَ رَبُّكَ  
مَا فَعَلُوهُ فَبِذَرْنَاهُمْ وَمَا يَفْتَرُونَ ۝

Ar. thy.

811 The turning of their hearts and sights is Allah's leaving them in their inordinacy, as explained by the verse itself. And even this is due to their own action in rejecting the truth when it first came to them. When the truth is not accepted and an attitude of enmity is assumed towards it, the heart becomes estranged, and this growing estrangement is termed the turning away of the heart from it. They wander on in their inordinacy, they refuse to believe in the signs; this amounts to Allah's turning their hearts and sights.

812 The subject of v. 111 is continued here. There are always some men who assume such an attitude of hostility towards truth that they turn a deaf ear to every argument. The sending down of angels is mentioned in various senses in the Holy Qur-án; for instance, to bear the word of Allah to His prophets, to punish the wicked, to carry out the commandments of Allah, to inspire good ideas into the hearts of men; and the words may here be taken in any of these senses. But reading them along with v. 159 further on, "They do not wait aught but that the angels should come to them . . ." shows the meaning to be the coming of the angels to execute the decree of their punishment. The speaking of the dead refers either to the rising of the spiritually dead to life, for which compare what is said a few verses further on: "Is he who was dead, then We raised him to life . . ." (v. 123), or to the evidence of those who had passed away before the Holy Prophet, being given through their writings. And lastly, by the bringing together of all things is meant the bringing together of things relating to their punishment. The meaning is that some of the opponents are so blind that the clearest of signs or proofs would not convince them.

813 By the men and the jinn here are apparently meant the ordinary men and the leaders,



114 And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

115 Shall I then seek a judge other than Allah? and He it is who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by *your* Lord with truth, therefore *you should* not be of the disputers.

116 And the word of *your* Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.<sup>814</sup>

117 And if *you* obey most of those in the earth, they will lead *you* astray from Allah's way; they follow but conjecture and they only lie.

118 Surely *your* Lord—He best knows who goes astray from His way, and He best knows those who follow the right course.

119 Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.<sup>815</sup>

120 And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you—excepting what you are compelled to; and most surely

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَلِيَرْتَوْهُمْ وَلِيَقْتَرِفُوا مَا هُمْ  
مُقْتَرِفُونَ ○

أَفَغَيْرَ اللَّهِ ابْتَغَى حَكَمًا وَهُوَ الَّذِي  
أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ  
أَتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ  
مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ ○  
وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدًا  
لَّا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ○

وَإِنْ تَطَلَّعْتُمْ فِي الْأَرْضِ يَصْحُوكَ  
عَن سَبِيلِ اللَّهِ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ  
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ○

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن  
سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْذِبِينَ ○  
فَكُلُوا مِمَّا ذُكِّرَ سَمُّ اللَّهِ عَلَيْهِ إِنْ  
كُنْتُمْ بَائِتِهِ مُؤْمِنِينَ ○

وَمَا لَكُمْ أَلَّا تَكُلُوا مِمَّا ذُكِّرَ سَمُّ اللَّهِ  
عَلَيْهِ وَقَدْ فُضِّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ  
إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَرَأَى

Ar. thy.

Ar. thou  
shouldst.  
Ar. thy.

Ar. thou.

Ar. thee.

Ar. thy.

because the words which follow show it to be these who suggest to each other varnished tales of falsehood. The word *jinn*, like the word *shaitān*, is repeatedly used in speaking of men in the Holy Qur-ān.

814 The word signifies the prophetic word, because it is spoken of as being accomplished, and accomplishment or fulfilment can only be spoken of with regard to prophecies. See further 770.

815 The injunction to eat of that on which Allah's name is mentioned is really an injunction not to eat of that on which the name of an idol is mentioned, a subject always introduced in connection with the abolition of idol-worship. A perusal of v. 122 makes this clear.

Ar. *thy*.

many would lead (people) astray by their low desires out of ignorance; surely *your* Lord—He best knows those who exceed the limits.

121 And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.<sup>816</sup>

122 And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the devils suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

كَثِيرًا يَضِلُّونَ يَا هُوَ إِلَهُكُمْ بِغَيْرِ عِلْمٍ  
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ  
 وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ  
 الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ  
 بِمَا كَانُوا يَفْعَلُونَ  
 وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ أَسْمُ اللَّهِ عَلَيْهِ  
 وَإِنَّهُ لَفَسْقٌ وَإِنَّ الشَّيْطَانَ لِكُفْرٍ  
 إِلَىٰ أُولِيهِمْ لِعِجَادِ لَكُمْ وَإِنْ أَطَعْتُمُوهُ  
 إِنَّكُمْ لَنُفُورُونَ ۝

## SECTION 15

## The Chief Opponents

123, 124. Plans of the leaders of opposition. 125, 126. They shall meet with disgrace and not achieve the end. 127, 128. Peace for believers. 129, 130. Leaders and their followers.

123 Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth?<sup>817</sup> Thus what they did was made fair-seeming to the unbelievers.

124 And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.<sup>818</sup>

أَوْ مَن كَانَ مَيِّتًا فَأَجْيَنَّاهُ وَجَعَلْنَا  
 لَهُ نُورًا تَمْشِي بِهِ فِي النَّاسِ كَمَن  
 مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ خَارِجًا مِنْهَا  
 ذَرِّبَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ  
 وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ  
 كَبِيرًا مِنْهُمْ لِكُفْرِهِمْ وَإِنَّمَا يَكْفُرُونَ  
 بِالْآيَاتِ الْبَاطِنَةِ وَمَا يَشْعُرُونَ ۝

816 It is a very low view of morals which considers only sins against society to be hateful. The Muslim is here commanded to consider *open* and *secret* sins to be equally hateful. This gives us a further picture of the Prophet's holy mind, who detested open and secret sins alike.

817 These words throw a flood of light on many of the verses which speak of the raising of the dead to life through the prophets and the apostles.

818 That is, as the chief men of Mecca planned against the Prophet's life, so the chief men in every town have been guilty of making plans against their prophets. Powerful men are given a chance to exert themselves to the utmost to do harm to the prophets, so that the triumph of the truth, notwithstanding their opposition, may ultimately show that the Divine hand worked to support it.

125 And when a communication comes to them they say: We will not believe till we are given the like of what Allah's apostles are given. Allah best knows where He places His message.<sup>819</sup> There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.<sup>820</sup>

126 Therefore (for) whomsoever Allah intends that He should guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.<sup>821</sup>

Ar. thy.

127 And this is the path of *your* Lord, (a) right (path); indeed We have made the communications clear for a people who mind.

128 They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ  
حَتَّى تُنْزِلَ مِنَّا مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ  
إِنَّ اللَّهَ أَعْلَمُ خَيْثُ يَجْعَلُ رُسُلَهُ سَبْعُ مِائَةٍ  
الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَ  
عَذَابٌ شَدِيدٌ يَمَّا كَانُوا يَمْكُرُونَ  
فَنَنْزِلُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحُ  
صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يَزِدْ أَنْ يَضِلَّ  
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَسْوَاعٍ  
فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ  
عَلَى الَّذِينَ لَا يُؤْمِنُونَ  
وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمٌ قَدْ  
فَضَّلْنَا الْآلِينَ لِقَوْمٍ يَذْكُرُونَ  
لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُمْ لَا يُهْمُونَ  
بِمَا كَانُوا يَعْمَلُونَ

819 Finding themselves unable to answer the convincing arguments of the Holy Qur-án, the unbelievers would ask, if Allah really meant to reveal His message, why was it not revealed directly to every one of them? The answer is that every one is not fit to communicate with the Divine Being, and Allah is the best knower of him whom He has chosen.

820 The words contain a prophecy regarding the fate of the powerful opponents who were planning to destroy Islam and the Muslims.

821 The words that occur in this verse, "And whomsoever He intends that he should cause him to err . . ." are misconstrued as meaning that "the infidels are lost because God has rendered them as incapable of believing as they are of ascending up to heaven"; while in reality they convey no such impression. *الصعود في السماء* signifies *ascending upwards*. As when

a man ascends a height, his breast heaves so that he pants for breath, thus does the unbeliever find it difficult to assimilate truth. He does not disbelieve because his breast is straitened, but his breast is straitened because he disbelieves, and the concluding words of the verse, "thus does Allah lay uncleanness on those who do not believe," make this clear. They disbelieve first and reject the truth, and the "uncleanness which straitens their breasts" follows as a result of their disbelief. Allah's causing a man to err has been fully explained in 44, and 2:26 is a conclusive proof of what it means: "He causes many to err by it and many He leads aright by it, but He does not cause to err by it any except the transgressors."

129 And on the day when He shall gather them all together: O assembly of jinn!<sup>822</sup> you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.<sup>823</sup>

Ar. thy.

130 And thus do We make some of the iniquitous to befriend others on account of what they earned.

وَيَوْمَ يُجْشَرُ هُمْ تَجْبَعًا يَمْعَشَرُ الْجِنَّ  
قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ ۚ وَقَالَ  
أُولَئِكَ مِنْ الْإِنْسِ رَبُّنَا اسْتَمْتَعَ  
بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي  
أَجَلْتَ لَنَا قَالَ لَنَا مَثْوٍ مِنْكُمْ خَالِدِينَ  
فِيهَا أَلَا مَأْشَاءَ اللَّهِ إِنَّ رَبَّكَ  
حَكِيمٌ عَلِيمٌ ۝  
وَكُنْ لَكَ تَوَكُّلٌ بِبَعْضِ الظَّالِمِينَ بَعْضًا  
بِمَا كَانُوا يَكْسِبُونَ ۝

822 The use of the word *jinn* in the Holy Qur-án is not always in the sense of beings which may be defined as *spirits divested of bodies that can be touched or seen*, which is the original significance of the word, which is derived from *janna*, meaning *he covered or concealed or hid or protected*. The class of beings that goes under this name stands in the Holy Qur-án for the spirits of evil or the beings that invite man to evil, as opposed to the angels, who invite him to good, both being alike in being invisible to the human eye. But there is a wider use of the word in Arabic literature, as well as in the Qur-án. One signification of the word is explained in 2580, and I would refer the reader to that foot-note. But it may be here noted that the word is also applied in the Qur-án to great potentates or powerful leaders who, through their importance and detachment from the masses, do not mix freely with them, so they remain distant or "hidden from their eyes." There is nothing strange in this use of the word, when the Holy Qur-án, as shown in 26 (on 2: 14), speaks of men as *shayḍīn*, or *devils*. In Arabic literature such a use was permitted. A verse of Músá

Ibn Jábir *فما نفرت جنى ولا فل مبردى* is thus explained by LL on the authority of Tabrezi on Ham: "*And my companions, who were like the jinn, did not flee when I came to them and informed them, nor was my tongue, which is like the file, deprived of its sharp edge*," where the word *jinn* is translated as meaning *companions who were like the jinn*. And Tabrezi says further that *the Arabs liken a man who is sharp and clever in affairs to a jinni and a shaiṭán*, and hence they said *نفرت جنه* (literally, *his jinn fled away*), meaning *he became weak and abject*. Therefore a man's companion, without whose help he would be weak and abject, was called a *jinní*, or at least the word could be metaphorically used in Arabic literature to indicate such a helper. It may also be added that *jinn*, when qualifying the word *youth*, signifies the *prime or first part or the sprightliness* of youth, as one says *كان ذاك في جن شبابه* meaning *that was in the prime of his youth*. For another important significance of the word see 2580.

Now we have to see what is meant by the assembly of *jinn* here, and by *jinn* in v. 131. This is made clear if we read this verse with those following. In this verse *jinn* are spoken of as *friends of men*, and v. 130, opening with the word *kazálika* (which means *likewise or thus*), says that it is only *some of the iniquitous who befriend others*, so the two verses read together clearly show that the *friends* in both verses are the same, they being called *jinn* in one case and *ẓalimín* (iniquitous) in the other. Again, in v. 132 those very *jinn* are spoken of as being no others than dwellers of the cities which are destroyed on account of their sins, 823, see next page.

## SECTION 16

## Certainty of the threatened Punishment

131-134. The warning. 135, 136. Threatened punishment cannot be avoided. 137-141. Their superstitions and infanticide.

131 O assembly of jinn and men! did there not come to you apostles from among you, relating to you My communications and warning you of the meeting of this day of yours?<sup>824</sup> They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.

Ar. thy.

132 This is because *your* Lord would not destroy towns unjustly while their people were negligent.<sup>825</sup>

Ar. thy.

133 And all have degrees according to what they do; and *your* Lord is not heedless of what they do.

Ar. thy.

134 And *your* Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

يَمْشُرُ الْجِنَّ وَالْإِنْسَ لَمْ يَأْتِكُمْ رُسُلٌ مِنْهُمْ  
يَقْضُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ  
لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى  
أَنْفُسِنَا وَخَرْتُمْهُمُ الْحَيَاةَ الدُّنْيَا  
شَهِدُوا وَعَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا الْكَافِرِينَ  
ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى  
بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ  
وَلِكُلِّ دَرَجَتْ تَمَازِجُهُمْ وَمَا رَبُّكَ  
بِغَافِلٍ عَمَّا يَعْمَلُونَ  
وَرَبُّكَ الْعَنِّي ذُو الرَّحْمَةِ إِنَّ يَشَارِدُ هُنَّ  
وَسَيَنْفِرُ مِنْ بَعْدِكُمْ مَا يَنْشَأُ كَمَا  
أَنْشَأَكُمْ مِنْ ذُرِّيَّتِكُمْ قَوْمِ الْآخِرِينَ

and we know that the *jinn* who dwell in cities are only *men*. Further light is thrown on this subject by 14:21: "And the weak shall say to those who were proud, Surely we were your followers," where the weak followers and the proud leaders stand exactly in the position respectively of *men* and *jinn* in this verse, and by 33:67: "And they shall say: O Lord! surely we obeyed our leaders and our great men, and they led us astray from the path," where the leaders and the chiefs undoubtedly occupy the position of *jinn* in the two verses we are considering, and by similar other verses abounding in the Holy Qur-án, in which the *weak followers* and the *proud leaders* stand in the same relation to each other as do *men* and *jinn* in these verses. It is quite easy to understand that as the word *shayátin*, meaning *devils*, is used to signify the mischievous *leaders* in 2:14 (see 26), so the word *jinn* is used to convey a similar significance. See further 824.

823 The words *except as Allah is pleased* indicate that those in hell shall after all be delivered from it. For a full discussion on this point see 1201.

824 Here the *jinn* and the *men* are told that apostles had come to them *from among them*, but as the only apostles known to us in the Qur-án and other reliable histories of prophets are those who belong to mankind, it follows that the *jinn* spoken of here must also belong to mankind, and not to any other class of creation.

825 That is, while the reminder and the warning had not yet come to them.

135 Surely what you are threatened with must come to pass and you cannot escape (it).<sup>825a</sup>

136 Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

137 And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah—so they assert—and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.<sup>826</sup>

138 And thus their associates<sup>827</sup> have made fair-seeming to most of the polytheists the killing of their children,<sup>828</sup> that they may cause them to perish and obscure for them their religion;<sup>829</sup> and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.

139 And they say: These are cattle and tilth prohibited; none shall eat them except

إِنْ مَا تَوْعَدُنَ لَأَنْتَ بِمُحْذَرٍ  
قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي  
عَامِلٌ مِّمَّنْ تَعْمَلُونَ مَنْ تَكُونُ  
لَهُ عَاقِبَةُ الدِّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ  
وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ  
وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ  
بِرَّعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ  
لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا  
كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ  
سَاءَ مَا يَحْكُمُونَ ○

وَكَذَلِكَ دَنَّىٰ لِكَيْتَرِي مِنَ الْمُشْرِكِينَ  
قَتْلَ أَوْلَادِهِمْ شُرَكَاءَهُمْ لِيَرُدُّوهُمْ  
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ  
اللَّهُ مَا تَعْلَمُونَ فَذَرُهُمْ وَمَا يَفْتَرُونَ  
وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثُ  
جُرُؤًا لَا يَطْعَمُهَا إِلَّا

Ar. accord-  
ing to  
their  
assertion.

825a Mark again the certainty with which the idolatrous Quraish are told—and through them all the proud opponents of truth—in this verse and the one preceding, that their authority in their country would cease to exist and another people would be raised in their stead. These were the Muslims.

826 It was a custom among the Arab idolaters to set apart certain portions of the produce of their fields and their cattle, one portion for Allah and another portion for the idols. The portion for idols was always applied to their use, but the portion set apart for Allah, though ordinarily spent to feed the poor and the needy, was in certain cases, for instance, when the portion of the idols was somehow or other destroyed, diverted to the use of the idols (T'Ab-Rz), the portion for the idols being handed over to the priests.

827 By their associates are here meant those whom they took for gods besides Allah, or the priests or the devils whom they obeyed.

828 This refers to the practice of slaying or burying alive the female children (Rz), and also to the human sacrifices to idols, as they sometimes vowed that if they had a number of sons they would sacrifice one of them to an idol (Kf).

829 By introducing these superstitious and evil customs they were making confused and obscure the true religion—the religion of the service of the One God which was preached by Ishmael (Rz).

Ar. accord-  
ing to  
their  
assertion.

such as We please<sup>830</sup>—so they assert—and cattle whose backs are forbidden,<sup>831</sup> and cattle on which they would not mention Allah's name<sup>832</sup>—forging a lie against Him; He shall requite them for what they forged.

140 And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

141 They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them, forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

مَنْ نَسَاءَ بَرَعِيْمٍ وَالْعَامُ حَرَّمَ  
ظُهُورُهَا وَالْعَامُ لَا يَذْكُرُونَ اَنَّهُم  
اللَّهُ عَلَيْهِمُ اَفْزَاءٌ عَلَيْهِ سَيَجْزِيْنَهُمْ  
بِمَا كَانُوْا يَفْعَلُوْنَ ۝

وَقَالُوا مَا فِي بُطُونِ هٰذِهِ الْاَنْعَامِ  
خَالِصَةٌ لِّذُنُوْرِنَا وَحُمْرٌ عَلَى  
اَزْوَاجِنَا وَاَنْ يَكُنْ مَيْتَةً فَهُمْ  
فِيْهِ شُرَكَاءُ سَيَجْزِيْنَهُمْ وَصْفَهُمْ اِنَّهٗ  
حَكِيْمٌ عَلِيْمٌ ۝

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْا اَوْلَادَهُمْ  
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوْا مَا رَزَقَهُمُ  
اللَّهُ اَفْزَاءً عَلَى اللَّهِ قَدْ ضَلُّوْا  
مَا كَانُوْا مُهْتَدِيْنَ ۝

## SECTION 17

### Idolaters' Self-imposed Prohibitions

142. Divine gifts in fruits and seed-produce of various kinds. 143-145. Divine gifts in cattle and idolaters' self-imposed prohibitions.

142 And He it is who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits<sup>833</sup> are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

وَهُوَ الَّذِيْ اَنْشَا جَنٰتٍ مَّعْرُوْسٰتٍ  
وَّغَيْرَ مَعْرُوْسٰتٍ وَالْحُلَّ وَالزَّرٰعَ  
مُخْتَلِفًا اَكْلًا وَالرَّيْتُوْنَ وَالرِّمَّانَ  
مُتَشٰبِهًا وَّغَيْرَ مُتَشٰبِهٍ كُلُوْا مِنْ  
ثَمَرِهٖ اِذَا اَشْرَوْا وَاَوْحٰصَهُ يَوْمَ حَصَادِهٖ  
وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

830 Only devotees of idols and males could eat them, and not females.

831 Such animals are meant as the *bahīrah*, the *saibah*, etc. See 742.

832 That is, such as were sacrificed in the name of idols. All these along with what is said in the next two verses are denounced as being idolatrous practices, and it was necessary not only to accept the doctrine of Unity in theory, but also to bring it into practice, giving up all those ancient institutions which were based on idolatry.

833 The word *ukul* here, as well as in 2: 265 and 13: 35. is equivalent to *samar* (TA), and means fruit.



143 And of cattle (He created) beasts of burden and those which are fit for slaughter only;<sup>834</sup> eat of what Allah has given you and do not follow the footsteps of the devil; surely he is your open enemy.

144 Eight in pairs—two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.<sup>835</sup>

145 And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَدَّرِشَاءَ كُلِّ امْتِنَانٍ  
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝  
ثَلَاثَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ  
مِّنَ الْمَعْزَاتَيْنِ ۚ ثَلَاثُ الذَّكَرَيْنِ  
حَرَّمَ أَمَّا الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ  
أَرْحَامُ الْأُنثَيَيْنِ ۚ يُتَوَكَّنِي يَعْلَمَانِ  
كُنْتُمْ صَادِقِينَ ۝  
وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۚ  
ثَلَاثُ الذَّكَرَيْنِ حَرَّمَ أَمَّا الْأُنثَيَيْنِ أَمَّا  
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۚ أَمْ  
كُنْتُمْ شُهَدَاءَ أَمْرِ اللَّهِ بِهَذَا ۖ  
فَمَن أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
لِّيُبْذِلَ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ۝

## SECTION 18

### Prohibited Foods and Idolaters' Vain Excuses

146. Forbidden foods. 147. What was forbidden to Jews. 148-151. Vain excuses of unbelievers.

146 Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine—for that surely is

قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا  
عَلَى طَاعِمٍ يَطْعُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً  
أَوْ دَمًا مُّسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ

834 *Farsh* (from *farasha*, i.e. *he spread or expanded it*) means in the first place *what is spread of household furniture, or a wide tract of land*. But here, according to lexicologists as well as commentators, it signifies *animals fit for slaughter*, because they are thrown down for slaughter (Rz, TA, LL), or because a bed is made of their hair or wool. Some, however, think that by the *hamulah* are meant the larger animals, and by the *farsh* the young ones, such as the young of camels, calves, etc., because the latter are, on account of their want of stature, as it were, spread on the ground (Rz).

835 The Arabs considered those animals which were otherwise lawful for them to be unlawful in particular cases. These practices, which were all superstitious, resulting from idol-worship, are here condemned, and the inconsistency of these practices, making lawful in some cases the very things which were considered unlawful in others, is shown to be a reason for their denunciation.

Ar. thy.

unclean—or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely *your* Lord is Forgiving, Merciful.<sup>836</sup>

147 And to those who were Jews We made unlawful every animal having claws,<sup>837</sup> and of oxen and sheep We made unlawful to them the fat of both,<sup>838</sup> except such as was on their backs or the entrails or what was mixed with bones; this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

Ar. thee.

148 But if they give *you* the lie, then say: Your Lord is the lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people.<sup>839</sup>

149 Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him)

رَجُسٌ أَوْ فَسَقًا أَهْلًا يَغَيِّرُ اللَّهُ رِيَّةَ  
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ  
رَبَّكَ عَفُورٌ رَحِيمٌ ○

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي  
ظُلْفَةٍ ۚ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ  
شُحُومَهَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا  
أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ  
بِغَيْرِهِمْ وَإِنَّا لَصَدِيقُونَ ○

فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّكُمْ ذُو رَحْمَةٍ  
وَالسَّعَادَةِ ۚ وَلَا يُدْرِكُ بَأْسَهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ○  
سَيَقُولُ الَّذِينَ أَنْشَرَكُمَا  
لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا

836 This verse is generally thought to be of Medinite origin, on account of the law relating to forbidden foods which it contains. But the evidence of 16:115, which is a Meccan revelation, combined with the fact that there is a general agreement among authorities that the whole of this chapter was revealed in one portion, shows conclusively that this verse cannot be Medinite. The reference in "I do not find in that which has been revealed to me" seems to be to 16:115, which is an earlier revelation. It also deserves to be noticed that for the prohibition made known here reasons are also given, the reason for the prohibition of what dies of itself and blood and swine's flesh being that these things are *unclean*, while the reason for the prohibition of animals on which other than Allah's name is invoked is different, viz. *fiṣq*, or a transgression of the Divine commandment, which requires all things to be avoided which are in any way associated with idolatry. The uncleanness in the case of the first three consists in their pernicious effect upon the intellectual, the physical, and the moral systems respectively, while the transgression in the case of the last affects the spiritual conditions.

837 According to I'Ab it means only the camel, or the camel and the ostrich (Rz). Rz is of opinion that by *zufr* here is meant *talons* and *claws*. According to Mjd and Qtd the *ḡi-zufr* means *every beast and bird that has not divided toes*, as the camel, ostrich, goose, and duck (TA-LL). The prohibition of using the camel for food, though a punishment for the rebellion of the Jews, as stated further on, was a blessing to them. On account of their disobedience to Moses they had to remain in the wilderness for a long time, where the camel was of great service to them in their journeys from place to place.

838 "You shall eat no manner of fat, of ox, or of sheep, or of goat" (Lev. 7:23).

839 The all-encompassing mercy of Allah is mentioned even in speaking of those who rejected the Holy Prophet. It was because of the mercy of Allah that the unbelieving nations were not destroyed immediately; but as punishing the "guilty" is in itself a mercy towards the weak and the oppressed, Allah warns them that they will not always escape punishment.

nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

150 Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.<sup>840</sup>

151 Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.

وَلَا آبَاءُنَا وَلَا أَحْرَمُنَا مِنْ شَيْءٍ كَذَلِكَ  
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا  
بِأَسْنَاءِ قُلُوبِهِمْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ  
فَتُخْرِجُوهُمْ لَنَمَازٍ أَنْ تَتَّبِعُونَ إِلَّا الظَّنَّ  
وَأَنْ أَنْتُمْ إِلَّا خَافُونَ  
قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ  
لَهَدَىٰكُمْ أَجْمَعِينَ  
قُلْ هَلْ مِنْ شَهِدٍ أَنْ الَّذِينَ يَشْهَدُونَ  
أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا  
تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعُوا أَهْوَاءَ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَهُمْ يَرِيبُهُمْ يُعَدُّونَ

## SECTION 19

### Guiding Rules of Life

152-154. Duties to God, kindred, self, and all. 155. Similar rules in Moses' book.

152 Say: Come! I will recite what your Lord has forbidden to you—(remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty—We provide for you

قُلْ نَعَالُوا أَمَّا مَا حَرَّمَ رَبِّي  
عَلَيْكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا  
بِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ

840 The previous verse records the statement of the unbelievers: "If Allah had pleased we would not have associated aught with Him." The reply is that Allah reveals His will through His chosen messengers, so bring forth any Divine revelation that you possess sanctioning idolatry. On the other hand, they are told that they only tell lies and follow conjectures, and have no certain knowledge with them. The argument is here carried on further. Allah does not mislead men, but on the other hand sends His prophets to guide them into the right path. His pleasure is therefore that all men should walk in the right path and serve only one Master. Is not that a conclusive argument against the false assertion of the idolaters? And the Arabs were all guided to the right course, idolatry being swept off for ever from their midst, and monotheism established so firmly as no more to be supplanted.

The guidance of Allah is, however, brought through prophets, and men are never compelled to accept the right way; much less could they be compelled to follow the wrong course, as the idolaters thought. Man was created with a will free within certain limits to act as he pleases.

and for them—and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

153 And do not approach the property of the orphan except in the best manner<sup>841</sup> until he attains his maturity; and give full measure and weight with justice—We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just<sup>842</sup> though it be (against) a relative, and fulfil Allah's covenant; this He has enjoined you with that you may be mindful;

154 And (know) that this is My path, the right one, therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

155 Again,\* We gave the Book to Moses to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.<sup>843</sup>

وَأَيُّهَا هُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا  
ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ  
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ  
وَصَّكُمُ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكَلِّفُوا  
نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ  
فَاعِلُوا أَلَوْ كَانُوا اقْرَبُ ذَرْبًا  
اللَّهُ أَوْفُوا ذَلِكُمْ وَصَّكُمُ بِهِ لَعَلَّكُمْ  
تَتَذَكَّرُونَ ۝

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ  
وَلَا تَتَّبِعُوا السَّبِيلَ الْمَقَرَّنَ بِكُمْ عَنْ سَبِيلِهِ  
ذَلِكُمْ وَصَّكُمُ بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝  
تَمَّتْ آيَاتُ مَوْسَىٰ لَكُنَّا نَمَاطُ عَلَىٰ لَيْلٍ  
أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهَدَىٰ وَ  
رَحْمَةً لِّعَلَّكُمْ يُلْقَاءُ رَبَّهُمْ يُؤْمِنُونَ ۝

841 That is, unless you do it with the object of improving it or making it profitable (Rz). Wages of the guardian may be paid from it, for which see 4: 6 and 543.

842 This is not limited to the giving of evidence or pronouncing of judgment, but to every thing spoken, even including the invitation to men to the religion of Islam (Rz). Islam requires a man to be so upright as not to be led away by the ties of relationship (or, *zāqurbā* may signify the Prophet's relatives) where *truth* should be manifested. *Truth* is man's chief interest, which should never suffer, however great may be the loss entailed by any other interest.

843 By *all things* are meant all those things needed for the guidance of the Israelites, including the prophecies relating to the advent of the Holy Prophet.

## SECTION 20

## The Goal for the Faithful

156-160. The Qur-án revealed for guidance. 161. Law of requital of good and evil. 162-165. The great goal. 166. The believers shall be rulers in the land.

156 And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you;<sup>844</sup>

157 Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read;<sup>845</sup>

158 Or (lest) you should say: If the Book had been revealed to us, we would certainly have been better guided than they; so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

159 They do not wait aught but that the angels should come to them, or that *your* Lord should come,<sup>846</sup> or that some of the signs<sup>847</sup> of *your* Lord should come. On the day when some of the signs of *your* Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

وَهَذِهِ آيَاتُ الْكِتَابِ الْمُبَارَكِ فَاتَّبِعُوهُ  
اَتَّقُوا الْعَلَّامَاتِ سَمْعُونَ ۝

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ  
مِنْ بَيْنِنَا مِثْلَ مَا كُنَّا عَنْ دَرَسَتِهِمْ  
لُغْفِلِينَ ۝

أَوْ تَقُولُوا إِنَّمَا أُنْزِلَ عَلَيْهِ الْكِتَابُ كَمَا  
أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ  
رَبِّكُمْ وَهَدَى دَرَجَةً ۚ فَمَنْ أَظْلَمُ  
مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَّتْ  
عَنْهَا سَجْوَى الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا  
سُوءَ الْعَذَابِ بِمَا كَانُوا يُصْذِفُونَ ۝  
هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ  
أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ  
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ  
نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ  
أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ إِنْتَظِرُوا  
إِنَّا مُنْتَظِرُونَ ۝

Ar. thy

Ar. thy.

Ar. thy.

844 It should be noted that as the Qur-án is mentioned along with the previous revelations, the word *mubárak* is added as signifying the continuance for ever of the blessings which a thing possesses (Rz). The object is to show that whereas the blessings of other books come to an end after a time, the Qur-án shall for ever remain a source of blessings to its followers.

845 Because in Arabia there lived only the Jews and the Christians besides the idolaters, hence only two parties are spoken of.

846 For a similar expression see 2:210 and 268. Bd understands by the coming of the angels, the coming of the angels of death, or the coming of angels to execute the decree of the doom of the opposers (compare 812), and by the coming of the Lord, the coming of the final judgment.

847 That is, some of the signs relating to the doom of the people referred to.

Ar. thou  
hast.

160 Surely they who divided their religion into parts and became sects, *you have* no concern with them; their affair is only with Allah,<sup>848</sup> then He will inform them of what they did.

161 Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.<sup>849</sup>

162 Say: Surely, (as for) me, my Lord has guided me to the right path: (to) a most right religion, the faith of Abraham, the upright one, and he was not of the polytheists.

163 Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;<sup>850</sup>

164 No associate has He; and this am I commanded, and I am the first of those who submit.

165 Say: What! shall I seek a Lord other than Allah? and He is the Lord of all things; and no soul earns (evil) but against itself, and no

إِنَّ الَّذِينَ قَرَّوْا دِينَهُمْ وَكَانُوا شُعَبًا  
كُنتَ مِنْهُمْ فِي شَيْءٍ مَا آمَنُوهُمْ إِلَى اللَّهِ  
تَمَيَّنْتُمْ بِهِمْ يَكُونُوا يَعْلَمُونَ ○

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلًا  
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا  
مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ○

قُلْ إِنِّي هُدىً رَّبِّي إِلَى صِرَاطٍ  
مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ  
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○

لَا شَرِيكَ لَهُ تَعْبُدُ لَكَ أَفْرُتُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ ○

قُلْ أَعْبُدُوا اللَّهَ أَبْنَى رَبًّا وَهُوَ رَبُّ كُلِّ  
شَيْءٍ وَلَا تَتَّبِعُوا نَفْسًا أَعْتَاهَا وَلَا

848 This refers primarily to the Jews and the Christians, but includes sectarians of all religions who divide their religion into parts, accepting one part and rejecting the other.

849 No other sacred book gives such prominence to the preponderance of the quality of mercy in the Divine Being. While evil must have its evil consequence, it is only its like, but virtue brings a tenfold reward. According to a saying of the Holy Prophet, evil is pardoned or recompensed with its like, while good brings from a tenfold to a seven-hundredfold reward (Bkh). Thus the verse mentions only the maximum punishment of evil and the minimum reward of good.

850 The idea of entire submission to the Divine Being conveyed in the word *Islam* finds its perfect manifestation in the Holy Prophet, who is the first of the Muslims (v. 164). There are different motives, love of one's self, of one's wife and children, of one's friends and relatives, love of one's country or love of humanity at large, which prompt a man to action; and there is no doubt that the grander, the purer, and the more selfless the object, the nobler is the deed done, but above even the noblest object that a man can set for himself stands the love of the Divine Being. The deed done may be for the welfare of one's self, or of those dearest to one, or of one's country or of humanity in general, but the mainspring of that action must be the love of the Divine Being, for then only is it that perfect disinterestedness combined with absolute justice to all creatures can be achieved. It is the highest goal of human life, and it was amply illustrated in the Holy Prophet's life. His very prayers and sacrifices, nay, his very life and death, were for the Lord of the worlds.

bearer of burden shall bear the burden of another;<sup>851</sup> then to your Lord is your return, so He will inform you of that in which you differed.

166 And He it is who has made you successors in the land<sup>852</sup> and raised some of you above others by (various) grades, that He might try you by what He has given you; surely *your* Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

Ar. thy.

تَزِدْ وَارْزُقْ وَذَرِ الْآخِرَىٰ ثُمَّ إِلَىٰ رَبِّكَ  
فَرَجَعَكُمْ يَذِيْبُهُمْ بِمَا كُنْتُمْ فِيْهِ  
تَخْتَلِفُوْنَ ۝  
وَهُوَ الَّذِي جَعَلَ لَكُمُ خَلْفًا اَرْضًا  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ  
لِّيَبْلُوَكُمْ فِيْهَا اِنَّ رَبَّكَ سَرِيْعُ  
الْعِقَابِ ۝ وَاِنَّ لَـَٔلْعَفُوْرَ رَّحِيْمًا ۝

851 "No bearer of burden shall bear the burden of another" are the words in which the Christian doctrine of atonement is rejected by the Holy Qur-án. The Christian is unable to realize the true significance of these words. The Holy Qur-án explains itself elsewhere: "That no bearer of burden shall bear the burden of another, and that man shall have nothing but what he strives for" (53: 38, 39). Every man that is born is called a *bearer of burden*, not because he is a sinner, but because he starts life with certain responsibilities of his own, and having his own responsibilities, cannot bear the responsibilities of another. It is groundless to assert that Jesus Christ entered into life without any responsibilities of his own. The study of his life shows him as feeling his own responsibilities and as caring for them. The burden mentioned in the Holy Qur-án is thus the burden of a man's responsibilities.

852 Each nation in turn is made a successor to another nation. The idolatrous Meccans were the successors of previous people, while in their turn they must now give place to the Muslims.



## CHAPTER VII

### THE ELEVATED PLACES

(*Al-A'raf*)

REVEALED AT MECCA

(24 sections and 206 verses)

#### Abstract :

- Sec. 1. The Prophet's revelation and the doom of his opponents.
- Sec. 2. The devil's opposition to Adam.
- Sec. 3. Warning against the devil's insinuations.
- Sec. 4. The coming of apostles and their rejection.
- Sec. 5. Those who accept the message.
- Sec. 6. Helplessness of the wicked.
- Sec. 7. The righteous shall prosper.
- Sec. 8-11. Illustrations from the histories of Noah, Húd, Sálíh, Lot, and Shu'aib.
- Sec. 12. Meccans warned of punishment.
- Sec. 13-21. The history of Moses.
- Sec. 22. Man's nature bears evidence to the truth of what revelation upholds.
- Sec. 23. The coming of the doom.
- Sec. 24. The final word.

#### Title.

THE title of this chapter is taken from the mention of *Al-a'raf* or *the elevated places* on which stand those righteous servants of Allah who walk perfectly in the ways of truth and goodness.

#### Subject-matter.

The prominent theme of this chapter is the truth of Divine revelation, there being occasional references to the doctrine of Divine Unity, because it is that doctrine which the Divine revelation aims at establishing, as illustrations from the histories of previous prophets clearly indicate.

The chapter opens with a statement of the truth of the Divine revelation as granted to the Holy Prophet in the Book called the Holy Qur-án, and its truth is emphasized by a prophetic reference to the doom of those who oppose the propagation of the truth contained therein. The second section shows that opposition to the Prophet is similar to the devil's opposition to the righteous servants of God, whose prototype is Adam; and is followed in the third section by a warning to all men against the insinuations of the devil. The next four sections are devoted to general statements regarding the advent of prophets, the fate of those who reject and illtreat them, and the ultimate triumph of the righteous. These are followed by four other sections containing illustrations of these general statements as drawn from the histories of five prophets, whose names, and the prominent incidents of whose lives, were known to the Arabs, viz. Noah, Húd, Sálíh, Lot, and Shu'aib—all these prophets, though belonging to different nations and different countries, being mentioned in the chronological order of their appearance. These histories are followed in the twelfth section by a warning to the opponents

of the Holy Prophet that if they did not mend their ways they would meet with the same fate as overtook the former opponents of the truth.

The remaining half of the chapter, with the exception of the last three sections, is taken up entirely with the history of Moses, importance being attached to that history on account of the close resemblance of the Holy Prophet of Arabia to the great Israelite prophet, and on account of the clear prophecies of Moses regarding the appearance of a prophet from among the brethren of the Israelites, i.e. the Ismaelites, or the Arab nation. This is the reason that towards the end of that history mention is specially made of the prophecies contained in the Torah and the Gospel. The Holy Prophet is, in reference to the prophecy of Moses, called an *Ummī* prophet and a prophet from among the Arabs; facts closely related to the subject-matter of the chapter, yet, strangely enough, supposed by Christian critics to be entirely out of place.

The last three sections are again of a general nature, referring first to the impress of Divine Unity upon man's nature, thus adducing evidence of the truth of revelation, which also preaches Unity; then to the coming of the doom, closing with a final word, containing as it were the essence of the two chapters, enjoining at the conclusion prayer and humility to the Supreme Being.

### Connection with the preceding chapter.

The connection of this chapter with the last becomes clear when the subject-matter of the chapters is jointly considered. The last chapter deals chiefly with the doctrine of Divine Unity, while this deals with the truth of revelation, and as the two doctrines are closely inter-related, this chapter complements the last one. Even as the closing section of that chapter deals with the revelation of the Qur-ān, this fittingly opens with an assertion relating to the Divine source of the revelation contained in the Holy Book.

### Date of revelation.

Internal as well as external evidence shows this chapter to have been revealed at about the same time as the last chapter. Hence the date of its revelation may be placed at a period just prior to the Flight. The best opinion among the earliest commentators holds the whole of it to have been revealed at Mecca (T'Ab, Hs, Mjd, etc., AE). A small minority, however, hold certain passages to have been revealed at Medina; but there being no reliable evidence, these assertions may be regarded as purely conjectural. Importance is, however, attached by Christian critics to the following reasons regarding the revelation of vv. 157-159 at Medina, viz. first, the occurrence in those verses of the word *Ummī* and the words *Torah* and *Gospel*, which it is stated never occur in other than Medinite revelation, and the occurrence of the words *and assist him*, which are supposed to refer to the helpers or *Anṣār* of Medina; and secondly, that this passage breaks the thread of the narrative, which is otherwise continuous. I take the last reason first. A perusal of vv. 156 and 157 will show the two verses to be so closely connected that their revelation cannot be referred to two distinct occasions. V. 156 begins with a prayer by Moses for mercy to be shown to his people and ends with a Divine promise to show mercy to those of his followers who keep the Divine Commandments and who believe in the Divine communications. This is supplemented by v. 157, which opens with the words, *those who follow the Apostle . . .* being evidently a part of what is said in the previous verse. Hence, there is no break whatever, but the closest connection between the two verses, rendering it absolutely impossible to refer them to two different periods. The first argument, based on the occurrence of the words "and assist him," is simply whimsical, the word and its derivatives occurring frequently in Meccan revelation in connection with the help afforded to the religion of Islam by the Muslims at Mecca. As regards the occurrence of the words *Torah* and *Gospel* and the word *Ummī*, the evidence carries little weight, for the prophecies uttered by Moses and Jesus are referred to frequently in Meccan revelation, and there is nothing remarkable in the mention of the books of those prophets by name in a Meccan revelation. The entire chapter is one of the later Meccan revelations.

## SECTION 1

## The Prophet's Revelation and the Doom of his Opponents

1-3. A book revealed. 4-10. The doom of opponents and its justice.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 I am Allah, the best  
Knower, the Truthful.<sup>853</sup>

الْقَاصِّ

Ar. thee.

2 A Book revealed to *you*—  
so let there be no straitness in  
*your* breast on account of  
it<sup>854</sup>—that *you may* warn there-  
by and a reminder to the  
believers.<sup>855</sup>

كُتِبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فُصْدًا

Ar. thy.

Ar. thou  
mayest.

حَرْجٍ مِنْهُ لِنَذِيرِهِ وَذِكْرٍ

لِلْمُؤْمِنِينَ

3 Follow what has been  
revealed to you from your  
Lord and do not follow  
guardians besides Him; how  
little do you mind.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

قَلِيلًا مِمَّا تَدْكُرُونَ

4 And how many a town  
that We destroyed, so Our  
punishment came to it by  
night or while they slept at  
midday.

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا

بِأَسْنَائِبِهَا وَهُمْ قَائِلُونَ

5 Yet their cry, when Our  
punishment came to them, was  
nothing but that they said;  
Surely we were unjust.<sup>856</sup>

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَاءُ

إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

853 Of the four letters *Alif*, *lām*, *mīm*, and *ṣād*, the first three are the same as at the commencement of ch. 2, for which see 11; while *ṣād* stands for *ṣādiq*, meaning *truthful*, i.e. the Knowing Allah, whose prophecies would not fail (Tabrezi-AH), or for *aḥṣal*, i.e. the *best Decider* (T'Ab-AH), or for *ṣabūr*, meaning *the patient or long-suffering Allah* who gives a respite to the wicked and makes His righteous servants to suffer persecution and hardships at their hands for a time.

854 Sale's translation of the word *ḥaraj* as meaning *doubt*, and Arnold's remark based on that translation, that "the author of the Qur-án betrays precisely the disquietude and suspicion which invariably indicate fraud," are both wrong. *Ḥaraj* signifies straitness, and the parenthetical passage, *so let there be no straitness in your breast on account of it*, is introduced to console the Prophet, who at this time encountered the greatest opposition and was surrounded on all sides by difficulties, and whose mission so far had made very little progress. The Qur-án is full of statements showing that the Holy Prophet never entertained the least doubt either as to the truth of the Divine revelation or as to its ultimate triumph, but it was natural that he should be anxious for the spiritual well-being of the rejecters.

855 The Qur-án is very often called *zīkr* or *zīkrá*, i.e. *a reminder*, because, being in consonance with human nature, it is a reminder of what is imprinted on human nature; or *zīkrá* has here the meaning of *zīkr*, i.e. an honour or eminence, as in 43: 44: "Surely it is an honour to you and to your people" (TA-LL), and in 38: 1: "By the Qur-án possessed of eminence" (S-LL).

856 It was in these very words that the opponents of the Holy Prophet confessed their faults on the conquest of Mecca. This shows that the punishment spoken of in the Holy Qur-án does not always exclusively apply to the chastisement after death, but more often includes the punishment in this life, which is really an indication of what the wicked must suffer hereafter.

6 Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles;<sup>857</sup>

7 Then most certainly We will relate to them with knowledge, and We were not absent.<sup>858</sup>

8 And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful.<sup>859</sup>

9 And as for him whose measure (of good deeds) is light, those are they who have made their souls suffer loss because they disbelieved in Our communications.<sup>860</sup>

10 And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ

وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ۝

فَلَنَقْصِّنَّ عَلَيْهِمْ بِعِلْمِهِ وَمَا كُنَّا

عَائِينَ ۝

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ

مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا

بِآيَاتِنَا يَظْلُمُونَ ۝

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ

فِيهَا مَعَاشٍ طَفِيلًا لِمَا تَشْكُرُونَ ۝

## SECTION 2

### The Devil's Opposition to Adam

11-13. The devil's claim to superiority. 14-18. His determination to mislead men. 19-22. The devil disturbs man's peace. 23-25. Man's repentance.

11 And certainly We created you, then We fashioned you, then We said to the angels: Make obeisance to Adam.\* So they did obeisance except

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا

قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا

a 56.

857 Those to whom apostles were sent shall be questioned as to how they treated the apostles, and the latter as to how they were received.

858 Allah, being the Knower of all things, will declare to them what they had done; in other words, the consequences of their actions will become manifest.

859 According to Rgh, *wazn* means *the knowing of the measure of a thing*. And he adds that in the saying in the Qur-án *وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ* the allusion is to *justice in the reckoning of men*. Mjd used to say *wazn* here means *qadā*, or *judging* (IJ). The explanation of *wazn* as meaning *justice and judgment*, as given by Mjd, Dk, A'mash, and others, has largely been followed by later commentators (Rz, AH).

860 *Zulm*, when made transitive by means of *bā*, has the meaning of *kufṛ*. Thus, explaining *ظلموا بها* in v. 103, LL says: "It is also made transitive by means of *bā*, as in the phrase in the Qur-án (7:103 and 17:59), because the meaning is *kafarū*, i.e. *and they disbelieved in them*, referring to the signs (M, TA), the verb having this meaning tropically or by implication, or being thus made transitive because implying the meaning of *takzīb*."

a 57, 58.

Ar. thee.  
Ar. thou  
didst.  
Ar. thee.

Iblis;<sup>a</sup> he was not of those who did obeisance.<sup>861</sup>

12 He said: What hindered you so that you did not make obeisance when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust.<sup>862</sup>

Ar. thee.

Ar. thou  
art.

13 He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones.<sup>863</sup>

Ar. thou  
art.

14 He said: Respite me until the day when they are raised up.<sup>864</sup>

15 He said: Surely you are of the respited ones.

16 He said: As Thou hast caused me to remain disappointed, I will certainly lie in wait for them in Thy straight path.<sup>865</sup>

إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

قَالَ مَا مَنَعَكَ إِلَّا سَبْحًا إِذْ أَمَرْتُكَ

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ

وَخَلَقْتَهُ مِنْ طِينٍ

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ

أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ

الصَّغِيرِينَ

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ

قَالَ فِيمَا آغْوَيْتَنِي لَأَتَّعِدَنَّ لَهُمْ

صِرَاطًا الْمُسْتَقِيمَ ۖ

861 That what is stated here of Adam is true of all men is made clear by the words of this verse. Men are created first, then fashioned, then the order is given to angels to make obeisance to Adam, who in this sense typifies man, the verse speaking of men generally in the opening words, "We created you, then We fashioned you." It would appear from this statement that Adam is introduced in the nature of an allegorical description. It is not, of course, meant that Adam did not exist.

862 The creation of man from dust is frequently referred to in the Holy Qur-án. Not only is Adam created from dust, but all men are spoken of as being similarly created (see 443). As a contrast to man's creation from dust, the devil claims to have been created from fire. The meaning may be that the preponderating element in the creation of man is earth, while in that of the devil it is fire. There may be a reference here to the nature of the temperaments of the two classes, men and devils. The Holy Qur-án says elsewhere: "Man is created of haste: now will I show to you My signs; therefore do not ask Me to hasten them on" (21:37). These words explain themselves. Man's creation of haste means that he is *hasty*. In like manner the devil's creation of fire may mean that he is made of a fiery temperament, while the perfect man is humble and meek, being created of dust, which stands for humility and meekness. Thus the description given here may stand for the prominent characteristics of the temperaments of the two classes of beings; and the significance in this case may only be that it is only fiery temperaments that refuse to follow the perfect man or a righteous prophet.

863 It has always been the punishment of those who oppose the prophets of God, Who abases those who consider themselves mighty.

864 The devil's grip continues only so long as man is not spiritually raised to life. The raising up here stands for the spiritual resurrection of man.

865 *Aghwā-hu* (from *ghawā*, i.e. he erred) ordinarily signifies he caused him to err, but sometimes also indicates punishing for error; thus ان كان الله يريد ان يغويك is said to mean if Allah desire to punish you for erring (TA-LI), or, according to TA, يَكُم عَلَيْكُمْ بِغِيكُمْ i.e. that He should judge against you on account of your error (which

17 Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.

Ar. thee.

18 He said: Get out of this (state), despised, driven away: whoever of them will follow *you*, I will certainly fill hell with you all.

Ar. thou.  
Ar. thy.  
a 60.

19 And (We said): O Adam! dwell *you* and *your* wife in the garden;<sup>a</sup> so eat from where you desire, but do not go near this tree, for then you will be of the unjust.

20 But the devil made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations,<sup>866</sup> and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.

21 And he swore to them both: Most surely I am a sincere adviser to you.

22 Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden;<sup>867</sup> and their Lord called out to them: Did I not forbid you both from that tree and say to you that the devil is your open enemy?

لَمْ لَا يَنْتَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ  
خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ

وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ○

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا  
لَنْ يَبْعَثَ عَلَيْهِمْ نَصْرًا لَا مَلَكٌ يَنْصُرُهُمْ مِنْكُمْ

اجْمَعِينَ ○

وَيَا دَاوُدَ اسْكُنْ أَنْتَ وَرَوْحُكَ الْجَنَّةَ

فَكَلْ مِنْ حَيْثُ شِئْتُمْ وَلَا تَقْرَبْ هَذِهِ

الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ○

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا

مَا وَّرَى عَنْهُمَا مِنْ سُوءٍ بَيْنَهُمَا وَقَالَ

مَا هَذَا كَمَا دُرِكْتُمَا عَنْ هَذِهِ الشَّجَرَةِ

إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا

مِنَ الْخَالِدِينَ ○

وَقَا سَمِعْنَا لِي كَمَا لَمْ يَنْصَحِينَ ○

فَدَلَّسَهُمَا بَعْرُورٌ فَلَمَّا ذَا قَا الشَّجَرَةَ

بَدَتْ لَهُمَا سَوَائُهُمَا وَطُفُفَا

يَخْضِفِينَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ

تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا آيَاتِ

الشَّيْطَانِ لَكُمَا عَدُوٌّ مُبِينٌ ○

is wrongly translated by LL as meaning *decree against you your erring*), or, according to Rz, that *He should cause you to perish*. But *ghawā* (of which *aghwā* is the causative form) means also *khāba* (TA, LA), i.e. *he was disappointed* or *failed to attain his desire*, and also *فسد عليه عيشه* (LA), i.e. *his life became evil to him* (which is the correct significance of *ghawā* in 20: 121), and therefore the meaning here may be, *Thou hast made life evil to me, or Thou hast caused me to remain disappointed*.

866 *Saw'at* signifies *shame* or *parts of the body which it is necessary to cover*, and also any *saying* or *action* of which one is ashamed when exposed to view, or any evil, abominable or unseemly property, quality, custom, or practice (TA-LL). The devil's suggestions always lead man to the disclosure of his shame.

867 The consciousness of having done something unworthy of one's self is the surest way to the attainment of perfection. The covering with the leaves of the garden is the desire to

23 They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

24 He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.

25 He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised.<sup>868</sup>

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا سَاءَ مَا  
لَنَا تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ  
مِنَ الْخَاسِرِينَ ○

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ  
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ  
حِينٍ ○  
قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ  
وَمِنْهَا تُخْرَجُونَ ○

### SECTION 3

#### Warning against the Devil's Insinuations

26, 27. Man is warned. 28-31. Goodness and moderation are enjoined.

26 O children of Adam! we have indeed sent down to you clothing to cover your shame, and (clothing) for beauty<sup>869</sup>; and clothing that guards (against evil), that is the best.<sup>870</sup> This is of the communications of Allah that they may be mindful.

27 O children of Adam! let not the devil cause you to fall into affliction as he expelled your parents from the garden,

يَبْنَىٰ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لُبَاسًا  
سَوَآئِكَ وَرِيشًا وَلُبَاسًا لِّتَعْلَمَ  
ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ  
لَعَلَّكُمْ يَتَّقُونَ ○

يَبْنَىٰ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ  
كَمَا أَخْرَجَ أَبَوَيْكَ مِنَ الْجَنَّةِ

make up by human effort any fault that may have been committed. The clothing that guards against evil, which is spoken of in v. 26 as being *the best clothing*, explains the meaning of *covering* here. Divine revelation points out to man the true way, enabling him to cover himself or guard himself against evil. And, further, the statement in v. 27, *pulling off from them both their clothing that he might show them their evil inclinations*, shows that covering with the leaves of the garden is an allegorical statement (see 871). Though the Qur-án does not neglect to give directions regarding the physical requirements of man, yet there is even in these an underlying idea of the spiritual elevation of man.

868 This verse proves conclusively that every man must live and die upon this earth. The story of Jesus having been transplanted to the heavens to pass his life there is opposed to this verse, and must be rejected.

869 *Rish* means originally *feathers* or *plumage*, constituting the clothing and ornament of birds (TA-LL), and is then applied to *clothing worn for embellishment* (Rz), or *superb* or *excellent clothing* (LL), or *ornament and beauty* (A, TA-LL).

870 Clothing at first simply served to cover shame; with further progress men sought to embellish their persons; but there is yet a third kind of clothing, says the Qur-án, which is the best, and that is *libās-ut-taqwā*, or *the clothing of piety*, literally *the clothing that guards one against evil*. It indicates a further step in the progress of man, for virtue is an embellishment of the mind, and when man has seen the good of embellishing his person, he will soon be aware of the necessity of embellishing the mind.



pulling off from them both their clothing<sup>871</sup> that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely we have made the devils to be the guardians of those who do not believe.<sup>872</sup>

28 And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?<sup>873</sup>

Or, place.

29 Say: My Lord has enjoined justice,<sup>874</sup> and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.<sup>875</sup>

Or, error.

30 A part has He guided aright, and (as for another) part, *perdition* is justly their due;<sup>876</sup> surely they took the devils for guardians beside Allah, and they think that they are followers of the right way.

يَزْعُمُونَ أَنَّهُمْ لَنَا سُلْطَانٌ وَإِنَّا لَنَرَاهُمْ فِي ضَلَالٍ مُّبِينٍ  
إِنَّ اللَّهَ يَرَىٰ كُلَّ شَيْءٍ حَسِيرًا  
لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ  
أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ  
وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا  
عَلَيْهَا آيَاتِنَا وَاللَّهُ أَمَرْنَا بِهَآءِ قُلُوبِ  
إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَعْلَمُونَ  
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ  
قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا  
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ  
لَهُ الدِّينَ هُكَمَا يَدُوكُمْ لَتَعُودُونَ  
رَبِّقَاهُمْ فِي ذُرِّيَّاتِهِمْ عَلَيْهِمُ الصَّلَاةُ  
إِنَّهُمْ أَخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ  
دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُّهْتَدُونَ

871 That the clothing for the body is not meant here is clear from the fact that all men are warned against a similar attack of the devil. As to the clothing of which Adam was divested, there remains no doubt when it is seen that the devil tries to divest every child of Adam of the same clothing. Some say that this clothing was *light*, and others *piety*, the latter being the significance adopted by Mjd (IJ). AH has

قال المجاهد هو لباس التقوى وسواهما يسوءهما من المعصية

i.e. *Mujāhid* says: it is the clothing that guards against evil, and by their *sau'at* is meant the evil that afflicted them on account of their disobedience.

872 It is because they do not believe in the truth that the devils are made their guardians; those who sever their connection with the source of purity must fall into impurity.

873 Some commentators are of opinion that the indecency here referred to is their going round the Ka'ba naked (Mjd-IJ). But the statement is general, and need not be limited.

874 The word *qist* is variously explained as meaning *Divine Unity*; what is good and right; truth (Rz, AH). All these are really included in the literal meaning of the word *qist*, which signifies *justice* in its broadest sense.

875 The meaning is either that you will find life after you have been spiritually dead or that you will return to Allah in the life after death. Or the meaning is explained in the verse that follows, i.e. those who do good will return to a good life and those who work evil, to an evil life.

876 *حق عليه كذا* means *wajaba* or *sabata* (TA), and, according to LL, the signifi-

Or, place.

31 O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.<sup>877</sup>

يَنبَغِي أَدَمَ حُدُورَ بَيْتِكُمْ عِنْدَ كُلِّ  
مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا  
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

## SECTION 4

## The Apostles and their Rejection

32-35. Apostles come to reform. 36-39. Fate of those who reject their message.

32 Say: Who has prohibited the embellishment of Allah<sup>878</sup> which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.<sup>879</sup>

33 Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ  
لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ  
لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً  
يَوْمَ الْقِيَامَةِ كَذَلِكَ تَفْصِّلُ الْآيَاتِ  
لِقَوْمٍ يَعْلَمُونَ ۝

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ  
مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ  
أَحَقٍّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُكُنْ لَهُ

cance in such cases is that a certain thing has become necessary as suited to the requirements of justice in his case. And *qalalah* sometimes signifies عقوبة الضلالة i.e. the punishment for going astray (Rgh), or a state of perdition (S, O-LL). Hence one significance of

حق عليهم الضلالة is, perdition is justly their due; while if we take the ordinary significance of the word *qalalah*, the meaning would be that going astray or remaining in error is suitable to the requirements of justice in their case, consequent upon what they themselves have done. In fact, the words explain themselves: Error is justly their due because they have taken the devils for their guardians, and he who continues to follow the devil must surely remain in error.

877 *Zinat* or embellishment is here generally understood to mean *apparel*, with reference to the practice of going naked round the Ka'ba, but the word itself has a wider significance. Rgh says: Real embellishment is that which does not disgrace or render unseemly a man in any one of his conditions either in the present life or in that which is to come; he also says it is of three kinds, i.e. *spiritual*, such as knowledge and good beliefs; *bodily*, such as strength and tallness of stature; *extrinsic*, such as wealth and dignity. Hence we may regard both the spiritual and extrinsic embellishment to be meant here, the former indicating virtue and the latter clothing.

878 By the embellishment of Allah is meant the embellishment which Allah has made lawful for men to avail themselves of (Rz).

879 The meaning is that in the life of this world the believer and the unbeliever equally profit by the good things, but in the life after death all good shall be exclusively for those who have accepted and acted on the right principles.

sent down any authority, and that you say against Allah what you do not know.

34 And for every nation there is a doom,<sup>880</sup> so when their doom is come they shall not remain behind the least while,<sup>881</sup> nor shall they go before.<sup>882</sup>

35 O children of Adam! if there come to you apostles from among you relating to you My communications, then whoever shall guard (against evil) and act aright—they shall have no fear, nor shall they grieve.

36 And (as for) those who reject Our communications and turn away from them haughtily—these are the inmates of the fire, they shall abide in it.

37 Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book<sup>883</sup> shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers.

38 He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister,<sup>884</sup> until when they have all come up with one another into it,

بِهِ سُلْطٰنًا وَاَنْ تَقُوْلُوْا عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝

وَلِكُلِّ اُمَّةٍ اَجَلٌ ۚ وَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِرُوْنَ ۝

يٰۤاٰدَمُ اِمَّا يٰۤاَيُّهَا رُسُلُ رَبِّكُمْ يَعْصُوْنَ عَلٰىكُمْ اٰيٰتِيْ تَمِيْنٌ اَتَقٰى وَاصِلٌ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

وَالَّذِيْنَ كَذَّبَ اٰيٰتِنَا وَاسْتَكْبَرَ عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ۝

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِآيٰتِيْهِ اُولٰٓئِكَ يَنْۢبِئُهُمْ بِضِيْعِهِمْ مِّنَ الْكِتٰبِ حَتّٰى اِذَا جَآءَتْهُمْ رُسُلُنَا يَبَيِّنُوْنَ لَهُمْ مَا كَانُوْا يَفْعَلُوْنَ ۝

مِنْ دُوْنِ اللّٰهِ قَالُوْا اَصْلُوْا عَمَّا۟ شِهَدْنَا عَلٰى اَنْفُسِهِمْ اَلَهُمْ مَا نُوْا الْفٰرِسِيْنَ ۝

قَالَ ادْخُلُوْا فِىْ اَمَمٍ فَدْخَلَتْ مِنْ قَبْلِكُمْ مِّنْ اِلْحٰنٍ وَّاِلٰنٍ فِى النَّارِ كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتّٰى اِذَا الدَّارُ كُنْزُهَا جَمِيْعًا ۝

880 The doom of a nation is the time when it is destroyed or punished for its evil deeds. The verse really speaks in general terms of the doom awaiting the Meccans.

881 *Sā'at* means *an hour*, "but used absolutely by the Arabs means *a time; a while; an indefinite (short) time; a little while (Msb); and a little portion of the night and the day*" (LL).

882 That is, they shall not go until the appointed time of their punishment arrives.

883 That is, the punishment promised in the book shall overtake them; this is supported by the conclusion of the verse.

884 By the sister nation is meant the nation which resembles it in its faith.

the last of them shall say with regard to the foremost of them:<sup>885</sup> Our Lord! these led us astray, therefore give them a double chastisement of the fire. He will say: Every one shall have double, but you do not know.<sup>886</sup>

39 And the foremost of them will say to the last of them: So you have no preference over us, therefore taste the chastisement for what you earned.

قَالَتْ اٰخِرُهُمْ لَا وَّلَهُمْ رَبًّا هٰؤُلَاءِ  
اَصْنَعُوْا فَاَنَّا زَمَمْنَا عَدَا بَا ضَعَفَا مِنَ النَّارِ  
تَالِ يٰكُلِّ ضَعْفٌ وَلٰكِنْ لَا تَعْلَمُوْنَ  
وَقَالَتْ اَوَّلُهُمْ اٰخِرُهُمْ فَمَا كَا نَكُ  
عَلَيْنَا مِنْ فَضْلٍ فَاذْ وُقُوْا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْسِبُوْنَ ۝

### SECTION 5

#### Those who accept the Message

40, 41. The doors of heaven are shut against the wicked. 42-45. The righteous. 46, 47. Those who stand on the most elevated places.

40 Surely (as for) those who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.<sup>887</sup>

41 They shall have a bed of the hell-fire and from above them coverings (of it); and thus do We reward the unjust.

42 And (as for) those who believe and do good—We do not impose on any soul a duty except to the extent of its ability—they are the dwellers of the garden; in it they shall abide.

43 And We will remove whatever of ill-feeling is in their breasts; the rivers shall

اِنَّ الدِّیْنَ كَذَّبُوْا بِاٰیٰتِنَا وَاسْتَكْبَرُوْا  
عَنْهَا لَا تُفْتَحُ لَهُمْ اَبْوَابُ السَّمٰوٰتِ  
لَا یَدْخُلُوْنَ الْجَنَّةَ حَتّٰی یَبْرَأَ الْجَمَلُ مِنْ  
سِیِّمِ الْخِیَاطِ وَكَذٰلِكَ تُجْرٰی الْجُجُودِیْنَ  
لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ  
وَكَذٰلِكَ تُجْرٰی الظُّلُمِیْنَ ۝  
وَالَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصَّٰلِحِیْنَ لَا نُكَلِّفُ  
نَفْسًا اَلًا وَّسَعْمًا اُولٰٓئِكَ اَصْحَابُ الْجَنَّةِ  
هُمْ فِيْهَا خٰلِدُوْنَ ۝  
وَنَزَعْنَا مَا فِی صُدُورِهِمْ مِنْ غَلٍّ

885 By the last and the foremost are meant here the common people and the leaders, because though the words would bear both interpretations, i.e. the last and the foremost in time or the last and the foremost in position (Rz), the latter significance is corroborated by similar expressions in several other places, such as 2:166, 14:21, 34:31-33, 40:47, etc.

886 The common people would desire that the leaders should suffer a double torment, for their own sins as well as for having misled others. They are told that if the leaders were guilty of misleading them, they themselves deserved a double chastisement for having blindly followed the leaders.

887 That is, they cannot enter into the kingdom of heaven, nor can they rise above the low earthly desires, soaring upward to the higher regions of spiritual life.

flow beneath them and they shall say: All praise is due to Allah who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

44 And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust,

Or, hinder  
(people).

45 Who turn away from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.<sup>888</sup>

46 And between the two there shall be a veil;<sup>889</sup> and on the most elevated places<sup>890</sup> there shall be men who know all by their marks, and they

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا  
الْحَمْدُ لِلَّهِ الَّذِي هَدانا لهذا وَما كنا  
لِنَهْتِكِ لَوْ لَا أَن هَدانا اللَّهُ لَقَدْ  
جَاءَتْ رُسُلُنَا بِالْحَقِّ وَلَوْ دُرِ  
تِلْكَ الْجَنَّةُ أَوْ رِثْمُوهَا بِما كُنْتُمْ تَعْمَلُونَ  
وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ  
أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ  
وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا  
نَعَمْ فَإِذْ نُودُوا بَيْنَهُمْ أَن لَعْنَةُ  
اللَّهِ عَلَى الظَّالِمِينَ ۝

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
وَيَبْغُوا هَٰؤُلَاءِ وَهُمْ بِالْآخِرَةِ كَافِرُونَ  
وَبَيْنَهُمْ حِجَابٌ وَعَلَى الْأَعْرَافِ  
رِجَالٌ يَتَّبِعُونَ كُلًّا بَيْسُتُمْ مَعَهُ

888 By seeking to make Allah's way crooked is meant that they suggest doubts regarding the truth (Rz).

889 The veil which here separates the wicked from the righteous and on account of which the former fail to see the bliss which the latter enjoy will assume a perceptible form in the next life.

890 *A'rāf* is plural of *'arf*, meaning literally *an elevated place*, and hence *Al-a'rāf* means *the elevated places*. There has been much discussion as to what *A'rāf* is. The majority of commentators say that it is the *hijāb* or *veil* spoken of in the previous verse, or the *sūr* or *wall* spoken of in 57:13; while others, among whom are Hasan and Zj, hold that *على الاعراف* is only equivalent to *على معرفة اهل الجنة والنار* i.e. *knowing the inmates of paradise and the inmates of hell* (Rz). I have already explained the nature of the veil mentioned in v. 46. And the *wall* in 57:13 is mentioned in connection with the bringing about of a separation between the sincere believers and the hypocrites. The latter desire to be guided by the light which guides the believers, but it would then be too late, and a separation would thus be finally brought about between them. This separation also exists spiritually in this life between those who sincerely adhere to the principles which they profess and those who make only a lip-profession of virtue, although their lives are really led in the darkness of evil. The same separation would assume a palpable form in the life to come. Hence the two verses lend no support to the idea that *A'rāf* is a particular place midway between heaven and hell; it only carries its literal significance of *elevated places*, and the men spoken of here are the same righteous servants of Allah who are distinctly mentioned in 56:10, 11: "And the foremost are the foremost: these are they who are drawn nigh to Allah," being the

shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.<sup>891</sup>

47 And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust people.

وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ  
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ  
وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ  
النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ  
الْقَوْمِ الظَّالِمِينَ ۝

## SECTION 6

### Helplessness of the Wicked

48-51. Wealth and numbers fail to help. 52, 53. Intercession would not avail.

48 And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily:

49 Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

50 And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers.<sup>892</sup>

51 Who take their religion for an idle sport and a play, and this life's world deceives them; so to day We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.<sup>893</sup>

وَنَادَى أَصْحَابُ الْأَعْرَابِ بِجَالِيَّتِهِمْ  
يَسْمِعُهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ  
وَمَا أَكْتُمْتُمْ تَسْتَكْبِرُونَ  
أَهُؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَمْلَأُهُمُ  
اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ  
عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ  
وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ  
أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ  
اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَ مَا عَلَى الْكَافِرِينَ  
الَّذِينَ أَخْلَقُوا مِنْهُمْ هَهُؤَآ وَلَعَبًا  
وَعَرْتُمْ الْحَيٰوةَ الدُّنْيَا قَالِیَوْمَ  
تَنْسَهُمْ كَمَا نَسُوا آلِهَتَهُمْ يَوْمَ هَٰذَا  
وَمَا كَانُوا بِآيَاتِنَا لَمَّحِدُونَ ۝

dwellers in paradise. In the verse under discussion the people on the *A'raf* are spoken of "as above even the inmates of paradise, whom they know by their marks."

891 That is, the prospective dwellers of the garden shall not yet have made their entry into the garden of bliss.

892 The desire of those who are in hell shall be for the things which they desired in this life, viz. eating and drinking, hence they appeal for water and food.

893 The use of *nisyān* is not limited to *forgetting*; the word applies as well to *dismissing a thing from the mind intentionally* (Rgh). And when the word is used about Allah, it means *His forsaking them to show His contempt for them* (Rgh).

52 And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe.

53 Do they wait for aught but its final sequel?<sup>894</sup> On the day when its final sequel comes about, those who neglected it before will say: Indeed the apostles of Our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls, and that which they forged has gone away from them.

وَلَقَدْ جَاءَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ  
هُدًى وَرَحْمَةٍ لِّقَوْمٍ يُؤْمِنُونَ ۝  
هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي  
تَأْوِيلَهُ يَقُولُ الَّذِينَ سُوءُ مِنْ قَبْلُ  
قَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ فَهَلْ  
لَنَا مِنْ شَفَاعَةٍ فَتَشْفَعُوا لَنَا أَوْ نُرَدُّ  
فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۝  
قَدْ خَسِرُوا أَنْفُسَهُمْ وَصَلَّيْنَا عَنْهُمْ  
مَا كَانُوا يَفْتَرُونَ ۝

## SECTION 7

## The Righteous shall prosper

54. Divine control. 55, 56. Approach of mercy. 57, 58. The dead will be raised to life.

54 Surely your Lord is Allah, who created the heavens and the earth in six periods of time,<sup>a</sup> and<sup>b</sup> He is firm in *power*;<sup>895</sup> He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ  
عَلَى الْعَرْشِ تَغِيْثُ اللَّيْلِ لِنَارٍ يُطْلَعُ  
حِينَئِذٍ تَأْتِي السُّمُومُ وَالْقَمَرُ وَالنَّجْمُ  
مُسْتَخَرَاتٍ بِأَمْرِهِ ۚ إِنَّ اللَّهَ الْخَلْقُ وَ  
الْأَمْرُ يُبَارِكُ اللَّهُ رَبُّ الْعَالَمِينَ ۝

<sup>a</sup> 8.  
<sup>b</sup> 45.  
Or,  
*dominion*.

894 By *final sequel* is meant the *ultimate state* of the perfect manifestation of truth by the fulfilment of the prophecies, the *end* or the *ultimate consequence*. See 594.

895 The phrase *استوى على العرش* is used in the Holy Qur-án here and on six other occasions, viz. in 10: 3, 13: 2, 20: 5, 25: 59, 32: 4, and 57: 4. A reference to these six places will show that it is invariably used after mentioning the creation of the heavens and the earth and in relation to the Divine control of His creation, and the law and the order to which the universe is made to submit by its great Author. The Holy Qur-án has, in fact, explained itself here as elsewhere. For instance, here we have first a statement describing Allah's creation of the heaven and the earth, and then this phrase, while the verse ends with a similar statement, *surely His is the creation and the command*. Hence it must convey the same idea as the word *command*. Similarly in 10: 3 we have *استوى على العرش*



55 Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

56 And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).<sup>896</sup>

57 And He it is who sends forth the winds bearing good news before His mercy,<sup>897</sup> until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it,<sup>898</sup> then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.<sup>899</sup>

58 And as for the good land, its vegetation springs forth

ادْعُوا رَبَّكُمْ خَوْفًا وَحُيُوتًا  
إِنَّهُ لَا يَجِبُ الْمُتَكِبِينَ  
وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ  
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا  
إِن رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْحَسِنِينَ  
وَهُوَ الَّذِي يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ  
يَدَيْ رَحْمَتِهِ خَاسِرًا أَفَلَا تَسْمَعُونَ  
نَقَالُ السَّعْيَةَ لِبَلَدٍ مَّيِّتٍ فَانزَلْنَا بِهِ  
الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرِ كَذَلِكَ  
يُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ  
وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ بِكَاتِهِ

Or, by.

استوى على يدبر الامر where يدبر الامر or regulating the affair, clearly explains

العرش A reference to the other occasions where the phrase occurs will make this more clear. Turning to the lexicons, we find that 'arsh literally means a thing constructed for shade (LL) or anything roofed (Rgh). According to the latter authority the court or sitting place of

the sultan is called 'arsh on account of its eminence. And he adds: وكفى به عن العز والسطة i.e. and it is used to indicate might or power, and authority and

dominion. LL accepts the interpretation of Rgh, who says that "the 'arsh of God is one of the things which mankind know not in reality but only by name, and it is not as the imaginations of the vulgar hold it to be." In fact, both the words 'arsh and kursī have been misunderstood as meaning resting-places for Allah. Bkh has explained the latter to mean knowledge, and the true significance of the former is power or control of the creation. Regarding istawā, it signifies, when followed by 'alā, he had the mastery or control of a thing or ascendancy over it, being synonymous with istawā (M, K-LL), or he was or became firm (Msb-LL). Summa, as already shown, does not necessarily indicate delay or order. The meaning of the verse is simply this: He created the heavens and the earth, then He it is who holds sway over His dominion, and He is firm in the exercise of His power and knows no weakness.

896 The feeling which should be entertained towards Allah should be a combination of fear and hope, of awe as well as love, because the fear of His displeasure ennobles the mind no less than the hope of His mercy.

897 His mercy represents the rain in the physical world, even as Divine revelation represents bringing the dead to life in the spiritual world.

898 That is, We send down water on the dead land, or send down water by or from the clouds, because the personal pronoun may refer to either.

899 The bringing forth of the spiritually dead to life through the revelation of the Qur-ān is always likened to the bringing of the dead earth to life by rain. The wind bearing the good news was the movement towards Islam, which was daily becoming more and more powerful.

(abundantly) by the permission of its Lord, and (as for) that which is inferior, (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks.<sup>900</sup>

بِإِذْنِ رَبِّهِ وَالَّذِي خَبَتْ لَا يَخْرُجُ  
إِلَّا نَكْدًا كَذَلِكَ نَضْرِبُ الْآيَاتِ  
لِقَوْمٍ يَشْكُرُونَ ۝

## SECTION 8

### History of Noah

59. Noah preaches Unity. 60-64. He is rejected and his people are drowned.

59 Certainly We sent Noah to his people, so he said: O my people! serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.<sup>901</sup>

60 The chiefs of his people said: Most surely we see *you* in clear error.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ  
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ  
إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝  
قَالَ الْمَلَأَمِنْ قَوْمِهِ إِنَّا لَنَرُوكَ  
فِي ضَلَالٍ مُّبِينٍ ۝

Ar. thee.

900 Revelation is here likened to the rain and the good or bad nature of man to good or inferior land. If some men do not profit by the revelation it is the fault of the evil in their nature and not that of the revelation, just as if some lands do not profit by rain it is not the fault of the rain.

901 Having warned the Quraish of the evil consequences of their opposition to the Holy Prophet, several illustrations are now given from ancient sacred history showing how those people were dealt with who refused to listen to the voice of the warners. It should be borne in mind in reading the histories of the prophets as given in the Holy Qur-án that the object of the Qur-án is not to narrate history as such, but to bring out certain characteristics of the histories of different nations, to mention incidents which contained prophetic allusion to the Holy Prophet's life, illustrating the general warnings made regarding the ultimate consequences attendant upon the rejection of truth. The Qur-án does not concern itself with the details of what messages a prophet delivered to his people and of how he was received; it simply contents itself with the broad facts that every prophet preached Divine Unity, every prophet laid stress on piety, every prophet was received with severe opposition, and that each of these messengers ultimately succeeded in establishing the truth. This, with slight variations, is the sum and substance of the histories of the prophets that are recorded in the Holy Qur-án. It is not, as stated by a Christian critic, "the experience of Muhammad" that is recorded in the histories of prophets, but it is the experience of the prophets containing a prophetic allusion to the experience of the Holy Prophet. This is clear from the fact that the histories of the prophets relating the destruction of their opponents are contained chiefly in Meccan revelations, whereas at Mecca the opponents of the Holy Prophet were at the zenith of their power and the cause of the Prophet was to all appearance hopeless, while during the Medinite revelations the enemy was vanquished, so there was not much need to mention the history of earlier prophets and their opposers.

References to Noah and his history are contained in the following places in the Holy Qur-án:—3: 32, 6: 85, 7: 59-64, 10: 71-73, 11: 25-48, 14: 9, 17: 3, 21: 76, 77; 23: 23-29, 25: 37, 26: 105-122, 29: 14, 15; 37: 75-82, 51: 46, 53: 52, 54: 9-16, 57: 26, 66: 10, 69: 11-12, 71: 1-28.

Ar. thee.  
Ar. thee.

66 The chiefs of those who disbelieved from among his people said: Most surely we see *you* in folly, and most surely we think *you* to be of the liars.

67 He said: O my people! there is no folly in me, but I am an apostle of the Lord of the worlds:

68 I deliver to you the messages of my Lord and I am a faithful adviser to you:

69 What! do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Noah's people<sup>906</sup> and increased you in excellence in respect of make;<sup>907</sup> therefore remember the benefits of Allah, that you may be successful.

Ar. hast  
thou.

70 They said: *Have you* come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what *you threaten* us with, if *you are* of the truthful ones.

Ar. thou  
threaten-  
est.  
Ar. thou  
art.

Or, punish-  
ment.

71 He said: Indeed *unclean-*ness and wrath from your Lord have lighted upon you;<sup>908</sup>

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ

مِنَ الْكَاذِبِينَ ○

قَالَ يَقُومُ لَيْسَ بِي سَفَاهَةٌ وَبِكُنِّي

رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ○

أَتَيْتُكُمْ رَسُولًا مِّنِّي وَإِنَّا لَكُم نَاصِحُونَ ○

أَوْحَيْتُكُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى

رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا أَنِ

جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَ

زَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۚ فَادْكُرُوا

الْإِلَهَ اللَّهُ لَعَلَّكُمْ تَفْخَحُونَ ○

قَالُوا إِن جِئْتَنَا نَعْبُدُ اللَّهَ وَحْدَهُ وَ

نَدْنُ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَأْتِنَا

بِمَا نَعِدُكَ إِنَّا نَكُنْتُ مِنَ الضَّالِّينَ ○

قَالَ قَدْ وَقَعَ عَلَيْكُمْ

مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۚ

of 'Ád, though it is tolerably true so far as the tribe of Samood is concerned. Sale has the following account of this tribe in his Pr. Dis.: "'Ád was an ancient and potent tribe of Arabs and zealous idolaters. They chiefly worshipped four deities, Sáqia, Háfizah, Ráziqah, and Sálimah, the first, as they imagined, supplying them with rain, the second preserving them from all dangers abroad, the third providing food for their sustenance, and the fourth restoring them to health when afflicted with sickness."

904 The male member of a tribe is generally spoken of as their brother: "Thus يا اخا بكر means, O thou of the tribe of Bekr" (Ham-LL).

905 The prophet Húd is the Eber of the Bible, because Húd is said to be the grandson of Arphaxad, the grandson of Noah (Rz). Compare Gen. 10: 24 for Eber's genealogy. His son Joktan is said to have established a kingdom in Yánán.

906 By making the Arabs *khulafá* or *successors* is meant that they were made a ruling nation and possessors of a vast kingdom.

907 Some commentators have related unfounded legends as to the incredible tallness of their stature. The words used in the Qur-án signify only that they were a strong and powerful people.

908 Sticking to their idols and refusing to believe in Allah is here spoken of as uncleanness and wrath having fallen or lighted upon them from the Lord. Compare 22: 30, which says: "Avoid the uncleanness of the idols." There is also a secondary significance of the word *rijs*, i.e. *punishment*, and in that case the past tense would indicate the certainty of the

what! do you dispute with me about names which you and your fathers have given?<sup>909</sup> Allah has not sent any authority for them; wait then, I too with you will be of those who wait.

72 So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers.<sup>910</sup>

أَجَادِلُونَنِي فِي أَسْمَاءِ سَمِيئُوهَا أَنْتُمْ  
وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهِمَا مِنْ سُلْطَانٍ  
فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ  
فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا  
وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بآيَاتِنَا  
وَمَا كَانُوا مُؤْمِنِينَ ۝

## SECTION 10

### History of Sâlih and Lot

73, 74. Sâlih preaches Unity. 75-79. He is rejected and punishment overtakes the people. 80, 81. Lot preaches purity. 82-84. He is rejected and punishment overtakes the people.

73 And to Samood<sup>911</sup> (We sent) their brother\* Sâlih.<sup>912</sup> He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you—a sign,<sup>913</sup> therefore leave her alone to pasture on Allah's earth, and do not do her any harm, otherwise painful chastisement will overtake you:

Ar. touch  
her with.

وَالِى ثَمُودَ أَخَاهُ صَالِحًا قَالَ اقْرَأُوا  
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
فَذُجِّمَاءُ تَكْمُرُ بَيْنَهُ مِنْ رَبِّكُمْ  
هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا  
تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسَسُوهَا  
يُسْؤَىٰ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ۝

event, because the punishment is so sure to come that it may be spoken of as having *lighted* upon them.

909 The reference here is to their deities, for which see 903.

910 They were destroyed by a storm blowing on them continuously for eight days (69 : 7). Living in a sandy desert, as the name Al-Ahqáf denotes, the storm had a devastating effect.

911 I have already mentioned that Samood, known as the second 'Ad, is often mentioned in the Holy Qur-án conjointly with the first 'Ad. It is spoken of in the following places:—7 : 73-79, 11 : 61-68, 14 : 9, 15 : 80-84, 25 : 38, 26 : 141-159, 27 : 45-53, 29 : 38, 41 : 13-14, 41 : 17-18, 51 : 43-45, 53 : 51, 54 : 23-31, 69 : 4-5, 89 : 9, 91 : 11-15.

'Ad and Samood, though two nearly related tribes, were separated both as regards time and place. The tribe of Samood is known after a grandson of Aram, the grandson of Noah. Historical traces of it are met with in Ptolemy. The tribe flourished more than two hundred years after 'Ad, and occupied the territory known as Al-Hijr or Al-Hajar (15 : 80) and the plain known by the name of Wâdi-ul-Qurá, which forms the southern boundary of Syria and the northern one of Arabia (*Essays on the Life of Muhammad*, by S.S.A.).

912 Sâlih was a descendant in the sixth generation after Samood, the great ancestor of the tribe, after whom the tribe is known.

913 Neither the Qur-án nor any reliable saying of the Holy Prophet lends any support to the numerous legends regarding the miraculous appearance and prodigious size of the she-camel.

a 906.

74 And remember when He made you successors after 'Ad\* and settled you in the land—you make mansions on its plains and hew out houses in the mountains<sup>914</sup>—remember therefore Allah's benefits and do not act corruptly in the land, making mischief.

75 The chiefs of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Sálîh is sent by his Lord? They said: Surely we are believers in what he has been sent with.

76 Those who were haughty said: Surely we are deniers of what you believe in.

77 So they slew the she-camel and revolted against their Lord's commandment, and they said: O Sálîh! bring us what *you threatened* us with, if *you are* one of the apostles.

78 Then the earthquake overtook them, so they became motionless bodies in their abode.<sup>915</sup>

وَأَذْكُرُوا الَّذِي جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ  
وَدَّوَأَكْمُرُ فِي الْأَرْضِ تَنَجُّنُ وَنُ مِنْ  
سُهُولِهَا قُصُورًا وَتَنْجُونَ الْجِبَالِ  
بُيُوتًا فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا

فِي الْأَرْضِ مُفْسِدِينَ  
قَالَ لِمَلَأَ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ  
الَّذِينَ اسْتَضَعُّوهُ لِمَنْ مِنْهُمْ  
أَتَعْلَمُونَ أَنَّ صَلَاحًا مَرْسَلًا مِنْ رَبِّهِ

قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ  
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي  
أَمْسَكْنَاهُ كَافِرُونَ

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ  
وَقَالُوا بِضُلُوبِنَا إِتَيْنَا بِمَا نَعِدُ نَأْلُ  
كُنْتُمْ مِنَ الْمُرْسَلِينَ

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
دَارِهِمْ جِثِينَ

Ar. *thou*  
*didst*  
*threaten.*  
Ar. *thou*  
*art.*

It was an ordinary she-camel which was given as a sign to a people. Their slaying of it was a sign that they would neither accept the truth nor cease persecuting Sálîh and his followers.

It may be noted here that there is nothing strange that a camel should be given as a sign, when even now we can see that a roughly constructed house known as the Ka'ba is given as a sign to the whole world, so that whoever tries to destroy it perishes himself. This ordinary house built of rough stones is a much greater sign than Sálîh's living she-camel.

914 In his *Essays on the Life of Muhammad*, Sir Syed Ahmad Khan says: "They excavated various rocks, and after having hewn and carved them, took up their abode therein. These rocks are up to this very day known by the name of *Aṣalib*. Almost every Arab, as well as several foreigners who have travelled in Arabia, can bear testimony to the existence of these rock habitations, which stand there at once to satisfy curiosity and to afford information respecting the nations who made them. These habitations likewise corroborate and bear testimony to the truth of that portion of the history of the Samood tribe which is mentioned in the Holy Qur-án."

915 The punishment which overtook Samood is described under different names. Here it is called *rajfah*, which means the *earthquake*. The description of their abodes in 27:52 as being *fallen down* also shows that they were destroyed by an earthquake. In 54:31 the same punishment is referred to as *ṣaīḥah*, i.e. a *single cry*, and it evidently refers to the rumbling noise which precedes an earthquake. In 51:44 and elsewhere it is spoken of as *ṣ'iqah*, which means any *destructive punishment* (O, Q-IL), carrying sometimes the same significance as *ṣaīḥah*. In 69:5 Samood are said to have been destroyed by means of *ṭaghīah*, which means an *excessively severe punishment*. Both of these descriptions apply to an earthquake.

79 Then he turned away from them and said: O my people! I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.<sup>916</sup>

80 And (We sent) Lot when he said to his people: What! do you commit an indecency which any one in the world has not done before you?<sup>917</sup>

81 Most surely you come to males in lust besides females: nay, you are an extravagant people.

82 And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves).

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمُ لَقَدْ  
أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَحْنُ  
لَكُمْ وَلَكِنْ لَا تَحِبُّونَ الصَّاحِينَ  
وَلَوْ طَلَاذِقًا لِقَوْمِهِ أَتَأْتُوا  
مَاسِيقَهُمْ بِهَا مِنْ أَحَدٍ مِنَ  
الْعَالَمِينَ  
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ  
دُونِ  
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ  
وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ  
قَالُوا  
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ  
أَنَاسٌ  
يَسْتَطْعِرُونَ

916 This evidently refers to the survivors from the great disaster.

917 In the chronological order which this chapter keeps in view, Abraham should have been mentioned next, but his name is here omitted for two reasons; firstly, because only those prophets are mentioned whose enemies were destroyed before their eyes; and, secondly, because Abraham's history has already been dealt with in the last chapter, to which this forms, as it were, a supplement. Hence, we come to Lot, Abraham's nephew. For other references to Lot in the Holy Qur-án, see 6: 87, 11: 77-83, 15: 61-74, 21: 74-75, 26: 160-173, 27: 54-58, 29: 32-35, 37: 133-136, 51: 32-37, 53: 53-54, 54: 34-38, 66: 10. Lot is one of those prophets who have been maligned not only in Rabbinical literature but also in the Bible. It is clear that Lot is considered a righteous servant by Abraham (Gen. 18: 23), and by saving Lot, God has shown that He, too, regarded Lot as a righteous man; but a little further on we are told that Lot was guilty of incestuous intercourse with his daughters, a fact so inconsistent with righteousness that it must be condemned as a manifest lie.

The question whether Lot was a prophet is answered in the affirmative by Sale, but Wherry denies it. We have seen that the Jews represented Lot in a very unfavourable light, and their ideas were transported into the Bible.

If Gen. 19: 30-38 is a faithful record, Lot cannot take his place even among the righteous; whereas, his being saved in the destruction of Sodom is clear proof of his righteousness, when read along with Gen. 18: 23. Sale has, however, produced the additional testimony of the apostle Peter, who says: "And delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)" (2 Pet. 2: 7, 8). Here Lot is not only spoken of as being just and righteous, which he could not have been if Gen. 19: 30-38 is to be believed, but he is also spoken of as vexing his soul with the wickedness of the people of Sodom, which can only be true if he was a preacher of righteousness among those people; for why should an indifferent settler in the land have vexed himself with the wickedness of the Sodomites? And again, why should Lot have gone, being a just man, to settle among a wicked people had he not been charged with the duty of reforming them? Nor is it reasonable to hold that God destroyed a people without even giving them a warning, and that warning, if ever given, was given through Lot.

83 So We delivered him and his followers,<sup>917A</sup> except his wife: she was of those who remained behind.

84 And We rained upon them a rain;<sup>918</sup> consider then what was the end of the guilty.

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ  
مِنَ الْغَابِرِينَ  
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا نَظُرًا كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ

## SECTION 11

### The History of Shu'aib

85-87. Shu'aib preaches Unity. 88-93. His rejection and the coming of punishment.

85 And to Midian (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:<sup>919</sup>

وَالَّذِينَ آمَنُوا مِنْكُمْ  
يَقُولُوا عَمِلُوا الصَّالِحَاتِ  
فَتَذَكَّرُكَ بَيْنَهُمْ مَنْ رَبِّكَ فَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تَقْسِدُوا فِي الْأَرْضِ  
بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ  
كُنْتُمْ مُؤْمِنِينَ

917A The word *ahl* is here interpreted as meaning *those who believed in him* (Bđ). It means in the first place a man's *family* or *near relatives*, being, in fact, the equivalent of *al*, but with reference to root-meaning both have a wider significance, including all *those who bear a relation to man, as members to a head* (from the root *ala*, meaning *he returned or bore a relation to a man*) *by religion or persuasion or kindred*. There is, however, this difference between *al* and *ahl*, that the former is used only in relation to eminent men while the latter may refer to men in general (Rgh).

918 *Maṭr* (lit. *raining*) is also used in the sense of *doing good or evil*, according to the object by which it is followed, but *امطرهم الله* (which is the form used here) is only used in relation to punishment (Q, TA). The punishment which overtook the people of Lot is frequently called *maṭr* or *rain*, while in 11: 82 and 15: 74 *stones* are said to have been rained down upon them, and in 54: 34 it is called a *ḥaṣīb*, which primarily signifies a *thrower or peltor of stones*, but means any *punishment*. Its description as *ṣaiḥah* in 15: 73, combined with the above facts, shows that it was a volcanic eruption combined with an earthquake, because *ṣaiḥah* signifies a *great noise such as precedes an earthquake*, and is used to denote an earthquake (see 915).

919 References to Shu'aib are contained in the Holy Qur-án here and in 11: 84-95, 15: 78-79, 26: 176-191, and 29: 36-37. Shu'aib was a descendant of Abraham in the fifth generation. Madian or Midian was the name of Abraham's son by Keturah (Gen. 25: 2), and a city of the same name grew up on the Red Sea, south-east of Mount Sinai, where his descendants settled, and is mentioned by Ptolemy as Modiana. Shu'aib is generally supposed to be another name for Jethro.

The injunction *do not diminish to men their things* stands for not depriving or defrauding men of their rights (Bđ), or not acting wrongfully towards men in respect of their things or dues.



86 And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked: and remember when you were few, then He multiplied you, and consider what was the end of the mischief-makers:

87 And if there is a party of you who believe in that with which I am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of the judges.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُؤْتُونَ  
فَضْلًا عَنْ سَبِيلِ اللَّهِ مِنْ أَمِنْ  
بِهِ وَتَبْغُوا نَهْجَهُ وَأَذْكُرُوا كُنْتُمْ  
قَلِيلًا فَكَثَّرَكُمْ وَأَنْظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُفْسِدِينَ ○

وَأِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي  
أُرْسِلْتُ بِهِ وَطَائِفَةٌ أَمْ يَكْفُرُوا  
فَأَسْرَأُوا حَتَّى يَخُذَ اللَّهُ بَيْنَنَا وَهُمْ خِزْيَانًا ○

## PART IX

88 The chiefs, those who were proud from among his people, said: We will most certainly turn *you* out, O Shu'aib, and (also) those who believe with *you*, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?

89 Indeed we shall have forged a lie against Allah if we go back to your religion after Allah has delivered us from it, and it befits us not that we should go back to it, except if Allah our Lord please: our Lord comprehends all things in His knowledge; in Allah do we trust: our Lord! decide between us and our people with truth; and Thou art the best of deciders.

90 And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers.

91 Then the earthquake overtook them, so they became motionless bodies in their abode.<sup>920</sup>

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ  
لَنُخْرِجَنَّكَ يَشْعَبُ وَالَّذِينَ آمَنُوا مَعَكَ  
مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِيْ مِلَّتِنَا قَالَ  
أَلَوْ كُنَّا كَارِهِينَ ○

قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا  
فِيْ مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسَ اللَّهُ مِنْهَا  
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيْهَا إِلَّا أَنْ يَشَاءَ  
اللَّهُ رَبَّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى  
اللَّهُ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا  
يَا حَقُّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ○

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
لَئِنْ أَتَعْتُمُ شُعَيْبًا إِنْ كُنَّا أَلْهَبًا نَّحْمَسُكُمْ  
فَاخَذَ نُهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِيْ  
دَارِهِمْ جثثين ○

Ar. thee.

Ar. thee.

920 This punishment is twice referred to as *rajfah*, or the earthquake, and once in 11: 24 as *shaiḥah*, which also stands for earthquake.

92 Those who called Shu'aib a liar were as though they had never dwelt therein: those who called Shu'aib a liar, they were the losers.

93 So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice: how shall I then be sorry for an unbelieving people?<sup>921</sup>

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا  
فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ  
يَعْنُوا  
هُمُ الْخَاسِرِينَ  
فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ  
رِسَالَتِي رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ  
أَمْسَى عَلَى قَوْمٍ كَافِرِينَ ۝

## SECTION 12

## Meccans warned of Punishment

94, 95. Why distress is sent. 96-99. Punishment awaiting the Prophet's rejecters.

94 And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.<sup>922</sup>

95 Then We gave them good in the place of evil<sup>923</sup> until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive.

96 And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.

97 What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا  
أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَآءِ  
لَعَلَّهُمْ يَضُرَّعُونَ  
ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ  
حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا  
الضَّرَآءُ وَالسَّيِّئَةُ فَأَخَذْنَا مِنْهُمْ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ  
وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا  
لَفَتَحْنَا عَلَيْهِم مَّا بَيْنَ يَدَيْهِمْ  
الْأَرْضَ وَلَٰكِن كَذَّبُوا فَأَخَذْنَا مِنْهُمْ  
بِمَا كَانُوا يَكْسِبُونَ  
أَفَأَمِّنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ  
بِأَسَاسِيَانَا وَهُمْ نَائِمُونَ ۝

Ar. touch.

921 Notwithstanding a much severer opposition, the Holy Prophet's attitude towards his opponents is thus described: *Perhaps you will kill yourself with grief because they would not believe* (26:3). But the words, even in Shu'aib's mouth, mean only this, that he had fully warned his people, and it was their own fault that they did not benefit by his good advice.

922 That the histories of the nations are meant as a warning to the Quraish is evident. It is also plain that even afflictions and distress, when sent on a people, are meant for their spiritual improvement, *that they might humble themselves*. The words may indicate the great famine which is more clearly referred to in 44:10, 11.

923 By good and evil are meant here *ease* and *distress* respectively (Ra).

98 What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?<sup>924</sup>

99 What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.

أَوَلَمْ يَأْمُرْ أَهْلُ الْقُرَى أَنْ يَتَذَكَّرُوا  
بِآسِنَا صَحَّى وَهُمْ يَلْعَبُونَ  
أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ  
اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

### SECTION 13

#### The History of Moses

100-102. Fate of previous people affords a warning. 103-105. Moses delivers his message to Pharaoh. 106-108. Signs are demanded and shown.

100 Is it not clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts so they would not hear.<sup>925</sup>

101 These towns—We relate to *you* some of their stories, and certainly their apostles came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers.

102 And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.

103 Then We raised after them Moses with Our communications to Pharaoh and

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ  
مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصِيبُهُمْ  
بِدُونِ بَرْئِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ  
فَهُمْ لَا يَسْمَعُونَ  
تِلْكَ الْأَمْثِلُ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ  
مَا قَدْ جَاءَ نَبَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا  
كَانُوا لِيُؤْمِنُوا بِكَ بَوَاقٍ قَبْلُ  
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ  
وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَمَلٍ  
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ  
ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ

Ar. *these*.

924 *Duhá*, which is here translated as *morning*, begins after sunrise, according to some when the sun is yet low, and according to others when it is somewhat high (TA-LI). It is derived from *qahá*, meaning *it appeared* or *became apparent*, and is thus applied to the time from when the sun shines brightly to the time when the day is advanced. The *playing* may be taken either literally or it may indicate the worldly engagements in which they were occupied to the utter neglect of higher aspirations.

925 This shows why and when Allah sets a seal on the hearts. It is the commission of sins on the part of men which calls for an affliction from Allah, and the consequence is the setting of a seal on such hearts so that "hearing they do not hear." This obtains further clarity from the next verse. Allah would have men believe, sending clear arguments which they reject, adhering to their unbelief. Allah's seal is therefore only a mark of their determination not to believe, whatever might happen.

860.

his chiefs, but they disbelieved in them;" consider then what was the end of the mischief-makers.<sup>925A</sup>

104 And Moses said: O Pharaoh! surely I am an apostle from the Lord of the worlds:

105 (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel.

Ar. thou hast.

Ar. thou art.

106 He said: If *you have* come with a sign, then bring it, if *you are* of the truthful ones.

107 So he threw his rod, then lo! it was a clear serpent,

108 And he drew forth his hand, and lo! it was white to the beholders.<sup>926</sup>

مَلَايِهِ ظَلَمُوا هَآءَا فَانْظُرْ كَيْفَ كَانَ  
عَاقِبَةُ الْمُفْسِدِينَ  
وَقَالَ مُوسَىٰ يُفِرُّونَ مِنِّي رَسُولُ  
مِّن رَّبِّ الْعَالَمِينَ  
حَقِيقٌ عَلَىٰ أَن لَّا أَقُولُ عَلَى اللَّهِ لَآ  
أَمْثَلُ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ  
فَارْسِلْ مَعِيَ بَنِي إِسْرَآئِيلَ  
قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا  
إِن كُنْتَ مِنَ الصَّادِقِينَ  
ثُمَّ نَافَخَ فِيهِ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ  
وَنَزَعْنَا يَمِينَهُ فَبِظَانٍ يُسَبِّحُ

925A The history of Moses has already been briefly referred to in connection with the stubbornness of the Israelites, but here it is taken up in greater detail, and is continued from here to the end of the 21st section. The reason for this enlargement is to be found in the fact that the Holy Prophet had more in common with Moses than with any other prophet, inasmuch as they are compared to each other in the Mosaic prophecies. References to Moses' history are contained in the following places in the Holy Qur-án: 2: 49-71, 4: 153, 5: 20-26, 7: 103-156, 10: 75-92, 11: 96-99, 17: 101-104, 18: 60-82, 19: 51-52, 20: 9-98, 23: 45-49, 26: 10-68, 27: 7-14, 28: 3-44, 37: 114-122, 40: 23-55, 43: 46-56, 44: 17-33, 51: 38-40, 61: 5, and 79: 15-26.

926 Here again we have an instance of the correctness of the Quranic statement where it differs with the Bible, showing the incompleteness of the Bible narrative. In the fourth chapter of Exodus it is clearly stated that two signs were given to Moses—that of his rod turning into a serpent and that of his hand becoming white when put into his bosom; and Exod. 4: 8 clearly states that Moses was commanded to show both these signs to Pharaoh. But when we read ch. 7, where the performance of those miracles before Pharaoh is recorded, we find mention only of the miracle of the rod, which was rejected. It is, however, obvious that Moses must have shown the second sign on the rejection of the first; for he could not have disobeyed the Divine commandment, nor was the second miracle given to him in vain.

Another question worth considering here is as to the nature of these miracles. As is stated elsewhere in the Holy Qur-án, Moses' rod was an ordinary staff: "I recline on it, and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it" (20: 18). It is nowhere stated in the Holy Qur-án that whenever he threw it down his rod turned into a serpent. Even when the Israelites were in the greatest danger, Moses made no use of it. Only on two occasions the rod is stated to have turned into a serpent, viz. (1) when Moses held communion with God before going to Pharaoh; (2) when he first came before Pharaoh; and on these two occasions only did the hand turn white.

Now on the first of these occasions it is certain that the rod was seen turning into a serpent by Moses alone, when he was in a state of communion with the Divine Being; and therefore it was undoubtedly a state of vision—a state in which a person is temporarily transported to a spiritual sphere. This is the state in which the prophets and other righteous men receive Divine revelation; and while it is certainly not a state of sleep, it is equally certain that it is a state in which the mind rises above the limitations of physical environment, beholding things

## SECTION 14

## The History of Moses

109-119. Pharaoh's enchanters in opposition to Moses. 120-126. Enchanters believe in Moses.

109 The chiefs of Pharaoh's people said: Most surely this is an enchanter possessed of knowledge:

110 He intends to turn you out of your land. What counsel do you then give?<sup>927</sup>

111 They said: Put him off and his brother, and send collectors into the cities:

Ar. *thee*. 112 That they may bring to you every enchanter possessed of knowledge.

113 And the enchanters came to Pharaoh (and) said: We must surely have a reward if we are the prevailing ones.<sup>928</sup>

114 He said: Yes, and you shall certainly be of those who are near (to me).

Ar. *wilt thou*. 115 They said: O Moses! Will you cast, or shall we be the first to cast?

116 He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.

قَالَ الْمَلَأِينَ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا  
سِحْرٌ عَلِيمٌ ۝

يُرِيدُ أَنْ يَخْرِجَكُم مِّنْ أَرْضِكُمْ ۚ  
فَمَاذَا تَأْمُرُونَ ۝

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي  
الْمَدَائِنِ خِفَرِينَ ۝

يَأْتُونَ بِكُلِّ سِحْرٍ عَلِيمٍ ۝  
وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا

لَاخِرَ إِنْ كُنَّا خُصْمُ الْخَلِيئِينَ ۝  
قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ۝

قَالُوا يَمُوسَى إِنَّا أَنْ نَلْقَىٰ وَءَاثَانَ  
نَكُونُ خُصْمَ الْمَلِكَيْنِ ۝

قَالَ أَلْقُوا ۚ فَلَمَّا أَلْقَوْا سَحَرُوا الْغَايِلِينَ  
النَّاسِ وَأَسْرَوْهُم ۚ وَجَاءُوا

بِسِحْرٍ عَظِيمٍ ۝

which are invisible to the physical eye, and hearing things which the physical ear cannot otherwise hear. It is therefore certain that on the first occasion Moses observed the change whilst in the same state of temporary transportation in which he received revelation.

The second occasion is, however, different, because others besides Moses witnessed the change. It is a recognized fact that the effect of inspired vision is sometimes so strong that others besides the seer partake in it. And since the rod of Moses did not always acquire the quality of turning into a serpent whenever thrown down, and this change was witnessed only on two occasions, the conclusion is incontrovertible that the change was wrought under the peculiar conditions attendant upon receptive revelation.

Yet, what was shown was not mere play. The great truth underlying the 'asā or the rod turning into a serpent was that the followers of Moses, as represented by his rod, would prevail over their enemies; and the significance underlying the whitening of Moses' hand was that his arguments would shine forth with clearness.

For these interpretations of the two occurrences see 1581 and 1582.

927 *Amr* here carries the significance of *advising* or *counselling*. One says *mur-ni*, meaning *counsel me, advise me* (A-LL). The words are apparently put into Pharaoh's mouth.

928 Compare *Exod. 7:11*: "Then Pharaoh also called the wise men and the sorcerers."

Ar. thy.

117 And We revealed to Moses, saying: Cast *your* rod; then lo! it devoured the lies they told.<sup>929</sup>

118 So the truth was established, and what they did became null.

119 Thus they were vanquished there, and they went back abased.

120 And the enchanters were thrown down, prostrating (themselves).

121 They said: We believe in the Lord of the worlds,

122 The Lord of Moses and Aaron.<sup>930</sup>

123 Pharaoh said: Do you believe in Him before I have given you permission? surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know:

124 I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.

125 They said: Surely to our Lord shall we go back:

Ar. thou dost.

126 And *you* do not take revenge on us except because we have believed in the communications of our Lord when they came to us: Our Lord! pour out upon us patience and cause us to die in submission.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ  
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ  
فَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ  
فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَبِرِينَ ۚ  
وَأَلْقَى السَّحَرَةُ سِحْرَ بَدْرٍ ۚ  
قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۚ  
رَبِّ مُوسَى وَهَارُونَ ۚ  
قَالَ فِرْعَوْنُ امْكُم بِهِ قَبْلَ أَنْ أَدْرَكَ  
لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُومٌ فِيهِ  
الْكَيْدُ يَنْتَهِ لِيُخْرِجُوهُمْ مِنْ أَمَا هُمْ أَتَى  
تَعْلَمُونَ ۚ  
لَا يَنْظُرُونَ إِلَيْكَ وَارْجُلَيْكَ مِنْ خِلَافٍ  
شَمًّا لَا صَبْرَ لَكُمْ أَجْمَعِينَ ۚ  
قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُسْقِلُونَ ۚ  
وَمَا تَقْضِيهِمْ مِنْهَا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا  
لَمَّا جَاءَنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا  
وَتَوَقَّعْنَا مُسْلِمِينَ ۚ

929 Compare Exod. 7:12: "For they cast every man his rod and they became serpents: but Aaron's rod swallowed up their rods." The description of what the enchanters showed as *the lies they told* indicates the real nature of their enchantment. It was all a lie and a falsehood. See further 1591.

930 The Bible does not speak of the magicians as believers in the Divine mission of Moses and in the Lord of the Worlds Whom he represented; but we have mention of this in Rabbinical literature, according to which some Egyptians accompanied Moses when he departed from Egypt, which is corroborated by the Bible narrative: "And a mixed multitude also went up with them" (Exod. 12:38). "For the Egyptians, when the time fixed for Moses' descent from the mountain had expired, came in a body, forty thousand of them, accompanied by two Egyptian magicians, Yanos and Yambros, the same who imitated Moses in producing the signs and the plagues in Egypt" (*Jewish Ency.*). These two magicians are also mentioned in 2 Tim. 3:8, which is a further corroboration of the truth of the statement made in the Qur-ān and of the incompleteness of the Bible narrative.

## SECTION 15

## The History of Moses

127. Renewed persecution of the Israelites. 128, 129. Moses enjoins patience, and promises delivery and triumph.

Ar. dost  
thou.

Ar. thee.  
Ar. thy.

127 And the chiefs of Pharaoh's people said: *Do you* leave Moses and his people to make mischief in the land and to forsake *you* and *your* gods? He said: We will slay their sons and spare their women, and surely we are masters over them.<sup>931</sup>

128 Moses said to his people: Ask help from Allah and be patient: surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).

Ar. thou  
camest.  
Ar. thou  
hast.

129 They said: We have been persecuted before *you* came to us and since *you* have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.<sup>932</sup>

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْدُرُّ  
مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ  
وَيَذَرُكَ وَالْبَنَاتَ كَالسَّقَاتِ أَتَبْنَاءُكُمْ  
وَنَسْخِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ  
قَاهِرُونَ ○

قَالَ مُوسَى لِقَوْمِهِ اسْعِدُوا بِاللَّهِ  
اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ  
مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلصَّالِحِينَ ○  
قَالُوا أَوَدِينَا مَنْ قَبْلَ أَنْ تَأْتِيَنَا  
وَمِنْ بَعْدَ مَا جِئْتَنَا قَالَ عَلَى رَبِّكُمْ  
أَنْ يَهْلِكَ عَدُوُّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ○

## SECTION 16

## The History of Moses

130-135. Egyptians afflicted with various afflictions. 136, 137. Their drowning and deliverance of the Israelites. 138-141. Israelites go after idols.

\* 935.

130 And certainly We overtook Pharaoh's people with droughts and diminution of fruits\* that they may be mindful.

131 But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Moses and those with him; surely their evil

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ  
وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ○  
فَإِذَا جَاءَهُمْ حَسَنَةٌ قَالُوا الْكَافَّةُ  
وَإِنْ نَصَبَهُمْ سَيْبَةً يَتَّبِعُونَ ○  
مُوسَى وَمَنْ مَعَهُ إِلَّا نَجَاتِ اللَّهِ

931 The word translated as master is *gāhīr*, which signifies *one who has overcome*, *conquered*, or *subdued another* (LL).

932 By *the land* is meant the *Promised land*, for thither was Moses taking them. Their being made rulers in the land was conditional upon their doing good; this is suggested in the concluding words of the verse.



Ar. thou  
mayest.

Ar. thee.

Ar. thy.

Ar. thee.  
Ar. thou.

Ar. thee,

Ar. thee.

fortune is only from Allah, but most of them do not know.<sup>933</sup>

132 And they said: What-ever sign *you may* bring to us to charm us with it—we will not believe in *you*.

133 Therefore We sent upon them widespread death,<sup>934</sup> and the locusts and the lice and the frogs and the blood, clear signs;<sup>935</sup> but they behaved haughtily and they were a guilty people.

134 And when the plague<sup>936</sup> fell upon them, they said: O Moses! pray for us to *your* Lord as He has promised with *you*; if *you* remove the plague from us, we will certainly believe in *you* and we will certainly send away with *you* the children of Israel.

135 But when We removed the plague from them till a term which they should attain, lo! they broke (the promise).<sup>937</sup>

عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ  
وَقَالُوا إِنَّمَا تَأْتِينَا بِهِ مِنْ آيَةٍ لِتَسْحَرَنَا  
بِهَا فَمَا آخِذُكَ بِمُؤْمِنِينَ  
○ فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ  
وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ  
فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ  
○ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا لَوْ أَنَّا سَمِعْنَا  
أَدْعَايَ رَبِّكَ بِمَا عَرَّبْنَا عَنْكَ لَإِنَّ  
كُنْهَاتِنَا مِنَ الرِّجْزِ لَنُؤْمِنَنَّ لَكَ وَ  
لَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ  
فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ  
هُمُ بِالْعُودَةِ إِذْ هُمْ يَكْتُمُونَ ○

933 The Jews are reported to have attributed certain of their misfortunes to the advent of the Holy Prophet, saying, "The prices have risen high and the rains have lessened" (Rz). Probably this referred to the great famine. The Egyptians, too, suffered from a famine and attributed their misfortune to Moses. They are, however, told that the misfortunes which they were made to suffer were due to their own evil deeds. The use of the word *ṭār*, literally, a bird, to indicate ill-luck is significant, and refers to an Arab superstition. It is stated that the Arabs used to augur evil from the croaking of the crow and from the birds going to the left (LL).

934 *Ṭufān*, according to Rgh, is originally *every accident that besets men on all sides*, and hence it is also applied to *flood* or *deluge*. According to TA, *ṭufān* means *death*, or *quick* and *widespread death*; or *death prevailing generally* (LL). Hence it might mean either *plague causing excessive death* or *flood*. Bkh also gives الموت الكثير i.e. *widespread death*, as the true interpretation of *ṭufān*.

935 The Bible mentions the following signs: (1) turning of the water into blood; (2) frogs; (3) lice; (4) flies; (5) plague upon beasts and men; (6) hail; (7) locusts; (8) darkness; (9) plague on the first-born. Of these the Qur-ān mentions the first, second, third, and seventh in clear words; the fourth is included in the third; the fifth and the ninth are mentioned together as *ṭufān* or *the widespread death*; the hail is not mentioned, but the destruction of fruits which was brought about by it is mentioned in v. 130; while instead of the *darkness* we have the *drought* in that verse, which seems to have been the actual affliction, and of which darkness may have been a result either metaphorically or actually, because of hurricanes and storms darkening the land, as is usually the case in time of drought. The two signs of v. 130, with the five mentioned here, are the seven signs which, with the two signs of the rod and the white hand, make up the nine signs of 17: 101 and 27: 12.

936 The reference is to the plague mentioned in the previous verse.

937 A reference to Exodus, ch. 8-11, will show that Pharaoh again and again broke his promise to let the children of Israel go—promises which he made on condition that a certain affliction should be removed.

a 82.

136 Therefore We inflicted retribution on them and drowned them in the sea<sup>a</sup> because they rejected Our signs and were heedless of them.

Ar. thy.

137 And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of *your* Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Pharaoh and his people had wrought and what they built.<sup>938</sup>

b 82.

138 And We made the children of Israel to pass the sea,<sup>b</sup> then they came upon a people who kept to the worship of their idols. They said: O Moses! make for us a 'god as they have (their) gods. He said: Surely you are a people acting ignorantly.<sup>939</sup>

139 (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.

140 He said: What! shall I seek for you a god other than Allah while He has made you excel (all) created things?<sup>940</sup>

c 80.

d 81.

141 And when We delivered you from Pharaoh's people who subjected you to severe torment,<sup>c</sup> killing your sons and sparing your women,<sup>d</sup> and in this there was a great trial from your Lord.

فَانْقَمْنَا مِنْهُمْ فَاغْرَقْنَاهُمْ فِي الْيَمِّ  
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ  
وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ  
مَشَارِقَ الْأَرْضِ وَمَعَادِبَهَا الَّتِي  
بَارَكْنَا فِيهَا ذُرِّيَّتَكَ لَمَّا كَلِمَتُ رَبِّكَ الْحُسْنَى  
عَلَى بَنِي إِسْرَءِيلَ ۚ بِمَا صَبَرُوا وَ  
دَمَرْنَا مَا كَانُوا يَفْعَعُونَ وَفُتُوهُ  
وَمَا كَانُوا يَعْرِشُونَ ۝

وَجَاوَرْنَا بَنِي إِسْرَءِيلَ لَمَّا تَوَلَّوْا  
عَلَى قَوْمٍ يَعْصُونَ عَلَى أَمْرِهِمْ  
قَالُوا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ  
'إِلَٰهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ۝  
إِنَّ هَؤُلَاءِ مَثَرُ مَا هُم بِهِ ۖ بَطِلٌ  
مَّا كَانُوا يَعْمَلُونَ ۝

قَالَ أَغَيْرَ اللَّهِ أَبْغَيْتُمْ إِلَهًا وَهُوَ  
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ۝  
وَإِذْ أَخْبَرْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ  
سُوءَ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَكَ وَ  
يَسْتَحْيُونَ نِسَاءَكَ وَفِي ذَٰلِكُمْ بَلَاءٌ  
مِّنْ رَبِّكَ عَظِيمٌ ۝

938 The land that was *blessed* is none other than the Holy Land, for which a Divine promise was given to Abraham. The words that follow show that there is a reference here to some promise given already: *And the good word of your Lord was fulfilled in the children of Israel.* It is the good word contained in Gen. 17:8. The eastern and the western lands might signify the eastern and the western tracts of the Holy Land, or the lands on the eastern and western sides of the Jordan.

939 That the Israelites came across idolatrous nations in their wanderings in Syria is too clear to need any proof. That they themselves had idolatrous leanings is shown by Exod. 32:1, "The people gathered themselves together unto Aaron and said unto him, Up, make us gods which shall go before us." Many other anecdotes show a similar tendency to idol-worship.

940 Moses' argument against idolatry is the one to which the Holy Qur-ān repeatedly calls attention, viz. that man, being as it were the lord of creation under God, and excelling the whole of creation, should not take objects lower than himself as his gods.

## SECTION 17

## The History of Moses

142-145. Moses is called and granted the Torah. 146, 147. Fate of those who reject.

142 And We appointed with Moses a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights,<sup>a</sup> and Moses said to his brother Aaron: Take my place among my people, and act well and do not follow the way of the mischief-makers.

143 And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: *You cannot* (bear to) see Me, but look at the mountain, if it remains firm in its place, then *will you* see Me; but when his Lord manifested His glory to the mountain He made it crumble and Moses fell down in swoon: then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.<sup>941</sup>

144 He said: O Moses! surely I have chosen *you* above the people with My messages and with My words, therefore take hold of what I give to *you* and be of the grateful ones.

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً  
أَتَمُّهَا عَشْرٌ فَذَكَّرْنَاهُ رَبِّهِ الرَّبَّ  
لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ  
اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ  
سَبِيلَ الْمُفْسِدِينَ ○

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ  
رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ  
قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ  
فَإِذَا انشَرَقَ بِمَكَانِهِ فَسَوْفَ نَرِيكَ كُلًّا مَخْلُجًا  
رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا  
فَلَمَّا أَكْفَى قَالَ سُبْحَانَكَ بُدِّتُ إِلَيْكَ  
وَإِنَّا أَوَّلُ الْمُؤْمِنِينَ ○

قَالَ يُوسَى إِنِّي أَصْطَفَيْتُكَ عَلَى  
النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا  
أَيْتَيْنَاكَ وَلَكِنْ مِنَ الشَّاكِرِينَ ○

a 88.

Ar. *thou*  
*canst.*Ar. *will*  
*thou.*Ar. *thee.*Ar. *thee.*

941 The highest bliss of paradise is said to be the sight of the Divine Being. The words addressed to Moses, *you cannot see Me*, do not negative the sight of the Divine Being in the life after death. All that they do negative is the seeing of the Divine Being with the physical eye. Moses' request seems to have been based on the elders' demand spoken of in 2:55. The crumbling of the mountain is the same as the rumbling or earthquake of 2:55. I venture, however, another explanation. What Moses wanted to see was the great manifestation of Divine glory which was reserved for the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him). But he could not bear the sight which was at last vouchsafed to the Holy Prophet, for which see 53:13, 14 and 2381. In fact, both Moses and Jesus were not equal to the task which was reserved for the Holy Prophet Muhammad: hence it is that Jesus also said that he could not teach his followers all things, but that when the Comforter made his appearance he would guide them into all truth. That Moses was unequal to the Holy Prophet's task was clearly demonstrated by his falling down in a swoon when he beheld the Great Manifestation. The crumbling of the mountain signified that the Mosaic law would not stand for ever, and this significance is corroborated by the contrast between

Ar. thy.

145 And We ordained<sup>942</sup> for him in the tablets admonition of every kind and clear explanation of all things: so take hold of them with firmness and enjoin *your* people to take hold of what is best thereof: I will show you the abode of the transgressors.<sup>943</sup>

146 I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way, and if they see the way of error, they take it for a way; this is because they rejected Our communications and were heedless of them.

147 And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?

وَكُنْتَنَالَهُ فِي الْأَوَّلِ مِنْ كُلِّ شَيْءٍ  
مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخَذُّهَا  
بِقُوَّةٍ وَأَمَرَ قَوْمَكَ بِأَخْذِهَا وَبِإِحْسَانِهَا  
سَاورُكُمْ دَارُ الْفَاسِقِينَ ○  
سَاصْرِفْ عَنِ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ  
فِي الْأَرْضِ بَغْيًا حَتَّىٰ وَإِنْ يَرَوْا كَلِمَاتِي  
لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ  
لَا يَتَّبِعُوهُ وَهُمْ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ  
الْعَنَى يَتَّبِعُوهُ وَهُمْ سَبِيلًا ذَلِكَ بِأَنَّهُمْ  
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ○  
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ  
حِطُّوا عَنْهُمْ هَلْ يَجْعَلُونَ إِلَّا مَا  
كَانُوا يَعْمَلُونَ ۝

## SECTION 18

## The History of Moses

148, 149. Israelites worship the calf. 150, 151. Aaron's innocence.

\* 84.

148 And Moses' people made of their ornaments a calf after him,\* a (mere) body,<sup>944</sup> which had a hollow sound. What! could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ  
عِجْلًا جَسَدًا آلَهُ خُورَاءَ اللَّيْلِ وَرَأَتْهُ  
أَلَمَلَةٌ لَهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا  
إِخْتَنُوهُ وَكَانُوا ظَالِمِينَ ○

Mount Sinai (which thus crumbled down) and the "secure city" (95:2, 3), i.e. Mecca, which was to remain secure so long as the world lasted.

942 *Kataba* means *He (God) prescribed, appointed or ordained* (TA-LL) and *made obligatory* (Msb-LL). There is nothing here or elsewhere in the Holy Qur-án to show that Moses had received written tablets. On the other hand, it appears that Moses was spoken to by Allah, and therefore he received His commandments by revelation like other prophets. The words *admonition of every kind and explanation of all things* cannot be taken generally, but are limited by the requirements of the Israelitish people, for whom they were meant (Rz).

943 The meaning is that a time will come over the Israelites when they will become transgressors, i.e. they will not keep the commandments which are enjoined on them. This is also stated plainly in the books of Moses.

944 The word *jasad* means a *body*, as well as *red* or *intensely yellow*. The former meaning is the one generally adopted by the commentators, the significance being that the

149 And when they repented<sup>945</sup> and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us, we shall certainly be of the losers.

150 And when Moses returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me: did you *turn away* from the bidding of your Lord?<sup>946</sup> And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

151 He said: My Lord! *forgive*<sup>a</sup> me and my brother and cause us to enter into Thy mercy, and Thou art the most merciful of the merciful ones.<sup>947</sup>

Or, *make haste with regard to.*

Or, *grant protection to.*  
a 2194.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ  
قَدْ ضَلُّوا قَالُوا الْإِنِّ لَمْ يَرْحَمْنَا رَبُّنَا  
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ  
وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ  
أَسْفَاءً قَالَ يَشْمَأْزَلَكُمْ مَوْعِدِي مِنْ  
بَعْدِي أَجَعَلْتُمْ بَأْمرَ رَبِّكُمْ وَالْقَالَ الْأُولَاءِ  
وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ  
ابْنُ أُمِّ إِيَّانَ الْقَوْمَ اسْتَضَعِفُونِي وَ  
كَادُوا يَقْتُلُونِي ۖ فَلَا تَشْمِتْ بِيَ  
الْأَعْدَاءُ وَلَا يَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ  
قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا  
فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

calf made was a mere body without a soul. Yet it was so made that it uttered a voice like the voice of a calf. The other meaning also affords a true description of the calf made, for being made of gold ornaments it was of a red or an intensely yellow colour.

945 سقط في أيديهم is a phrase which, by the consensus of opinion obtaining among lexicologists and commentators, means *they repented* or *repented greatly*; because, it is said, he who repents bites his hands in sorrow so that his hand is fallen upon by his teeth as the quarry is seized by a bird of prey (*saqa'a* meaning *it fell down*) (Zj, Q, etc.—LL). The phrase is said not to have been known before the Qur-án (LL). Or *nadm* may be understood and the meaning may be, *when regret was brought before them* (Zj, Rz). The Israelites' repentance, though mentioned first, was subsequent to Moses' return (2: 54). In fact, the order here is not historical, but one connecting the repentance with the sin, mentioning the events which brought about that repentance afterwards.

946 According to Kf عجلتم امر ربكم is here equivalent to عجلتم عن امر ربكم and he explains عجل عن الامر as meaning *he left it* (i.e. the *affair*) *incomplete*. But

the meaning given to عجل منه by TA is *he turned aside from him* or *it*, and this is the meaning I adopt. It may be added, however, that 'ajila is also used as a transitive in the sense of *sabaqa*, and the meaning in that case would be, *did you hasten* (or *hasten with regard to*) *the bidding of your Lord*? The *amr*, or bidding, has in the latter case been explained variously as meaning *the appointed time* (I'Ab), or *promise* (Hasan), or *wrath* ('Ata); while Kalbi gives a long explanation, i.e. *did you hasten with the worship of the calf before the bidding of your Lord should come to you?* (Rz, AH).

947 Aaron's excuse and Moses' acceptance of it show clearly that Aaron was quite innocent, having had a share neither in making the calf nor in worshipping it. The Bible

## SECTION 19

## The History of Moses

152, 153. Repentance and forgiveness. 154, 155. Seventy leaders. 156, 157. Mercy promised to those who accept the promised Prophet.

152 (As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

Ar. *thy*.

153 And (as to) those who do evil deeds, then repent after that and believe, *your* Lord after that is most surely Forgiving, Merciful.

154 And when Moses' anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.<sup>948</sup>

a 87.

155 And Moses chose out of his people seventy men for Our appointment;<sup>949</sup> so when the earthquake overtook them,<sup>a</sup> he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too): wilt Thou destroy

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ  
غَضَبُ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ  
الدُّنْيَا وَكَذَلِكَ جَزَى الْمُفْتَزِينَ  
وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ  
بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا  
لَغَفُورٌ رَحِيمٌ  
وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ  
الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ  
لِلَّذِينَ هُمْ لِأَرْبَابِهِمْ يَرْجُونَ  
وَإِخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا  
لِإِيمَانِهِمْ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ  
قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ  
مِّن قَبْلُ وَإِيَّايَ أَتَهْلِكُنَا

account which makes a righteous prophet of Allah guilty of the most heinous crime must be rejected as untrue. That forgiveness was not sought for any fault in connection with calf-worship is clear from the fact that Moses joins himself with Aaron in the prayer given in this verse. Forgiveness here, as frequently elsewhere in the Holy Qur-ân, is equivalent to the Divine protection which every man should seek against the frailties and shortcomings of human nature. See 2194 for a full explanation of the word *ghafr*.

948 According to Exod. 32: 19 Moses "brake them beneath the mountain" in his anger, and Exod. ch. 34 describes how the tablets were renewed. The Qur-ân differs from this narrative. It does not state that the tablets were broken up or renewed, but mentions their being taken up by Moses after his anger had calmed and while the writing was still on them. It appears strange, indeed, that a prophet like Moses should have been so overpowered by wrath as to have broken the tablets upon which were written down Divine communications, therefore the Bible narrative must be rejected. Its absurdity is to be found in the fact that tablets of stone "written with the finger of God," by merely being cast out of his hand, as the Bible says, could not have been so broken as to make the writing illegible; therefore, the Quranic statement, which contradicts the Bible, is the correct one.

949 Exod. 24: 1 speaks of Moses having taken up seventy elders of Israel along with him, though they were forbidden to "come near the Lord," and on this occasion Moses was in the mountain forty days and forty nights (Exod. 24: 18). Although he is also spoken of in the Bible as having gone into the mountain after the incident of the calf-worship and to have remained there for forty days and forty nights (Exod. 34: 28), the allusion in the Qur-ân is to the first incident; Moses' second visit is not mentioned at all in the Qur-ân.

a 44.

us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest<sup>a</sup> and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers:

156 And ordain for us good in this world's life and in the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications:<sup>949a</sup>

157 Those who follow the Apostle-Prophet, the *Ummi*,<sup>950</sup> whom they find written down

بِمَا قَعَلْ لَسَفَهَاءُ مِمَّنْ إِنْ هِيَ إِلَّا  
فَقَتْنَتِكَ تَضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي  
مَنْ تَشَاءُ أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَ  
الرَّحْمَنُ وَأَنْتَ خَيْرُ الْغَافِرِينَ ○  
وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً  
وَفِي الْآخِرَةِ إِنَّا هَذَا نَأْتِيكَ بِهَا  
عَدَا إِلَى أَجَائِبُ بِهِ مَنْ أَشَاءُ وَ  
رَحْمَتُكَ وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهُمَا  
الَّذِينَ يَقُولُونَ وَبُيُوتُونَ الزَّكَاةَ وَ  
الَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ○  
الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ  
الْأُمِّيَّ الَّذِي يَدْعُوهُمْ إِلَى مَكَتُوبٍ

949a No attribute of the Divine Being receives such prominence in the Holy Qur-án as the attribute of *mercy*. Evil there is in the world, and the evil-doers must receive their due, but mark the contrast: *And My mercy encompasses all things*. The truth is that even chastisement is a phase of Divine mercy, because it seeks not to punish, but to correct the evil-doer. Divine mercy is great indeed, but it is specially ordained for those who guard against evil and who believe in the Divine communications, the followers of the Holy Prophet in particular, as the concluding words of this verse read in conjunction with the next verse show.

950 For *ummi*, meaning *one who neither writes nor reads a writing*, see 117. Hence the Arabs are called an *ummi* people, and the *ummi* prophet is either the *prophet of the ummi people* (i.e. the Arabs) because he was like them (i.e. did not know reading and writing) or he was so called because he himself did not know reading and writing (Rgh). But according to some the Prophet is called *ummi* because he came from the *umm-ul-Qurá*, i.e. Mecca, which is the Metropolis of Arabia (MB, Rz under 3: 74). Thus the *ummi* prophet conveys any one of the following three significances, viz. (1) one who knows not reading or writing; (2) one from among the Arabs; and (3) one coming from Mecca.

The suggestion of Rodwell that the word *ummi* means *gentile* in the sense of a non-Jewish or heathen people is not supported by any recognized authority. See 2: 78, where the Jews are called *Ummi*: "And there are among them illiterates (Ar. *ummi*s) who know not the book." LL, it is true, gives *gentile* as the signification of *ummi*, but a reference to the authorities he quotes clearly shows that if the word *gentile* expresses the meaning of *ummi*, it does so in the general sense of *one belonging to a gens or clan*; therefore Lane's conclusion that in a tropical and secondary sense *ummi* means *heathen* is entirely without foundation. Bq states in 3: 19 that by *ummi* are meant a people not having a *kitáb*, but even if *kitáb* there means a *Book or scripture* and not *writing*, one not having a *Book* or a revealed scripture would mean an *Arab*, because all the people with whom the Arabs came in contact had their scriptures. Similarly, the contrast implied in Lane's statement that the Holy Prophet Muhammad is called an *ummi*, meaning a *gentile*, as distinguished from an *Israelite*, is that he was an *Arab* or an *Ishmaelite* as distinguished from an *Israelite*, and the reference in the adoption of this title is, no doubt, to "thy brethren" of Deut. 18: 18. As for the fact



with them in the Torah and the Gospel,<sup>951</sup> (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honour him and help<sup>952</sup> him, and follow the light which has been sent down with him, these it is that are the successful.

عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ  
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ  
لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ  
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي  
كَانَتْ عَلَيْهِمْ قَالِ الَّذِينَ آمَنُوا بِهِ وَ  
عَزَّزُوا لَهُ وَتَصَرُّوْهُ وَاتَّبِعُوا وَبَارَكَ  
أَنْزَلَ مَعَهُ الْوَيْلَ لَهُمُ الْمُفْلِحُونَ ۝

## SECTION 20

### The History of Moses

158. Universality of the Prophet's message. 159. The Israelitish religious party. 160-162. Divine favours on Israel and their transgressions.

158 Say: O people! surely I am the Apostle of Allah to you all, of Him whose is the kingdom of the heavens and the earth,<sup>953</sup> there is no god but He; He brings to life and causes to die, therefore believe in Allah and His apostle, the *Ummi* Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ  
جَمِيعًا الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ  
لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ مَا قَامُوا  
بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي  
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ  
تَهْتَدُونَ ۝

that the Holy Prophet was unable to read or write before revelation came to him, there can be no two opinions. On this point the Qur-ān is conclusive: "And you did not recite before it any book, nor did you transcribe one with your right hand" (29: 48). There is a difference of opinion, however, as to whether he could read or write after revelation. Without entering into the details of this controversy I may remark that, while there is ground for believing that he could read, he still had his letters written by others. It should be remembered that this description of the Prophet occurs in a chapter which is undoubtedly entirely Meccan, and hence the suggestion that the word *ummi* relating to the Prophet does not occur in any Meccan *Sura* carries no weight, and there is no reason to believe that this verse was added at Medina.

951 There are many prophecies regarding the advent of the Holy Prophet both in the Old and the New Testaments. The Torah and the Gospel are specially mentioned here because Moses and Jesus were respectively the first and the last of the Israelite prophets. Deut. 18: 15-18 speaks very clearly of the raising of a prophet (who shall be the like of Moses) from among the brethren of the Israelites, i.e. the Ishmaelites or the Arabs, while Deut. 33: 2 speaks of the shining forth of the manifestation of the Lord, i.e. his coming in full glory "from Mount Paran." The Gospel is full of the prophecies of the advent of the Holy Prophet; Matt. 13: 31, Matt. 21: 33-44, Mark 12: 1-11, Luke 20: 9-18, where the Lord of the vineyard comes after the son (i.e. Jesus) is maltreated, John 1: 22, John 14: 16, John 14: 26 all contain such prophecies.

952, 953, see next page.

159 And of Moses' people was a party who guided (people) with the truth, and thereby did they do justice.

160 And We divided them into twelve tribes, as nations; and We revealed to Moses when his people asked him for water: Seek with *your* staff a way into the mountain;<sup>a</sup> so out flowed from it twelve springs; each tribe knew its drinking-place;<sup>b</sup> and We made the clouds to give shade over them<sup>c</sup> and We sent to them manna and quails:<sup>d</sup> Eat of the good things We have given you. And they did not do Us any harm,<sup>e</sup> but they did injustice to their own souls.

161 And when it was said to them: Reside in this town<sup>f</sup> and eat from it wherever you wish, and say, Put down from us our heavy burdens;<sup>g</sup> and enter the gate making obeisance,<sup>h</sup> We will forgive you your wrongs: We will give more to those who do good (to others).

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْبُدُونَ ○

وَقَطَعْنَاهُمْ أَشْقَى عَشْرَةَ أَسْبَاطًا  
أُمَمَاءَ وَأَوْحَيْنَا إِلَى مُوسَى إِذِ  
اسْتَسْقَاهُ قَوْمُهُ أَنْ أَضْرِبَ بِعَصَاكَ  
الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَا عَشْرَةَ  
عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ  
وَزَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ  
الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا  
أَنفُسَهُمْ يَظْلِمُونَ ○

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ  
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ  
وَادْخُلُوا الْبَابَ سُجَّدًا نَعْفِلكُمْ  
خَطِيئَتَكُمْ سَرِيدُ الْمُحْسِنِينَ ○

952 Noldeke's supposition that there is a reference to the *Anṣār*, i.e. the *helpers* of Medina, here, and Rodwell's conclusion that hence the verse must have been added at Medina, are not entitled to serious consideration. See introduction to this chapter.

953 We are told here that the Divine kingdom, which is really one, shall have but one law, so that all men should again be one. The universality of the Holy Prophet's mission really dates from the first message he received, because in the opening chapter, which is undoubtedly one of the earliest revelations, Allah is spoken of, not as the Lord of Arabs, but as the Lord of the whole world and of all nations. In vain would any one search the pages of any other sacred book to discover a message of this nature by any other prophet in the world. In fact, every prophet was sent to one people, his mission being limited to the reformation and unification of one nation; but Muhammad (may peace and the blessings of Allah be upon him) came to unite all nations into one and to blot out all limitations of nationality and colour. That he was successful in this mission the history of Islam amply testifies. As soon as a man enters the fold of Islam his particular nationality sinks into insignificance before the vaster conception of humanity for which Islam opens the mind. It may be said, in fact, that a Muslim's nationality is universal, and Islam is the religion of all Humanity—not the religion of a particular nation. The unlearned Arab mind could not entertain so vast a conception of religion; it was the word of God which caused a revolution in the history of religion, for no prophet before him had ever entertained the idea of a religion for all Humanity. Even Christ said to a non-Israelite woman that he was "not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24); and being pressed again, only answered that "It is not meet to take the children's bread and to cast it to dogs" (26). It is Muhammad's message alone that speaks of all men alike as the children of the heavenly father, the Lord of the worlds. The invidious distinction of *children* and *dogs* is not known to the religion of Islam.

Ar. thy.

a 96.

b 97.

c 89.

d 90.

e 1876.

f 91.

g 93.

h 92.

162 But those who were unjust among them changed it for a saying other than that which had been spoken to them;<sup>a</sup> so We sent upon them a pestilence from heaven because they were unjust.<sup>b</sup>

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ  
الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ جُرًا  
مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ۝

<sup>a</sup> 94.

<sup>b</sup> 95.

## SECTION 21

### The History of Moses

163-168. Transgression of Sabbath. 169, 170. The after generations.  
171. How the covenant was made.

163 And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.<sup>954</sup>

164 And when a party of them said: Why do you admonish a people whom Allah would destroy or whom He would chastise with a severe chastisement? they said: To be free from blame before your Lord, and that haply they may guard (against evil).

165 So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.

166 Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.<sup>c</sup>

167 And when *your* Lord announced that He would certainly send against them to the day of resurrection those

وَسَأَلْنَاهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرًا  
الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ  
جِثَّتَانِ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ  
لَا يَسْبِتُونَ لَا تَأْتِيهِمْ ۚ كَذَلِكَ  
نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ۝

وَإِذْ قَالَتِ امَّةٌ مِّنْهُمْ لَمَ تَعْطُونَ  
تَوْمًا ۚ إِنَّ اللَّهَ مُهْلِكُكُمْ أَوْ مُعَذِّبُكُمْ  
عَذَابًا شَدِيدًا ۚ قَالُوا مَعْنَى رَبِّكَ  
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ۝

فَلَمَّا سَوَّاهُمْ قَدْرًا وَابْتِخْنَا الَّذِينَ  
يَبْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا  
بِعَذَابٍ بَّيِّنٍ بِمَا كَانُوا يَفْسُقُونَ ۝

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ  
كُونُوا قِرَدَةً خَاسِئِينَ ۝

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَسْجَعَنَ  
عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ

<sup>c</sup> 107.

Ar. *they*.

954 The city referred to here is generally recognized as being Ela (Rz), which was situated on the Red Sea. The incident alluded to is mentioned as an instance of the Jewish violation of the Sabbath.

Ar. *thy*.

who would subject them to severe torment; most surely *your* Lord is quick to requite (evil), and most surely He is Forgiving, Merciful.

168 And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.

169 Then there came after them an evil posterity<sup>955</sup> who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too).<sup>956</sup> Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?

170 And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right-doers.

171 And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).<sup>957</sup>

مَنْ يَسْؤُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ  
لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَنَفُورٌ رَحِيمٌ  
وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا فَمِنْهُمْ  
الصَّالِحُونَ وَفَمِنْهُمْ ذُوْنَ ذَلِكِ ۖ وَ  
بَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ ۝

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا  
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى  
وَيَقُولُونَ سَيُعَذِّبُنَا ۚ وَإِنْ يَأْتِ تَرْتُمُ  
عَرَضُ مِثْلِهِ يَأْخُذُوا ۚ وَالَّذِينَ آمَنُوا  
عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ  
وَالَّذِينَ لَا آخِرَةَ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ  
أَلَّا تَعْلَمُونَ ۝

وَالَّذِينَ يُمِيسُّوْنَ بِالْكِتَابِ أَقَامُوا  
الصَّلَاةَ وَإِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ  
وَإِذْ نَفَقْنَا أُنْجَبِلَ قَوْمَهُ كَأَنَّهُ ظُلَّةٌ  
وَقَضَوْنَا آلَاءَهُ وَارْقَعْنَاهُمْ حُنًى وَأَمَّا  
أَيُّنُكُمُ يَقْوَةُ ۖ وَآذِكُرُّوْا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ۝

955 Lexicologists recognize a difference between *khalf* and *khalaf*, the former being applied to *evil* and the latter to *good*, whether a son or a generation (Q, TA-LL). Sometimes the two words are interchangeable.

956 First they commit a crime for the frail good of this life, saying that they will be forgiven, then persist in their evil course, and when a similar occasion arises, they again return to the old crimes.

957 The stories built upon these simple words by some commentators must be rejected. The words simply relate the experience of the elders of Israel when they stood at the foot of the mountain which rose above them. There was a severe earthquake, which is referred to in v. 155, causing them to think that the mountain would fall down upon them. According to LA, the primary significance of *natq* is *za'za'*, which means the *moving, agitating, shaking*, or *putting a thing into a state of commotion*; or *any vehement moving, agitating, or*

## SECTION 22

**Man's Nature bears Evidence to the Truth of what Revelation upholds**

172-174. Unity of Divine Being impressed on human nature. 175-178. A parable of those who reject. 179, 180. How nature is perverted. 181. A people on the right course.

Ar. thy.

172 And when *your* Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? they said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this,<sup>958</sup>

173 Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: wilt Thou then destroy us for what the vain-doers did?

174 And thus do We make clear the communications, and that haply they might return.

175 And recite to them the news of him whom We give Our communications, but he withdraws himself from them, so the devil overtakes<sup>959</sup> him, so he is of those who *perish*.<sup>960</sup>

Or, suffer dis-appoint-ment.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَنشَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ۝

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ۝

وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ۝

وَأَنشَأْنَا عَلَيْهِمُ النَّارَ الَّتِي يُؤْتُونَ الْآيَاتِ ۖ فَاتَّبَعْنَاهَا فَنَسَخْنَاهَا مِنْهَا فَا تَبَعَهُ الشَّيْطَانُ ۖ فَكَانَ مِنَ الْغَاوِينَ ۝

shaking (LL). Hence you say *زعزعت الریح الشجرة* meaning that *the wind shook the tree* (TA-LL). Thus the use of *nataqná* instead of *rafa'ná* clearly explains that the mountain was shaken violently by an earthquake while the elders of Israel stood at its foot. IJ also notes this significance of the word, for he gives *harraka* (meaning *he shook violently*) as the equivalent of *nataqa*, in the saying *nataqa-ni*. You also say *ما تنتق برجله* meaning *he does not shake his foot* (IJ). *Natq* has also another meaning, viz. *taking up from the roots*. Even if that signification be accepted, the use of the word in reference to the mountain does not show that the whole of the mountain was taken up from the roots. You say *امراة ناتق* i.e. *a woman giving birth to many children, or throwing out child after child*, and the use of the word *natq* in reference to the mountain seems to carry a similar significance, i.e. a volcanic eruption causing it to throw out stones and fiery matter, along with which there was an earthquake.

958 There is a report to the effect that the promise referred to was taken from all the descendants of Adam when he was first created (Rz). But a very large number of commentators have discredited this, because the verse does not mention the bringing forth of descendants from Adam, but from the children of Adam, and this seems clearly to refer to every human being as he comes into existence. The evidence is, therefore, that which human nature itself affords (Rz). It is, in fact, the same evidence which is elsewhere spoken of as being afforded by human nature as in "the nature made by Allah in which He has made men" (30 : 30).

959, 960, see next page.

176 And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth<sup>961</sup> and followed his low desire, so his parable is as the parable of the dog: if *you* attack him he lolls out his tongue, and if *you* leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.

177 Evil is the likeness of the people who reject Our communications and are unjust to their own souls.

178 Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.<sup>a</sup>

179 And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse error; these are the heedless ones.<sup>962</sup>

180 And Allah's are the best names,<sup>963</sup> therefore call on Him

وَلَوْ شِئْنَا لَازَعْنَاهُمْ بِهَا وَلَكِنَّهُ أَخْلَدَ  
إِلَى الْأَرْضِ اتَّبَعَهُ هَوَاهُ فَتَنَّا لَهُ كَمَثَلِ  
الْكَلْبِ إِنْ تَحُلِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ  
يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا  
بِآيَاتِنَا ۚ فَاقْصُصْ لِقَصَصِ لَعَلَّهُمْ  
يَتَفَكَّرُونَ ○

سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَبُوا بِآيَاتِنَا  
وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ○

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِى وَمَنْ  
يَضَلُّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ○  
وَلَقَدْ ذَرَأْنَا الْجَهَنَّمَ نَارًا مِنْ الْيَجْنِ  
الْإِنْسِ نَافِثَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَذْنَانٌ  
لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ  
هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ○  
وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

959 *Atba'ahū* (from *tabi'a*, meaning *he followed*, or *went behind*) signifies here *he overtook him* (TA-LI).

960 Balaam, Umayya bin Abi Salt, Abū 'Āmir, and all the hypocrites, have been respectively indicated as the persons to whom reference is made, but the best explanation is supplied by Qatada, who says: *It speaks generally of every one to whom guidance is brought but he turns aside from it* (Rz). This view is corroborated by what is stated at the conclusion of the parable in v. 176, *this is the parable of the people who reject Our communications*. Therefore the statement made in v. 175 and in the opening words of v. 176 is a general statement, and does not refer to any particular person.

961 *Earth* here stands for all that is earthly and mean.

962 The concluding words explain what goes before. Many men and jinn are created for hell, but they are none other than the heedless ones who do not care for what is said. They have been given hearts, but they do not use them to understand the truth; they have been given eyes, but they do not employ them to see the truth; they have been given ears, but they turn a deaf ear to truth. This has been stated to show that Allah has not created them differently from others, but they themselves do not use the faculties which Allah has granted them. It is the misuse of their faculties which brings them to hell.

963 By *الاسماء الحسنی* are meant *names expressing the most excellent attributes of the*

thereby, and leave alone those who violate the sanctity<sup>964</sup> of His names; they shall be recompensed for what they did.

181 And of those whom We have created are a people who guide with the truth and thereby do they do justice.

وَدَّرُوا الَّذِينَ يَلْدُونَ فِي أَسْمَائِهِ  
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ  
وَمَنْ خَلَقْنَا أَسْمَاءَهُمْ يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ۝

## SECTION 23

### The Coming of the Doom

182-186. The doom is approaching. 187, 188. Questions as to the hour.

182 And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.

183 And I grant them respite; surely My scheme is effective.<sup>965</sup>

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
مِنْ حَيْثُ لَا يَعْلَمُونَ ۝  
وَأُمْلِي لَهُمْ أَتَانِي مَتِينٌ ۝

*Divine Being (Rz).* These attributes are mentioned in the Holy Qur-án. By calling on Him thereby is not meant that these names are to be repeated on a rosary; this practice was never adopted by the Holy Prophet. All that is meant is that man should always keep the Divine attributes before his mind, endeavouring to possess those attributes.

964 *Yulhidun* is from *alḥada*, meaning he deviated from the right course with respect to a thing; hence *الحد في الحرم* means, he desecrated the ḥaram and violated its sanctity (LL). This meaning also suits *يلحدون في أسمائه* as in this verse. According to Rgh, *الحد في أسماء الله* means a deviation from the right course with respect to the names of Allah, or violation of the sanctity of His names, and it is of two kinds: firstly, giving Him an improper or inaccurate attribute; and secondly, to interpret His attributes in a manner which does not befit Him. Rz mentions three kinds: (1) giving the holy names of Allah to other beings; (2) giving Allah names which do not befit Him; (3) calling on Allah by names of which the meaning is unknown. Polytheism of every kind is, therefore, a violation of the sanctity of the Divine names.

965 The significance of the word *kaid* (translated here as *scheme*) is much misunderstood, like that of *makr*. According to LA, *kaid* indicates the exercising of art, ingenuity, cunning or skill in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage with subtlety according to his own free will (LL). Thus it is used in a good as well as in a bad sense. But the good signification of the word is made further clear. Thus LL has *kāda* (infinitive noun *kaid*), meaning he contrived, devised or plotted a thing, whether good or bad (LA). And again *kāda* (aorist *yakīdu*) means he worked or laboured at or upon any thing; he laboured, took pains, exerted himself, strove or struggled to do, executed or accomplished any thing; he laboured, strove or struggled with any thing to prevail or overcome or to effect an object (S, LA-LL). The following verse of AL-Ajjaj, quoted by LL, under the word *amr*, throws a flood of light on the true meaning of *kaid*: *أزرد ها بكيده؛ فارتدت*

*أزرد ها بكيده؛ فارتدت* which is thus translated: *When He (meaning God) brings it (namely my soul) by His skilful ordering and His power and it is thus brought . . . to a set time and to the time of the end of my appointed period.* Here the word *kaid* is, and must be rendered,



184 Do they not reflect that their companion has not unsoundness in mind: he is only a plain warner.

185 Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that maybe their doom shall have drawn nigh; what announcement would they then believe in after this?

a 44.

186 Whomsoever Allah causes to err,\* there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

Ar. thee.

187 They ask *you* about the hour,<sup>966</sup> when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time: it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask *you* as if *you were* solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.

Ar. thee.

Ar thou wert.

Ar. nor.

188 Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.<sup>967</sup>

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ حِمٍّ  
إِنَّ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ۝

أَوَلَمْ يَنْظُرُوا إِلَى مَلَكُوتِ السَّمَوَاتِ  
الْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ دُونَ  
أَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ  
اجْتِلَاءُ قِيَامِ حَذِيثٍ يُؤْمِنُونَ  
مَنْ يَضِلَّ لِلَّهِ فَلَا هَادِيَ لَهُ وَ  
يَذُرْهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا  
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا  
يُوقِنُهَا إِلَّا هُوَ يُنْقَلِبُ فِي السَّمَوَاتِ وَ  
الْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ  
كَأَنْتَ خَبِيرٌ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا  
عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ  
لَا يَعْلَمُونَ ۝

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَضَرًّا  
إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ  
الْغَيْبِ لَا سْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا  
مَسْتَفِي السُّوءِ إِنَّ أَنَا إِلَّا نَذِيرٌ  
وَكَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ۝

not by stratagem or deceit, but by skilful ordering. The word is also used to signify *harb* or *fight*, as in a report لم يلق كيدا which means, *he did not meet with any fighting*.

966 That is, the hour with which they are threatened as being the hour of their doom. The word *sa'at* or the *hour* is used in the Holy Qur-ān to indicate both the doom of the guilty in this life and the time when a perfect manifestation of rewards and punishments will take place in the hereafter.

967 The simplicity and nobility of this statement as indicating the mission of a prophet is unsurpassed. He gives glad news of triumph to those who believe, warns the evil-doers of the evil consequences of their acts in this life as well as in the next, but he denies himself the possession of the Divine powers. The Arabs were a superstitious people, and if the Holy Prophet had so desired, as I have already pointed out, he could have claimed the possession of great supernatural powers. But truth stated in the simplest words is the essence of his message. Many anecdotes are related wherein people would ascribe to him Divine powers, but he destroyed all such vain suggestions by a plain denial. It is stated that on the day of

## SECTION 24

## The Final Word

189, 190. Man's inclination to polytheism. 191-193. Inattention to Prophet's call. 194, 195. A challenge. 196-199. Prophet's success and failure of opponents. 200-202. Devil's imputations. 203-206. Prayer and humility enjoined.

a 531.

189 He it is who created you from a single being, and of the same (kind)<sup>a</sup> did He make his mate, that he might incline to her;<sup>968</sup> so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.<sup>969</sup>

190 But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).

191 What! they associate (with Him) that which does not create any thing, while they are themselves created!

192 And they have no power to give them help, nor can they help themselves.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَ  
جَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا  
تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ  
فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ  
أَتَيْتَنَا صَالِحًا لَنُكَفِّرَنَّ مِنَ الشُّكْرِينَ  
فَلَمَّا أَنَّهُمَا صَالِحًا جَعَلْنَا لَهُ شُرَكَاءَ  
فِيمَا اسْتَمَاءَ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ  
أَلَيْسَتْ لَهُنَّ آيَاتٌ أَنْ يَخْلُقْنَ شَيْئًا وَهُمْ يَخْلُقُونَ  
وَلَا يَسْطِيعُونَ لَهُمْ نَصْرٌ وَلَا أَنْفُسُهُمْ  
يُنْصُرُونَ

the death of his son Ibrāhīm a total eclipse of the sun was witnessed. Some people began to whisper that the darkening of the sun was due to the death of the Prophet's son; but he was too sincere to allow men to remain under such a delusion, although it was calculated to enhance his dignity in the eyes of his followers. He ascended the pulpit and thus addressed the people: "Surely the sun and the moon are two signs of Allah; they do not get eclipsed in consequence of the death of anybody nor on account of any one's life, so when you see this then call on Allah, and magnify Him and pray to Him and give alms" (Bkh).

968 *Sakn* originally signifies *being still, motionless, or quiet*, but *سكن إليه* means *he trusted to or relied upon it so as to be easy or quiet in mind* (S, Q-LL), or *he inclined to it, or he became familiar with it* (Msb-LL). Kf and Bq also concur in this meaning.

969 The story that this verse refers to Adam and Eve and their naming their son as *Abdul Hārīs*, *hārīs* being a name of the devil, has been rejected by all reliable commentators (Rz). The strangest thing of all is that *hārīs* is a name which is said to be most true, according to a saying of the Holy Prophet in Abū Dāūd (Mishkat, Ch. Asāmi), and therefore it cannot be a name of the devil. The words of the verse are too general to be transported into the story of Adam and Eve. It describes the condition of man in general and refers to the evidence of his nature, for when in distress he always turns to Allah, but when in ease he goes after other gods or the low desires of his own soul. The verse clearly blames the idolatrous Arabs for associating others with Allah, as is shown by the use of the plural number in v. 190 and the verses that follow.

193 And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.<sup>970</sup>

Ar.  
servants.

194 Surely those whom you call on besides Allah are *in a state of subjugation* like yourselves;<sup>971</sup> therefore call on them, then let them answer you if you are truthful.

195 Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.

196 Surely my guardian is Allah, who revealed the Book, and He befriends the good.

197 And those whom you call upon besides Him are not able to help you, nor can they help themselves.<sup>972</sup>

Ar. thou  
seest.  
Ar. thee.

198 And if you invite them to guidance, they do not hear; and *you see* them looking towards *you*, yet they do not see.

199 Take to forgiveness and enjoin good and turn aside from the ignorant.

Ar. thee.

200 And if a false imputation<sup>973</sup> from the devil afflict *you*, seek refuge in Allah; surely He is Hearing, Knowing.

وَأَن تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ  
سَوَاءٌ عَلَيْكُمْ أَدْعَوْهُمْ أَمْ أَمْنُمْ صَامُونَ  
إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ  
أَمْتًا لِّكُم فَاذْعَوْهُمْ فَلْيَسْتَجِيبُوا لَكُمُ  
أَن تَكُنْ صَدِيقِينَ ○

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ أَلَهُمْ  
أَيْدٍ يَبْطِشُونَ بِهَا أَمْ أَلَهُمْ أَعْيُنٌ  
يُبْصِرُونَ بِهَا أَمْ أَلَهُمْ أُذُنٌ تَسْمَعُونَ  
بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا  
فَلَا تُنْظَرُونَ ○

إِنَّ وَلِيَ اللَّهِ الَّذِينَ تَزَلَّ لِكِتَابِهِ  
وَهُوَ يَتَوَلَّى الصَّالِحِينَ ○  
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَخِيرُونَ  
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ○  
وَأَن تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا  
وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ  
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ  
عَنِ الْجَاهِلِينَ ○  
وَأَمَّا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعًا فَاسْتَعِذْ  
بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ○

970 Compare this with 2:6 and the conclusion is evident that both verses speak of the hard-hearted ones who are benefited neither by warning nor by admonition.

971 'Ibād is the plural of 'abd, which means a *servant* or a *slave*, and applies to the human being as being a bondman to his Creator. But as *servants* is not a designation properly applicable to idols, I render it as *being in a state of subjugation*.

972 There is a clear prophecy here that not only will the power of the opponents be frustrated in the coming struggles when they shall find no help from their gods, but those very gods, i.e. the idols, shall not be able to save themselves and will be annihilated.

973 The primary significance of *nazaghahū* is *he censured him and charged him with a vice and spoke evil of him* (TA). It also signifies *the sowing of dissensions*, and it is used in this sense in 12:100. According to Rgh the word signifies *entering upon an affair with the object of corrupting it*. It is also said to mean *disquieting, disturbing or agitating* (Rz). I prefer the first signification, taking *nazgh* as equivalent to *false imputation*, the devil in this case, as frequently in the Holy Qur-án, standing for the devilish enemies who spread all kinds of false reports concerning the Holy Prophet, against which he is told to seek refuge in Allah.

201 Surely those who guard (against evil), when a visitation<sup>974</sup> from the devil afflicts them they become mindful, then lo! they see.<sup>975</sup>

202 And their brethren<sup>976</sup> increase them in error, then they cease not.

Ar. *thou*  
*bringest.*  
Ar. *dost*  
*thou.*  
Or, *forge.*

203 And when *you* bring them not a sign, they say: Wherefore *do you* not demand it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.

204 And when the Qu-rán is recited, then listen to it and remain silent, that mercy may be shown to you.

Ar. *thy.*  
Ar. *thyself.*

205 And remember *your* Lord within *yourself* humbly and fearing and in a voice not loud in the morning and the evening, and be not of the heedless ones.<sup>977</sup>

Ar. *thy.*

206 Surely those who are with *your* Lord are not too proud to serve Him, and they declare His glory and throw themselves down in humility before Him.<sup>978</sup>

إِنَّ الَّذِينَ اتَّخَذُوا الصُّلُوحَ مِثْلَ مَا اتَّخَذَ  
الشَّيْطَانُ تَذَكُّرًا فَإِذَا هُم مُّبْصِرُونَ  
وَأَخْوَاهُهُمْ يُكَلِّمُونَ فِي النَّارِ  
لَا يُقْصِرُونَ

وَإِذَا كُنَّا لِلَّهِ قَائِمِينَ قَالُوا لَا  
أَجِبْتُمْهَا قُلُوبَنَا أَن نَقُولَ بِمَا  
هِيَ أَلْفَاظٌ مِنْ رَبِّهِ هَذَا  
أَبْصَارُ مَنْ رَّبِّكُمْ وَهَذَا رَحْمَةٌ  
مِّنْ رَبِّكُمْ يُوقِنُونَ

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ  
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

وَإِذْ ذَكَرْنَاكَ فِي نَفْسِكَ وَقَفَّيْنَا  
وَدُّوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ  
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ  
إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ  
عَنِ عِبَادَتِهِ وَسُجُودَهُ وَكَانُوا يَخْضَعُونَ

This significance is quite in consonance with what is said in the previous verse, where the Prophet is enjoined to take to forgiveness and turn aside from the ignorant. Or, if *agitation* is taken to be the meaning, it may mean the agitation which upsets the mind when a man is in anger (Rz).

It should be added here that a saying of the Holy Prophet clearly speaks of the devil, who insinuates evil into the mind, as having submitted himself (Ar. *aslama*) in his case (Rz). Hence to interpret *nazh* here as meaning *the suggestion or the stirring* of the devil is incorrect.

974 *Tā'if* means a *visitation* (TA-LL), originally *going round*. The *visitation of the devil* means *the happening of any grievous incident or the coming of an affliction* from the hands of the devil, or the wicked man acting in opposition to the righteous. Or the devil's visitation may signify anger which blinds a man, for *tā'if* signifies *unsoundness of mind, anger or insinuation* (Rz).

975 Being endowed with insight, they see their way out of the affliction, or the meaning is that anger does not blind them.

976 That is, the brethren of the devils, or the devil's human associates.

977 It is an error to suppose that the mention of the words *morning* and *evening* shows that the five times of prayer were not yet fixed. The times of prayer had long been settled. The direction is here given in general terms to continue to glorify the Lord at all times.

978 The recital of this verse is followed by an actual prostration, so that the physical state of the body may be in perfect agreement with the spiritual condition of the mind.

CHAPTER VIII  
THE ACCESSIONS  
(*Al-Anfāl*)

REVEALED AT MEDINA  
(10 sections and 75 verses)

**Abstract:**

- Sec. 1, 2. The battle of Badr.
- Sec. 3. The way to success.
- Sec. 4. Muslims shall be made guardians of the sacred Mosque.
- Sec. 5. The battle of Badr as a sign of the Prophet's truth.
- Sec. 6. Success did not depend on numbers.
- Sec. 7. Enemy's strength weakened.
- Sec. 8. Peace to be secured by strength.
- Sec. 9. Muslims should be prepared to meet overwhelming numbers.
- Sec. 10. Relations between Muslims and non-Muslims.

**Title and subject-matter.**

As this chapter chiefly confines itself to the first battle of the Muslims, the question of what is acquired from the enemy in war is settled here, and hence this chapter goes under the name of *Al-Anfāl*, which is improperly translated as meaning *Spoils*, but which really signifies *accessions* or *additions*; therefore I have adopted a different title from that which is in general use in English translations.

The chapter opens with certain statements necessary to a preparation for the battle, while the second section deals with the battle itself—i.e. the battle of Badr. The third section points out the way to success, the essence of which is obedience and faithfulness to the Holy Prophet, which the companions unwaveringly exhibited in this battle, under the most trying circumstances. The fourth section refers to the successful issue of the war. After pointing out the plans of the opponents against the Prophet, it states that the Muslims shall be made the guardians of the Sacred Mosque at Mecca, i.e. the Ka'ba, and that unbelievers shall no more have any access to it. The fifth refers to the great value of the success in the battle of Badr as a sign of the Prophet's truth; for, although the Muslims were only a third of the number of their opponents, they actually marched forth to victory without being armed, and the efficiency of their small force, which consisted mostly of old men and raw and inexperienced youths, was nothing as compared with the strong and sturdy Meccan warriors. The sixth indicates that success did not depend on numbers and weapons; while the seventh proceeds to show that the battle had completely undermined the enemy's strength, referring in conclusion to the treaties of peace which the Arab tribes now sought to establish with the Muslims, but which later on they frequently violated. The eighth section directs the Muslims to be ready to deal a blow and to be well equipped, because they could only hope to secure peace by strength and readiness. The ninth informs them that they will have to fight against even ten times their number, and thus really gives them to understand that they must be prepared to meet overwhelming numbers. The last section explains how far those Muslims

## SECTION 1

## The Battle of Badr

1-4. Instructions preparatory to the battle. 5, 6. Fears due to strength of enemy. 7-10. Divine promise of help and victory.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ar. *thee*.

1 They ask *you* about the accessions. Say: The accessions are for Allah and the Apostle.<sup>979</sup> So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Apostle if you are believers.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَاصْلِحُوا دَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ  
إِنْ كُنْتُمْ مُؤْمِنِينَ

should be assisted who had chosen to remain with their polytheistic brethren, laying emphasis on the sacredness of treaties made, even with unbelieving tribes, although believing members may be the sufferers.

## Connection and date of revelation.

The battle of Badr, which forms the chief topic of this chapter, is frequently referred to as the *furqān* or the *Distinction* in the Holy Qur-ān, and has already been referred to as such in the third chapter. In the historical order of events this chapter should have taken its place after the second chapter; but owing to its peculiar nature as affording proof of the truth of the Prophet's mission, it finds its proper place after a full discussion of prophethood in the last chapter, and thus affords an illustration in the Prophet's own life of that discomfiture which overtakes the opponents of prophets which is illustrated by reference to the histories of earlier prophets in the last chapter. It will thus be seen that in any rational arrangement of the Holy Qur-ān there is no other place for this chapter, the major portion of which was undoubtedly revealed either immediately before or immediately after the battle of Badr, i.e. in the second year of Hejira; but the concluding verses of the seventh section and the eighth section, containing as they do clear references to the repeated violation of agreements by the unbelievers, must have been revealed during the period preceding the conquest of Mecca, or possibly in that immediately following, as these violations ultimately led to the declaration of immunity which finds expression in the chapter that follows. Verses 30-35, which are supposed by some to have been revealed at Mecca, are really references to past history, to which attention is called to encourage the Muslims under the new difficulties; moreover, there is no evidence that they were not revealed at Medina.

<sup>979</sup> *Anfāl* is the plural of *nafl*, which means an *addition* or *accession to what is due* (AH). According to *Zuhri*, *nafl* and *nāfilah* indicate *what accedes to or exceeds the original* (Rz). TA gives the same significance. Hence it means a *voluntary gift by way of alms* or as a *good work or a gift, or a deed beyond what is incumbent or obligatory* (LL). There is much difference of opinion among the commentators as to what is meant by accessions (*anfāl*) here. The most generally received opinion is that it means property acquired during the war, being in this sense synonymous with *ghantmat* (I'Ab, Mjd, 'Ik, Qt, Dk-AH). Some say that *nafl* is *what is given to the warrior in addition to his share* (LL), but even better than that is another explanation also traced to I'Ab, who says that by *anfāl* is meant *any thing that becomes separated from the polytheists* (i.e. those who fought against the Muslims), *falling into the hands of the Muslims without fighting, such as an animal, or a slave, or any property* (Rz). This differs from *fai*, because, though *fai* is obtained without war, the condition there is that

2 Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust,

3 Those who keep up prayer and spend (benevolently) out of what We have given them.

4 These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honourable sustenance.

Ar. thy.

Ar. thee.

Ar. thy.

5 Even as *your* Lord caused *you* to go forth from *your* house with the truth, though a party of the believers were surely averse,<sup>980</sup>

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ  
وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ  
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ  
يَتَوَكَّلُونَ ۝

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ ۝

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتُ  
عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝  
كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ  
وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ ۝

it must have been obtained after there has been preparation for fighting and the enemy has laid down his arms.

Now, the question is as to what is meant by accessions being for Allah and for the Apostle. According to Bq, the meaning is that the Apostle shall distribute them as Allah commands him. If therefore *anfāl* is taken as synonymous with *ghanimat*, the command of Allah regarding its distribution is contained in v. 41. And if *anfāl* is taken as meaning the additional share of a warrior, or property acquired in war without any fighting or even any preparation for fighting, the distribution of it would be effected by the Prophet as Allah directs him under the particular circumstances. And even if the words be taken to mean that such property was the property of Allah and His Apostle, the meaning would be that it was to be considered as public property, which could be used in the advancement of the public cause. Such property did not become the personal property of the Holy Prophet.

980 The particle *kamā*, meaning *as*, at the beginning of the verse has been explained variously by the commentators, one explanation being that it has reference to what is said in the opening words of the previous verse (Rz). But a reference to the concluding words of that verse makes the explanation simpler still. Exalted grades and honourable provision are promised there to believers, and here we are told that it was to bring about a fulfilment of that promise that the Prophet was made to go forth to battle.

The circumstances of the battle of Badr have been misunderstood, even by some Muslims. Christian opinion on the point is summed up in Palmer's note: "The occasion alluded to was one when Muhammad had made preparations for attacking an unarmed caravan on its way from Syria to Mecca, when Abū Sufian, who was in charge of it, sent to Mecca and obtained an escort of nearly a thousand men; many of Muhammad's followers wished to attack the caravan only, but the Prophet and his immediate followers were for throwing themselves on the escort."

While the several incidents mentioned here are separately true, there is a misconception as to their relation to each other. It is true that a caravan was returning from Syria, and an army had marched forth from Mecca; it is also true that some of the Muslims wished that they should encounter the caravan and not face the Meccan force. Had the Holy Prophet desired to plunder the caravan, he would have done it long before Abu Sufian could obtain succour from Mecca. Medina was situated at a distance of thirteen days' journey from Mecca, so that if the Holy Prophet had actually an idea of plundering the caravan when it approached Medina, succour could not have reached Abu Sufian in less than a month, even



Ar thee

6 They disputed with *you* about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).

7 And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours,<sup>981</sup> and Allah desired to manifest the truth of what was true by His words<sup>982</sup> and to cut off the root of the unbelievers.

8 That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.

9 When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.

10 And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.<sup>983</sup>

يَجَادُّونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَمَا مَا  
يُسَافُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۝  
وَأَذِيعُوا لَكُمْ اللَّهُ أَحَدَى الطَّائِفَتَيْنِ  
أَنَّهُمَا لَكُمْ وَتُودُونَ أَنْ غَيَّرَ ذَاتِ الشُّكُوفِ  
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُخَيِّقَ الْحَقَّ  
بِكَلِمَتِهِ وَيَقْطَعَ دَائِرَ الْكَافِرِينَ ۝  
يُخَيِّقُ الْحَقَّ وَيُجْلِبُ الْبَاطِلَ لِكُوفَرِهِ  
الْمُجْرِمُونَ ۝  
إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي  
مُمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ  
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ  
بِهِ قُلُوبُكُمْ وَمَا النُّصْرَةُ إِلَّا مِنْ عِنْدِ  
اللَّهِ وَإِنَّ اللَّهَ غَنِيٌّ حَكِيمٌ ۝

if he had been apprised of the Holy Prophet's intentions and had sent for aid from Mecca. And why should the Prophet have waited all this while and not plundered the caravan before the help reached Abu Sufian?

Badr, where the encounter took place, lies at a distance of three days' journey from Medina. Here, marching towards each other, the two armies met. This shows that the Meccan army had long been on its way to Medina, while the Muslims were as yet quite unprepared. The enemy had marched forth for ten days and the Muslims only for three days when the two forces encountered each other, which shows clearly that the Muslims had turned out to take the defensive against an invading force. The Prophet had never any design of plundering the caravan, for if he had any such design he could have carried it out long before the Meccan force had approached Medina, and his hands would thus have been strengthened to meet a powerful enemy. It is quite clear that the Holy Prophet only marched forth when the enemy had already travelled over three-fourths of the way to Medina, and the caravan had left Medina far behind. It is also known that a party of the believers were averse to fighting. They could not have been averse if they had had to encounter only an unarmed caravan. What is said in the next verse makes it clearer still, *they went forth as if they were being driven to death*, because they knew that they were going to meet an enemy not only treble in numbers, but also much more powerful and efficient.

981 The two parties referred to were the unarmed caravan of the Quraish going to Mecca and the armed force of the Quraish that had started from Mecca. Naturally, some of the Muslims desired that their encounter should take place with the unarmed Quraish caravan, which was now a long way from Medina, and not with the powerful army which was advancing against Medina.

982 By *His words* is meant here *the fulfilment of His words*, because the Prophet had

983, see next page.

## SECTION 2

## The Battle of Badr

11-16. Believers strengthened. 17, 18. Working of Allah's hand in the fight. 19. Unbelievers' prayer for a decision.

11 When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud<sup>a</sup> that He might thereby purify you,<sup>984</sup> and take away from you the uncleanness of the devil, and that He might fortify your hearts and steady (your) footsteps thereby.<sup>985</sup>

إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمَنَةً مِّنْهُ  
وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً  
يُطَهِّرُكُمْ بِهِ وَيُذْهِبُ عَنْكُمْ رِجْسَ  
الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ  
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝

declared at Mecca, long before the fight actually took place, that an encounter would take place between the Muslims and the Quraish, in which the former would be victorious. These prophecies had hitherto been laughed at by the Meccans, because they could never imagine that their power could be broken by such an insignificant community. Of the many prophecies which will be noted in their proper place, I may refer here to one which the Holy Prophet himself repeated aloud in the field. 'Ab says that the Holy Prophet prayed on the day of Badr, saying: "O Allah! I beseech Thee to fulfill Thy promise and Thy compact! O Allah! If Thou pleasest (to destroy this body) Thou shalt not be worshipped (on earth)!" On this Abu Bakr held his hand and said: "This is sufficient." Then the Holy Prophet came forth and he cried: "Soon shall the hosts be routed and they shall turn their backs" (Bkh). Now these concluding words occur in 54:45, which is one of the earliest Meccan revelations, and the incident shows that the importance of the battle of Badr lay in the many prophecies which by their fulfilment bore witness to the truth of the Holy Prophet.

A prophecy regarding this occurs also in Isaiah. Under the heading, The burden upon Arabia, in Isa. 21:13, we read: "The inhabitants of the land of Tema brought water to him that was thirsty; they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished" (Isa. 21:14-17). The one that fled, and whose Flight has become the most notable event in history, being the basis of an era, is no other than the Holy Prophet, and the battle of Badr, fought after the first year of Hejira, no doubt dealt a blow to the power of the Quraish and diminished the number of their archers. In the Holy Qur-án we have, instead of this, *cutting off the root of the unbelievers*; for here were slain the seven great leaders of the Quraish.

983 Compare 3:123, where the coming down of angels in the battle of Uhud is mentioned. Also see 485, which explains the object of the coming of the angels. It is nowhere stated in the Holy Qur-án that the angels actually fought, but here, as in 3:125, we are plainly told that the angels were sent down to bear good news of victory and to ease the hearts of the Muslims. Here, however, we are further told (v. 11) that, as a result of the coming of the angels, calm fell upon the Muslims, their hearts being strengthened and their footsteps being steadied, and (v. 12) that while the believers were thus made firm, terror was cast into the hearts of the unbelievers. Hence it is that the number of angels corresponds with the strength of the enemy force in each case, their number being one thousand in Badr, where the enemy had a like force. For the other two occasions see 485.

984 Compare 25:25, which is a prophecy about the events of this remarkable battle: "On the day when the heaven shall burst asunder with the clouds and the angels shall be sent down a sending." The rainfall brought many advantages to the Muslims, for which see next foot-note.

985, see next page.

Ar. thy.

12 When *your* Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off *their heads* and strike off every finger-tip of them.<sup>986</sup>

Ar. above  
the necks.

13 This is because they acted adversely to Allah and His Apostle; and whoever acts adversely to Allah and His Apostle—then surely Allah is severe in requiting (evil).

14 This—taste it, and (know) that for the unbelievers is the chastisement of fire.<sup>987</sup>

15 O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.<sup>988</sup>

16 And whoever shall turn his back to them on that day—unless he turn aside for the sake of fighting or withdraw to a company—then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْزِلْ أَعْلَىٰ  
فَتَنَزَّلُوا الَّذِينَ آمَنُوا سَالِفِينَ فِي قُلُوبِ  
الَّذِينَ كَفَرُوا الرَّجْبُ فَأَضْرِبُوا فَوْقَ  
الْأَعْنَاقِ وَأَضْرِبُوا أَيْمَانَهُمْ كُلِّ بَيِّنَةٍ ۝  
ذَلِكَ بِأَنَّهُمْ شَاؤُوا اللَّهَ وَرَسُولَهُ ۚ وَ  
مَنْ يَتَّبِعِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ۝  
ذَلِكَ فَذَوْقُهُ وَأَنَّ لِلْكَافِرِينَ  
عَذَابَ النَّارِ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ  
كَفَرُوا رَاغِبًا فَلَا تُؤْوِهِمْ وَلَا دِارًا ۚ  
وَمَنْ يُؤَلِّهِمْ يُوَلِّدْ دُبُرًا إِلَّا الْمُجْرِمَ  
الْقَتِيلَ أَوْ مُجْتَرِفًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ  
بِغَضِبِ اللَّهِ وَمَا وَدَّ جَهَنَّمَ  
وَرَيْشَ الْمَصِيرِ ۝

985 Before the rain fell the Muslim position was very weak. The enemy had the command of the water and the Muslims were in a low sandy place. Therefore there were some who had misgivings, which, as is said here, were due to the devil's uncleanness. The enemy having taken possession of the drinking-water, the Muslims feared being troubled by *thirst*, which is called *the devil of the desert*—Q. شيطان الفلا العطش The rain strengthened the position of the Muslims and consequently comforted their hearts. This was a purification, for after the rainfall they all became certain of the Divine help and so of their triumph over the enemy.

986 The last sentence is apparently addressed to the fighting believers. فَوْقَ الْأَعْنَاقِ

means *above the necks*, and *striking above the necks* is either the same as *striking the necks*, or it signifies *the striking of the heads*, because what is above the neck is the head. And the striking of the finger-tips indicates the striking of the hands which held weapons to kill the Muslims (Rz). The two phrases respectively signify the killing of the enemy and disabling him so as to render him unfit for taking further part in fighting.

987 That is, taste this torment in this life as an indication of the chastisement of fire in the next life.

988 *Zahafu* originally means *he walked or marched little by little*, and applies to the crawling along of a child when unable to walk. Then *zahf* came to mean *an army or military force marching little by little towards the enemy*, or *heavily by reason of their multitude and force* (TA-LL). It came to be applied generally to *war*, as in a report فر من

الزحف quoted by TA, which means *he fled from war* (LL).

Ar. *thou*  
*didst.*  
Ar. *thou*  
*didst*  
*smite.*

17 So you did not slay them, but it was Allah who slew them, and *you did* not smite when *you smote* (the enemy), but it was Allah who smote,<sup>989</sup> and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.<sup>990</sup>

18 This,<sup>991</sup> and that Allah is the weakener of the struggle of the unbelievers.

19 If you demanded a judgment, the judgment has then indeed come to you;<sup>992</sup> and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ وَمَا  
رَمَيْتُمْ أَدْرَمَيْتُمْ وَلَٰكِنَّ اللَّهَ دَعَا  
لِجَيْشِ الْمُؤْمِنِينَ مِنْهُ بَلَآءٌ حَسَنًا  
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
ذِكْرُكُمْ وَإِنَّ اللَّهَ مُؤْتِي كَيْدِ الْكَافِرِينَ  
إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْوَىٰ وَ  
إِنْ تَسْتَهْزِئُوا فَهِيَ أَخَيْرُ كَلِمَةٍ وَإِنْ  
تَعُودُوا نَعُدْ وَلَنْ تُغْنِي عَنْكُمْ وَتُنَافِئُكُمْ  
شَيْئًا وَلَوْ كَثُرَتْ ۖ وَإِنَّ اللَّهَ مَعَ  
الْمُؤْمِنِينَ ۝

989 *Ram-y* carries a number of significances, *throwing, flinging, casting, assailing, smiting, shooting, going forth*, etc. (LL). It is used in connection with fighting, and therefore I adopt *smiting* as its equivalent, which, like its original, makes the meaning clear without seeking an understood object. The first part of the verse refers to the Muslims generally—*You did not slay them, but it was Allah who slew*, the address being in the plural; and the second part being in the singular is understood as referring to the Holy Prophet. Otherwise there is no difference between the two passages. The Muslims slew the enemy, but it is affirmed that really they did not slay, but it was Allah who slew them; the meaning apparently being that Allah's hand was working in the battle, which is also clear from the fact that three hundred, mostly raw, young men, equipped with neither horses nor arms, prevailed against a thousand of the most renowned warriors. The same meaning must be attached to the other passage relating to the smiting of the enemy. Whether the Prophet actually cast a handful of pebbles at the enemy, which discomfited the latter, is a different question. It is sufficient to learn that a powerful enemy was discomfited by about a third of its number, while from the point of view of efficiency and equipment even ten men from among the Muslims were not equal to one of the enemy. It was Allah's hand that slew them, and it was His hand that smote them and ultimately put them to rout. That the Prophet actually cast a handful of dust at the enemy is in no way inconsistent with this explanation.

990 *Iblá*, though ordinarily meaning *trying*, and *proving*, like *balá* and *ibtalá* (two other verbs from the same root), means here, by the unanimous opinion of all commentators, the *conferring of a favour* (Rz). The lexicons also give it the same significance. Thus LL says: *ابلاء حسنًا* (TA), or *ابلاء حسنًا* (S), means *God did to him a good*

*deed* (TA). And hence it is said in the Qur-án (8:17) *وليبلى المؤمنين منه بلاء حسنًا* (TA), i.e. *and that He might confer upon the believers a great benefit, or favour or blessing* (Bd), or a good gift from Him. The good gift or the benefit spoken of here is a victory which strengthened the foundations of Islam and dealt a death-blow to the evil designs of those who were determined to exterminate it, as is plainly said in the next verse.

991 This here stands for a sentence, viz. *this was the Divine purpose in bringing about this encounter*.

992 It is related that when the Quraish left Mecca to attack the Muslims, they held to the

## SECTION 3

## The Way to Success

20-26. Obedience enjoined. 27, 28. Faithfulness to Allah and His Apostle.

20 O you who believe! obey Allah and His Apostle and do not turn back from Him while you hear.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ  
وَلَا تَوَلَّوْا عُنْفُهُ وَاتَّقُوا لَكُمْ سَمْعُونَ  
وَلَا تَتَوَلَّوْا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

a 135.

21 And be not like those who said, We hear, and they did not obey.\*

22 Surely the vilest of animals,<sup>993</sup> in Allah's sight, are the deaf, the dumb, who do not understand.

إِنَّ شَرَّ الْأَنْبَاءِ وَآبِ عِنْدَ اللَّهِ الصُّمُّ  
الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

23 And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ  
وَلَوْ أَصْنَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

24 O you who believe! answer (the call of) Allah and His Apostle when He calls you to that which gives you life,<sup>994</sup> and know that Allah intervenes between man and his heart,<sup>995</sup> and that to Him you shall be gathered.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ  
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ  
وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ  
وَقَلْبِهِ وَأَنَّهُ إِلَهُ خَشِيعُونَ

curtains of the Ka'ba and prayed thus: "O Allah! assist the best of the two forces and the most rightly directed of the two parties and the most honoured of the two groups and the most excellent of the two religions." Others say that Abu Jahl prayed in the field of battle, saying: "O Allah! whoever of us is most actuated to cut the ties of relationship and most wicked, destroy him to-morrow morning" (Rz). Palmer's remark in this connection, that the Quraish prayed in the above-given words "when they were threatened with an attack from Muhammad," is opposed to historical facts. Indeed, it is utterly absurd to speak of Muhammad threatening the Quraish, when the Muslims did not constitute even a hundredth part of the whole population of Arabia, which was now up against them, and the Quraish were doing everything to deal a death-blow to the cause of Islam.

993 *Dābbah* means literally any thing that walks (or creeps or crawls) upon the earth (S-LL); hence any animal, or a beast, or any living thing. Note that the deaf and the dumb signify those who are spiritually deaf and dumb—those who do not understand.

994 Faith or submission to Allah is life and unbelief is death (Sudi-Rz). By the expression that which gives you life some understand the Qur-ān is meant, others take it to mean *jihād*, or exertion in the cause of truth (Rz). All these explanations really signify one and the same thing.

995 By heart is meant the desires of the heart. The Divine intervention is the cutting off of those desires (Rz). The faithful are enjoined to be quick in responding to the call of the Prophet, and not to indulge in worldly desires, for these may soon be cut off. Or the meaning is that they must respond to the call of the Prophet lest, having deprived themselves of one occasion of doing good, the heart should be hardened, and as a punishment for the first rejection, Allah may so turn it that it may not turn to good at all, but take pleasure in wickedness.

25 And fear an affliction which may not smite those of you in particular who are unjust;<sup>996</sup> and know that Allah is severe in requiting (evil).

26 And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force,<sup>997</sup> but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.

27 O you who believe! be not unfaithful to Allah and the Apostle, *nor* be unfaithful to your trusts while you know.

28 And know that your property and your children are a temptation, and that Allah is He with whom there is a mighty reward.

وَالْقَوَاعِدُ لَا يَضِيبُ الَّذِينَ  
ظَلَمُوا مِنْكُمْ خَاصَّةً ۚ وَعَلِمُوا أَنَّ

اللَّهُ شَدِيدُ الْعِقَابِ ۝

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ

فِي الْأَرْضِ خَائِفُونَ أَنْ يُخَطِّفَكُمُ

النَّاسُ فَأُولَئِكَ وَآلِدُكُمْ يَضْرِبُونَ

رِزْقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُخْلُوا اللَّهَ وَ

الرَّسُولَ وَتَحُولُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ

وَعَلِمُوا أَنَّ أَمْوَالَكُمْ وَأَوْلَادَكُمْ فِتْنَةٌ

وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ۝

Ar. and.

#### SECTION 4

##### Muslims shall be made Guardians of the Sacred Mosque

29. A distinction was promised. 30, 31. Plans against the Prophet. 32-35. Unbelievers' demand for punishment and prophecy that they shall be deprived of the guardianship of the Ka'ba, which shall be made over to the Muslims. 36, 37. How it should be brought about.

29 O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.

30 And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners,<sup>998</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ

يَجْعَلْ لَكُمْ ذُرِّيًّا وَيَغْفِرْ عَنْكُمْ

سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ۝

وَإِذْ يَكِيدُ الَّذِينَ كَفَرُوا لِلنَّبِيِّ

أَوْفَيْتُ لَوْلَاكَ أَوْ يَخْرُجُوكَ وَيَكِيدُونَ

وَيْمَكِرُ اللَّهُ ۚ وَاللَّهُ خَبِيرٌ

الْمَاكِرِينَ ۝

Ar. thee.

Ar. thee.

Ar. thee.

Ar. thee.

996 The reference is not to one particular incident, but generally to all afflictions that are of such a widespread nature as to overtake even others, in addition to those for whom they are primarily intended.

997 The revelation of this verse undoubtedly belongs to a somewhat later period, when the Muslims were comparatively secure, as it reminds them of an earlier state when they were perfectly insecure. Further reference to this condition is contained in v. 30.

998 The reference is to the final plans of the Quraish when, the companions having

31 And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it;<sup>999</sup> this is nothing but the stories of the ancients.

32 And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful chastisement.

33 But Allah was not going to chastise them while *you were* among them, nor is Allah going to chastise them while yet they ask for forgiveness.<sup>1000</sup>

34 And what (excuse) have they that Allah should not chastise them while they hinder (men) from the sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.<sup>1001</sup>

35 And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.

36 Surely those who disbelieve spend their wealth to

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰیٰتُنَا قَالُوْا فَاَتَنَزَّلُ  
سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هٰذَا لَآ اِنَّا  
هٰذَا اِلَّا اَسَاطِيْرُ الْاَوَّلٰیْنَ ۝  
وَإِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقُّ  
مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حَجَارَةً مِّنَ  
السَّمَاءِ اَوْ اَنْزِلْ عَلَيْنَا اِیۡبًا كَیۡلَیۡهِ ۝  
وَمَا كَانَ لِلّٰهِ لَیۡعَیۡبٌۢ بِّهٖمْ وَاَنْتَ فَعِیۡمٌۭ وَّ مَا  
كَانَ لِلّٰهِ مُعَیۡدٌۢ بِهٖمْ وَهٖمۡ یَسْتَغْفِرُوۡنَ  
وَمَا لَهُمۡ اِلَّا یَعۡدِبُۢهُمْ اللّٰهُ وَهٖمۡ  
یَصُدُّوۡنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَاَمَا لَهُمْ  
اُولَیَٔاءَ اِنْ اُولَیَٔا وَاُولَٔا الْمَشْقُوۡنَ  
وَلٰكِنَّ اَكْثَرَهُمۡ لَا یَعْلَمُوۡنَ ۝  
وَمَا كَانَ صَلَاتُهُمْ عِنۡدَ الْبَيْتِ الْاَمْكَارَ  
تَضَرِیۡةًۭ فَاِنْ دُۢرِیۡتُمۡ اِلَیۡهَا لَنُكۡفِرَنَّ  
اِنَّ الَّذِیۡنَ كَفَرُوۡا یُفۡقِقُوۡنَ اَمۡوَالَهُمۡ

Ar. thou  
wert.

emigrated to Medina, the Prophet was left alone at Mecca. Various plans were suggested at a great meeting of the Quraish chiefs in their town hall; the plan ultimately adopted was that the Prophet should be slain, a number of youths belonging to different tribes thrusting their swords into his body at one and the same time, so that one man or tribe should not have the charge laid against him or it. It was with this object that the Prophet's house was surrounded, but he got away unnoticed (Ib Hsh). The Divine plan was that the unbelievers should see the downfall of their power at the hands of the Prophet.

999 That this was an empty boast is confirmed by the fact that, although the Holy Qur-án repeatedly challenged them to produce anything like it, they could not produce even the like of its shortest chapter.

1000 The punishment was to overtake them when the Holy Prophet was no more among them, i.e. after his flight from Mecca. But even then the punishment might be averted if they asked for forgiveness.

1001 The unbelievers are here declared not to be the true guardians of the Sacred Mosque, because while that Mosque was an emblem of the pure unity of the Divine Being, its name having been clearly associated with monotheism since the time of Abraham, the unbelievers who now posed as its guardians were idolaters. So they are told that they are unfit to hold its guardianship, which would henceforth be made over to a people who guard against evil, i.e. the Muslims. The words contain a prophecy not only as to the deprivation of the unbelieving Quraish of the guardianship of the Ka'ba, but also as to the passing of the guardianship into the hands of the Muslims.



hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell,

37 That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.<sup>1002</sup>

لِيَصُدَّ عَنْ سَبِيلِ اللَّهِ سَائِبِقُوهَا  
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ  
وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُجْشَرُونَ ۝  
لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ  
الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ  
جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أَوَّلَ لَيْلٍ  
هُمُ الْخُسِرُونَ ۝

## SECTION 5

### The Battle of Badr as a Sign of the Prophet's Truth

38-40. Fighting necessary to establish freedom of religion. 41. One-fifth of what is acquired to be devoted to charitable purposes. 42-44. How the encounter served as a sign.

38 Say to those who disbelieve if they desist, that which is past shall be forgiven to them; and if they return,<sup>1003</sup> then what happened to the ancients has already passed.<sup>1004</sup>

39 And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.<sup>1005</sup>

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَدْنُوا يُغْفَرْ  
لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ  
مَضَتْ سُنتُ الْأَوَّلِينَ ۝  
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ  
الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ أَنْتَهُوا فِاتٍ  
اللَّهُ يَمَّا يَعْمَلُونَ بِصِيرٍ ۝

1002 The meaning is either that the good men might be separated from the wicked, and then the wicked should all be cast into hell, or that the good property might be separated from the worthless property of the unbelievers and the latter should all be wasted in opposition to the Muslims without bringing any gain to its possessors (Rz, AH).

1003 Desisting and returning both relate to *fighting against the Muslims*, not to unbelief, because the unbelievers could not be said to *return* to unbelief. They had gone away from Badr quite discomfited, and they were told that if they desisted from fighting they would be forgiven, but if they returned to fighting they would meet with the doom of former peoples. Notwithstanding all that the Muslims had suffered, the Prophet was still told to forgive his enemies if they only desisted from fighting against his followers. This is the one and only condition of forgiveness.

1004 The meaning is that they could read their own doom in the doom of those with whom Allah had dealt previously in similar circumstances. Bq interprets سنة الأولين as being equivalent to سنتنا في الأولين Compare 18: 55, which states that the unbelievers only wait "that what happened to the ancients should overtake them."

1005 That is, if they desist from fighting, the Muslims must do the same, such being the significance of *Allah sees what they do*; for Allah rewards men according to their deeds.

40 And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.<sup>1006</sup>

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ  
نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

## PART X

41 And know that whatever thing you acquire in war, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things;<sup>1007</sup>

وَاعْلَمُوا أَنَّهَا غَنِمٌ مِّنْ شَيْءٍ فَإِنَّ  
لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى  
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ  
إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَى  
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَافِ الْجَمْعِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

1006 If they return to fight, then Allah will protect the Muslim community, helping them against their enemy, as He is their Patron and Helper. Vv. 39 and 40 explain what is said in v. 38.

1007 الغنم الفوز بالشئ i.e. *ghnum* means acquisition of a thing (Rz, AH). The latter quotes two verses in support of this as the true meaning:—

وقد طوفت في الافاق حتى رضيت من الغنيمة بالاياب

and

ر مطعم الغنم يوم الغنم مطعمه انى توجه والمحروم محروم

in both of which *ghanimat* and *ghnum* signify achievement, the meaning of the first verse being: "And I went about on all sides until the only achievement with which I was satisfied was coming back," and that of the second: "And the eating of what is acquired is on the day of achievement his food whither he goes, and he who is deprived is deprived." LL explains *ghanama* as meaning he acquired a thing without difficulty, and the same authority thus

explains the verse اذا هبت رياحك فاغتبتها i.e. when thy turn of good fortune comes, avail thyself of it (in art. *rih*). Hence the original meaning of the word *ghanimat* is simply acquisition or achievement, and the word is then applied to what is acquired in war after fighting with the enemy and vanquishing him, and *ghanimat* is now a technical term for such property.

The division of what is thus acquired in the war is plainly given in the verse, but there has been a discussion as to what is meant by *for Allah*. The most generally accepted opinion is that one-fifth of the whole property acquired is to be divided again into five parts, the Prophet, the near of kin, the orphans, the poor, and the wayfarer being equal sharers. Thus the twenty-fifth part fell to the Prophet's share, an equal share was given over to the Prophet's near of kin, all individuals belonging to the tribes of Banī-Hāshim and Banī-Abdul Muṭṭalib being sharers therein, and three twenty-fifths were given to the orphans, the poor, the needy, and the wayfarers, while four-fifths were divided among those who were considered as having taken part in the fight. As to the Prophet's twenty-fifth, it appears from certain anecdotes that it was also used for the benefit of the Muslims. Thus, Rz, having raised the question of the distribution of the fifth after the Prophet's death, gives the following answer from Shāfa'i's

42 When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you;<sup>1008</sup> and if you had mutually made an appointment, you would certainly have broken away from the appointment,<sup>1009</sup> but<sup>1010</sup> — in order that Allah might bring about a matter which was to be done,<sup>1011</sup> that he who would perish might perish by clear proof, and he who would live might live by clear proof;<sup>1012</sup> and most surely Allah is Hearing, Knowing:

Ar. *thee.*  
Ar. *they.*

Ar. *thee.*

43 When Allah showed them to *you* in *your* dream as few; and if He had shown them to *you* as many you would certainly have become weak-hearted and you would

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى  
وَالرَّكِبُ أَسْفَلَ مِنْكُمْ وَلَنْ تَوَاعِدْتُمْ لَأَخْتَلَقَنَّكُمْ فِي الْيُعْلَى  
وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُومًا لَمْ يَهْلِكْ مِنْ هَلَكٍ  
عَنْ بَيْتِنَا وَيَحْيَى مِنْ مَحْيَى  
بَيْنَنَا وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

إِذْ يُرِيكُمْ اللَّهُ فِي مَنَامِكُمْ قِلْدًا  
وَلَوْ أَرَاكُمْ كَثِيرًا أَفْشَلْتُمْ

point of view: "It should be divided into five parts, one portion (the same twenty-fifth as in his lifetime) being for the Apostle of Allah, to be spent *as he used to spend it*, for the benefit of the Muslims, as the providing of the warriors with horses and weapons." Rz also relates a saying of the Holy Prophet on the occasion of the distribution of what was gained at Khaibar: *مالى الا الخمس والخمس مردود فيكم* i.e. *Out of what Allah has given to you nothing is mine but a fifth, and that fifth is given back to you.* These two facts, combined with the fact of the utmost simplicity of the Prophet's domestic life, which is admitted on all hands, show clearly that the Holy Prophet spent even his own share for the good of the community.

1008 The position of the three parties, i.e. the party of the Muslims and two parties of the Quraish, is here made clear. The Muslims were on the nearer side, i.e. *the side nearer to Medina*, the main army of the Quraish was on the farthest side, i.e. *the side which was nearer to Mecca and farthest from Medina*, while the caravan was in a lower place, i.e. *towards the sea-coast and farther away from Medina on its way to Mecca* (Rz).

1009 The *المجاد* here means *the failure to keep the appointment* on the part of the Muslims on seeing the strength of the enemy and their own weakness (Rz, AH).

1010 The commentators say there is an ellipsis here, the meaning being, *but an encounter was brought about without there being an appointment.*

1011 The *amr* or *affair* is said to be *already done*, because Allah had decided to do it. The use of the past tense when the occurrence is certain is frequent in Arabic. The matter referred to is the vanquishment of the opponents of Islam, about which prophecies had been announced at the very commencement of the career of the Holy Prophet.

1012 The affair at Badr afforded a clear proof of the truth of the Holy Prophet's mission, because the unbelievers had been repeatedly told that as a proof of the truth which the Prophet brought to them a discomfiture of their power at the hands of the Holy Prophet would be brought about in this very life, and their forces and wealth would not then be of any use to them. As an instance of these prophecies see two of the earlier chapters: "And most certainly We will make them taste of the nearer chastisement before the greater chastisement, that haply they may turn" (32: 21); "Such is the chastisement, and certainly the chastisement of the hereafter is greater, if they but know" (68: 33).

have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.

44 And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.<sup>1013</sup>

وَلَكِنَّا زَعَمْتَ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ  
سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ  
وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي  
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي  
أَعْيُنِنَا لِيَقْضَى اللَّهُ أَمْرًا كَانَ  
مَفْعُولًا ۗ وَاللَّهُ رُجُومُ الْأُمُورِ

## SECTION 6

### Success did not depend on Numbers

45, 46. Firmness and union enjoined. 47, 48. Enemies made a show of their strength.

45 O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful.

46 And obey Allah and His Apostle and do not quarrel, for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.

47 And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah,<sup>1014</sup> and Allah comprehends what they do.

48 And when the devil<sup>1015</sup> made their works fairseeming to them, and said: No one can overcome you this day, and surely I am your protector; but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ وُجُوهَ  
فَاقِبُوا ۖ وَادْكُرُوا اللَّهَ كَثِيرًا  
لَعَلَّكُمْ تُفْلِحُونَ  
وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا  
فَتَفْتَنُوكُمْ أَتَنْهَكُمُ رِيحُكُمْ  
أَضِلُّوا لَمَّا نَ الْوَالِدُ اللَّهُ مَعَ الصَّادِقِينَ  
وَلَا تَسْكُنُوا الْكَافِرِينَ هَؤُلَاءِ يَخْرُجُونَ  
دِيَارِهِمْ بَطْرًا وَرِشَاءَ النَّاسِ وَ  
يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ  
بِمَا يَعْمَلُونَ خَبِيرٌ  
وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ  
وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ  
إِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَ آتِ الْفِتْنَةِ  
نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي مَبْغُضٌ  
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ  
وَاللَّهُ شَدِيدُ الْعِقَابِ

1013 In the previous verse it is stated that the enemy were shown to the Prophet in a dream to be few, and here we are told that they were also shown to be few to the Muslims when the two armies met. The second point has been fully explained in 395. As regards the Prophet's seeing them few in a vision, it must no doubt be interpreted as signifying their moral weakness, notwithstanding their great number.

1014 The reference is clearly to the army of the Quraish, which had marched forth in great exultation to destroy Medina.

1015, see next page.

## SECTION 7

## Enemy's Strength weakened

49-51. Enemy's trust in their strength and its failure. 52-54. Comparison with destruction of Pharaoh's people. 55-58. Repeated violations of treaties.

Or, deceived them.  
49 When the hypocrites and those in whose hearts was disease said: Their religion has exposed them to perdition; and whoever trusts in Allah, then surely Allah is Mighty, Wise.

Ar. hadst thou.  
50 And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

51 This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;

Or, over-took.  
52 In the manner of the people of Pharaoh and those before them: they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).<sup>1015</sup>

53 This is because Allah has never changed a favour which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;

54 In the manner of the people of Pharaoh and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Pharaoh's people, and they were all unjust.

55 Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe.

أَذِيقُوا الْمُنَافِقِينَ وَالَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ غَرْهًا هَؤُلَاءِ ذِيئُهُمْ وَمَنْ يَتَوَكَّلْ  
عَلَى اللَّهِ فَإِنَّ اللَّهَ عَظِيمٌ  
حَكِيمٌ

وَلَوْ تَرَى إِذْ يَتَوَكَّلُ الَّذِينَ كَفَرُوا  
أَلَيْكَةِ يَضْرِبُونَ وُجُوهَهُمْ وَأَلْ  
أَذْبَابُهُمْ وَدُفُّوا أَعْدَابَ الْحَرِيقِ  
ذَلِكَ بِمَا قَدَّمْتُمْ أَنْيَدُكُمْ وَأَنَّ  
اللَّهُ لَبِيسٌ يَدُلُّكُمْ لِلْجَعِيدِ

كَذَّبُوا آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ  
قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ  
اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ  
شَدِيدُ الْعِقَابِ

ذَلِكَ يَأْتِ اللَّهَ لَكَ بِكَ مُغَيَّرَاتٍ  
أَنَّهُمْ عَلَى قَوْمٍ حَقٌّ يُغَيِّرُ مَا بِأَنفُسِهِمْ  
وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

كَذَّبُوا آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ  
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ  
بِذُنُوبِهِمْ وَأَنفَرْنَا آلَ فِرْعَوْنَ وَ  
كُلَّ كَاذِبٍ

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ  
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ

1015 The devil in this case was no other than Surāqa bin Malik, son of Ja'sham, who was of the tribe of Bani Bakr bin Kanāna (Rz). He assured the Quraish of his help.

1016 The mention of the people of Pharaoh here serves to show the Prophet's likeness to Moses and foretells the absolute discomfiture of the enemy ultimately.

Ar. thou  
malcest.

56 Those with whom *you* make an agreement, then they break their agreement every time and they do not guard<sup>1017</sup> (against punishment).

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ  
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا  
يَسْتَقِيمُونَ ○

Ar. thou.

57 Therefore if *you* overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.<sup>1018</sup>

فَإِذَا تَشَفَّعْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ  
بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّاهُمْ يَذْكُرُونَ ○

Ar. thou.

58 And if *you* fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.<sup>1019</sup>

فَإِذَا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْصِرْ  
إِلَيْهِمْ عَلَى سَوَاءٍ طَرَفٍ لَعَلَّ اللَّهَ  
يَحِبَّ الْمُخَانِينَ ○

## SECTION 8

### Peace to be secured by Strength

59, 60. Muslims should be ready to meet all eventualities. 61, 62. Peace to be preferred. 63, 64. Union as a Divine gift.

59 And let not those who disbelieve think that they shall come in first; surely they will not escape.

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا  
إِنَّهُمْ لَا يَجْزُونَ ○

60 And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.<sup>1020</sup>

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَرِزْ  
رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ  
وَعَدُوَّكُمْ وَالْآخِرِينَ مِنْ دُونِهِمْ  
لَا تَعْلَمُوهُمْ ۚ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا  
سُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ  
إِلَيْكُمْ وَأَنْتُمْ لَا تظْلَمُونَ ○

1017 It shows how the opponents of Islam disregarded their responsibility and violated their agreements. The use of the words *every time* with regard to these violations shows clearly that the Muslims never hesitated in making a new agreement when one was violated, but the unbelievers did not even then respect their engagements; hence, as a last resort, the Muslims are allowed to repudiate unrespected agreements (v. 58).

1018 That is, an exemplary punishment should be inflicted on them, so that a stop might be put to further fighting and bloodshed.

1019 If the other party does not remain faithful to the agreement of peace, the Muslims may also repudiate it. The use of the word *fear* does not indicate that a mere apprehension, unattended with any action on the part of the other party, is sufficient for repudiation. Read it along with v. 62 and 1021, and the meaning is clear. As Rz remarks under that verse, "*the fear of treachery* is to be entertained when this fear is strengthened by signs showing treachery."

1020 *Force* (Ar. *quwwat*), according to Rz, means *all those things which shall be a source of strength, including all kinds of implements of war and other defensive and offensive operations*. The Muslims had won a victory at Badr, though they were not even well

61 And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

Ar. *thee.*

Ar. *thee.*

Ar. *thee.*

62 And if they intend to deceive *you*—then surely Allah is sufficient for *you*; He it is who strengthened *you* with His help and with the believers,<sup>1021</sup>

Ar. *hadst thou.*  
Ar. *thou couldst.*

63 And united their hearts; *had you* spent all that is in the earth, *you could* not have united their hearts, but Allah united them; surely He is Mighty, Wise.

Ar. *thee.*

Ar. *thee.*

64 O Prophet! Allah is sufficient for *you* and (for) such of the believers as follow *you*.

وَأِنْ جَحَنُوا السَّلَامَ فَاجْزِهِمْ لَهَا وَتَوَكَّلْ  
عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ  
وَأِنْ يَرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ  
حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ  
بَصِيرَتَهُ وَيَا أَيُّهَا الَّذِينَ آمَنُوا  
وَالْتَفِتْ بَيْنَ قُلُوبِهِمْ لَا تَقْنَطُوا  
فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ  
قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ  
إِنَّهُ عَزِيزٌ حَكِيمٌ  
يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ  
اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

## SECTION 9

### Muslims should be prepared to meet Overwhelming Numbers

65, 66. Muslims should not hesitate in meeting double or tenfold numbers.  
67-69. Warning against committing depredations.

65 O Prophet! urge the believers to war;<sup>1022</sup> if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.<sup>1022a</sup>

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى  
الْقِتَالِ إِنْ كُنْ مِنْكُمْ خِصَّةٌ وَنَصَارُودٌ  
يُحِلُّونَ أَمْتَيْنِ وَإِنْ كُنْ مِنْكُمْ خِصَّةٌ قَاتِلْ  
الْعَالِيَيْنَ الَّذِينَ كَفَرُوا بِآيَاتِهِمْ  
فَقَوْمٌ لَا يَفْقَهُونَ

equipped and had made no preparation for the war. But they are told that they must in future keep themselves well prepared and avail themselves of all sources of strength, so that the enemy should by their very preparations assume a peaceful attitude, for it was evident that the weakness of the Muslims was a temptation for their opponents to attack them. Peace was to be secured by preparing for war.

1021 The deceit is in relation to what has been said in the previous verse, the meaning being that if *they intend to deceive you under cloak of peace*, even in such a case peace is to be accepted, and the Muslims are not to reject peace simply for fear of being deceived, for *surely Allah is sufficient*.

1022 It should be noted that the war to which the Muslims were to be urged was the defensive war which the Muslims had to fight to save themselves and to protect the religion of Islam. The sword had been taken up against them and they were required to defend Islam. This is made clear elsewhere: "And fight in the way of Allah with those who fight with you and do not exceed the limits" (2: 190). See 238, where this point is fully discussed.

1022a The Muslims were very few as compared to their enemies, and there was not even one Muslim to ten unbelievers. Thus there is a clear prophecy here that notwithstanding their fewer numbers the Muslims shall be victorious.



66 For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission; and Allah is with the patient.<sup>1023</sup>

67 It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.<sup>1024</sup>

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ  
فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ  
مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ، وَ  
إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ  
يَا دِينَ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ○  
مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَى  
حَتَّى يَشْتَرِيَ فِي الْأَرْضِ رَيْدُونَ  
عَرْضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ○

1023 This verse is supposed by some to abrogate the previous verse, where it is stated that twenty patient Muslims shall overcome two hundred unbelievers. This cannot be a correct view. Firstly, because only an injunction could be said to be abrogated, and not a statement; secondly, because the two statements relate to two different states of the Muslims. The time of the battle of Badr was one when the armies of the Muslims did not deserve to be called armies. There was no Muslim army in existence. Every man available, young or old, sick or healthy, had to fight so as to save the very life of the community. This is referred to in the words: *He knows that there is weakness in you*. So the Muslim forces as then constituted could at most be a match for double their numbers. But a time did come when they were a match for ten times their numbers. So both the statements in the Qur-ān proved true in the lifetime of the Holy Prophet. In the field of Badr the Muslims overcame thrice their numbers; in the battle of the Confederates about a thousand Muslims put to rout ten thousand of the enemy. But even if the words may be taken as an injunction to the Muslims to overcome twice and afterwards ten times their numbers, there is no question of abrogation. There are two commandments, one in accordance with the circumstances of the Muslim society as it was then, another in accordance with a future state when great warriors like Khálid were to become Muslims. The great feats of Khálid and other Muslim warriors in the wars with Persia and the Roman Empire amply justified the statement. I may also add here that the two verses only require Muslims to overcome the superiority of the numbers of their foes by efficiency; exact numbers are not meant. For instance, in Badr, one Muslim soldier proved a match for more than three soldiers of the enemy, though he was required to overcome only two.

1024 On the authority of certain reports the commentators are of opinion that this verse and the next refer to releasing the prisoners of war taken at Badr after taking ransom from them, which act, it is said, is here disapproved. But various considerations show that these verses refer to some other incidents. Firstly, the condition laid down here for taking prisoners is that the Prophet should have fought against the enemy, and that had actually been done at Badr. In this connection it must be stated that *Is-khān* does not signify a general slaughter of the enemy; it simply means struggling hard against the enemy, or the making of a vehement fight, or overcoming the enemy after fighting has actually taken place. LL says: "*As-khāna-hū* in its primary sense means he or it rendered it thick," and hence he or it (i.e. a man, a wound, or a disease) rendered him heavy or weakened him. Rz quotes Wáhidí, who says: "*Is-khān*, in anything, signifies its getting strong and severe; you say

اِثْنَهُ الْمَرَضُ when the grip of the disease has grown severe on a man, and therefore

68 Were it not for an ordinance from Allah that had already gone forth,<sup>1025</sup> surely there would have befallen you a great chastisement for what you had taken to.<sup>1026</sup>

69 Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ  
لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ  
عَظِيمٌ  
فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا  
طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
خَفِيفٌ رَّحِيمٌ

*يشخن في الارض* means *he becomes strong and strengthened and overcomes*"; and then adds that many commentators have taken the word to mean *the making of a severe slaughter*, on the ground that kingdom and rule become strong and strengthened with slaughter (Rz). Therefore, to attach the meaning of *general or severe slaughter* to the word is a mere conjecture. The use of this word on the only other occasion in the Qur-án also leads to the same conclusion; see 47: 4, "Until when you have overcome them."

Secondly, the taking of prisoners and their release on this very occasion is justified in clear words only two verses farther on, "O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts He will give to you better than that which has been taken away from you" (v. 70). This shows that these verses were revealed when the prisoners were still *in the hands* of the Muslims, and *that which has been taken* is clearly the ransom, which must have taken many days to reach Medina. If the verse had conveyed a Divine commandment to slay the prisoners and not to release them, that step could still have been taken. But the very fact that no such step was taken shows clearly that the verse conveyed no such Divine commandment.

The legality of the Holy Prophet's procedure on this occasion is clearly borne out by an earlier revelation: "So when you meet in battle those who disbelieve, then smite the necks until you have overcome them, then make them prisoners, and afterwards either set them free as a favour or let them ransom themselves" (47: 4). And as the Holy Prophet did not slay those who were taken prisoners after fighting in a single war, it is clear that his action at Badr was never disapproved by Divine revelation.

The question is, what is then hinted at in this verse and in the one that follows? To me it seems quite clear that the reference is to the *desire* (mark the word *desire* used in the verse)—not to an action already completed—of a party of the Muslims referred to in v. 7, *and you loved that the one not armed should be yours*. They desired to attack and capture the unarmed caravan, but depredations like those, though committed by unbelievers upon the Muslims, were not *fit* for a prophet. He must fight a hard fight in his defence first, and then if he overcomes the enemy he may take prisoners. Thus this injunction also declares slavery to be illegal, and allows only the retaining of those who are taken prisoners in war. The *frail goods of this life* appropriately refer to the caravan and its merchandise, while the addition of the concluding words in v. 69, *eat then of the lawful and good things which you have acquired in war*, shows that the ransom received on account of the prisoners is among *the lawful and good things*.

1025 That ordinance from Allah is referred to in several places in this chapter; it was to bring about an encounter with the main army of the Quraish at Badr: "And when Allah promised you one of the two parties that it shall be yours . . . and Allah desired to manifest the truth of what was true" (v. 7); and again: "In order that Allah might bring about a matter which was to be done" (v. 42).

1026 You say *خذ في كذا* meaning *he took to a thing, or set about or commenced doing it* (LA-LL).

## SECTION 10

## Relations with Muslims and Non-Muslims

70, 71. Prisoners of war to be released. 72, 73. When help of Muslims is not obligatory. 74, 75. Muslims who were to be treated as members of one community.

70 O Prophet! say to those of the captives who are in your hands: if Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you<sup>a</sup> and will forgive you, and Allah is Forgiving, Merciful.

a 1024.

71 And if they intend to act unfaithfully towards *you*, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.

Ar. *theo.*

72 Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped—these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.<sup>1027</sup>

73 And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.<sup>1028</sup>

يَا أَيُّهَا النَّبِيُّ قُلْ لِّلَّذِينَ فِي أَيْدِيكُمْ مِنَ  
الْإِنْسِ كَلَامٌ بَعَثَ اللَّهُ فِي قُلُوبِكُمْ  
خَيْرًا بَلَّغْتُمْ فِيهِ مَوَدَّةً أَخَذْتُمْ مِنْهَا  
وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ  
فَإِنْ يَرَوْا وَاعْيَاظَتَكَ فَقَدْ خَافُوا  
اللَّهَ مِنْ قَبْلُ فَأَمَنْهُمْ مِنْهُ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ

لِلَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ  
اللَّهِ وَالَّذِينَ آوَوْا وَانْتَصَرُوا  
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ  
وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ  
مِنْ وَلَا يَتِمُّ مِنْ شَيْءٍ حَتَّىٰ تَهَاجِرُوا  
فَإِنْ اسْتَضَرُّوكُمْ فِي الدِّينِ  
فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ يَتَعَلَّمُونَ  
بِزُيُوتٍ

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ  
إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ  
وَفَسَادٌ كَبِيرٌ

1027 The guardianship alluded to in this verse has been a matter of much discussion among the commentators. The meaning seems to be clear. Those who believed, and having been persecuted fled from their homes, formed a community at Medina along with those who gave shelter and helped them, i.e. the *Anṣār* of Medina. But there were those who chose to remain in their homes. The Muslim community at Medina could not undertake to guard the interests of such persons, and this is what is meant by saying *not yours is their guardianship*. But if they sought help in the matter of religion, it was incumbent on the Muslim community to give them help, unless there existed a treaty of alliance with the people against whom such help was sought. This injunction prevents Muslims rebelling against their rulers, to whatever religion such rulers belong, because there exists an implied agreement of obedience with the rulers of a country.

1028, see next page.

74 And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honourable provision.

75 And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.<sup>1029</sup>

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا  
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ  
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ  
وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَ  
جَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ  
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى  
بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ  
شَيْءٍ عَلِيمٌ

1028 If you do not help your brethren in the matter of religion, the unbelievers will become more daring in their persecutions, in causing mischief and disorder in the land.

1029 There is no such difficulty about the significance of this verse as some commentators have supposed. When even strangers who have accepted Islam and fled from their homes become "of you," those who have in addition ties of relationship, possess every title to have their interests guarded by the Muslim community.

CHAPTER IX  
THE IMMUNITY  
(*Al-Bará'at*)

REVEALED AT MEDINA  
(16 sections and 129 verses)

**Abstract:**

- Sec. 1, 2. Declaration of immunity and its reasons.
- Sec. 3. Idolaters' pretensions to service of the Sacred House.
- Sec. 4. The cause of Islam shall be made triumphant.
- Sec. 5. Jews and Christians fall off from the truth.
- Sec. 6. The Tabúk expedition.
- Sec. 7-13. The Hypocrites.
- Sec. 14, 15. The faithful and what they should do.
- Sec. 16. The object effected by revelation.

**The Title.**

THE title of this chapter is taken from the opening statement, which contains a declaration of immunity from obligations with such of the idolatrous tribes as had repeatedly broken their engagements. This declaration is one of the most important events in the history of Islam, for hitherto the Muslims had constantly suffered from the hostility of the unscrupulous idolatrous tribes who had no regard for their treaties, dealing a blow at the Muslims whenever they had an opportunity of doing so. As the Muslims had, in the first instance, to suffer persecutions for a long time before they were allowed to take up the sword in their defence, so a second time they remained true to their agreements, notwithstanding the enemy's constant repudiation of their treaties, and immunity was given to them from their obligations only after the repeated violation of treaties by their foes had produced quite an impossible condition of things. The chapter is known under various other names, *Repentance* being the best known.

**Connection with the preceding chapter.**

This is not really a new chapter, and this accounts for *Bismillah* being omitted from the opening. It is admittedly a part of the last chapter, while a distinct name has been assigned to it by reason of the importance of the declaration of *immunity* from which it takes its name. A reference to the seventh and the eighth sections of the last chapter will show that the idolaters repeatedly broke the agreements which bound them to remain on peaceful terms with the Muslims. This frequent violation ultimately led to the declaration of immunity, because it was impossible that the Muslims should be bound for ever by the terms of those agreements, while their enemies could repudiate them with impunity. Such repudiations had frequently taken place, especially when the unbelievers considered the Muslim power at Medina to have been temporarily weakened as on the occasion of the great expedition to Tabúk.

**Subject-matter and its arrangement.**

The internal arrangement of the verses is too clear to need any lengthy comment. A declaration of immunity necessitated by the repeated treaty violations of the idolaters is made in the first section, with two clear exceptions, however; one in the case of those tribes who had remained true to their obligations, and a second in the case of idolaters who sought protection from the Muslims. These latter were to be conducted safely to their tribes, and were not to be molested in any way. These two exceptions are a sufficient condemnation of the hypothetical picture drawn of the Holy Prophet by Christian missionaries, in which he is accused of inviting people to Islam with the Qur-án in the one hand and the sword in the other. The second section gives the chief reason for freeing the Muslims from the liabilities of certain agreements, again stating expressly that the Muslims were to stand firm by their agreements so long as the other party adhered to their terms. In the third section the idolaters are told that their pretensions relating to the entertainment of the pilgrims and the repairing or building of the Sacred House could not now save them from the consequences of their own deeds, while the conclusion of that section calls attention to the sacrifices which the Muslims would now be required to make in the cause of truth. The next section naturally asserts the ultimate triumph of Islam, not only against the idolatrous tribes of Arabia, but also against the powerful Christian nation which had now stirred itself to humiliate the growing Muslim power. A reference to the Christians renders it necessary to deal in the next section with the falling off of both the Jews and the Christians from the pure monotheism of their great prophets, the section being closed with a reference to the evil influence which the Jews had exercised on the Arabs by making them violate the sanctity of the recognized sacred months. Thenceforward to the end, with the exception of the last three sections, are contained references to the Tabúk expedition, and particularly to those who had been intentionally guilty of a default in joining this expedition—thus the hypocrites are condemned, and spiritual and temporal connections with them are cut off. The hypocrites had made their presence clearly felt among the Muslims from the time of the battle of Uhud, in the third year of the Hejira, and they had been given a chance up to the close of the ninth year to mend their ways or to openly side with this or that party, and the final word with regard to them was now urgently needed.

The three concluding sections are a natural sequel to the subject of hypocrisy. What are the marks of the truly faithful, and what is expected of them, is stated respectively in the fourteenth and the fifteenth sections. Wars were not the aim and object of Islam, but had really been forced on it, and the faithful are told, at the end of a chapter which almost entirely deals with treaty obligations, ultimatums and wars, that they must make arrangements for the propagation of Islam, and that every Muslim community must contribute men for the noble object of spreading the truth, which was the real object of Islam. The last section shows what effect the revelation of the Qur-án had upon the Muslims and the great anxiety of the Prophet for their welfare.

**Date of Revelation.**

Almost a consensus of opinion exists on the point that the whole of this chapter was revealed at Medina, toward the close of the Holy Prophet's life. A careful consideration of the various verses shows that the whole of this chapter was revealed in the ninth year of the Hejira, the opening verses belonging to the close, and the major portion to about the middle of that year. The opening verses were revealed after the pilgrims had started for Mecca in the pilgrimage season of the ninth year, and as they contained an announcement which was to be made known to the pilgrims assembled at Mecca from the various quarters of Arabia, 'Ali was dispatched with this message after Abu Bakr, who headed the pilgrims. It would serve no useful purpose to endeavour to settle the exact dates of the various verses, as the attempt is often misleading; all that can be said about the main portion of the chapter is that vv. 29 to the end were revealed immediately before, during, or after the expedition to Tabúk, which occurred in the Rajab of the ninth year of the Hejira. It is asserted that the two concluding verses were revealed at Mecca, but the probability is that this happened in the last pilgrimage to Mecca. At any rate, there is insufficient evidence to warrant these two verses being disconnected from the rest of the chapter.





Allah loves those who are careful (of their duty).<sup>1032</sup>

5 So when the sacred months have passed away, then slay the idolaters<sup>1033</sup> wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.<sup>1034</sup>

Ar. thea.

6 And if one of the idolaters seek protection from *you*, grant him protection till he hears the word of Allah, then make

اللَّهُ يُحِبُّ الْمُتَّقِينَ ○  
وَإِذَا النُّسُكُ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا  
الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ  
خَذُوهُمْ وَاصْطَبِدُوا لَهُمْ  
لَهُمْ كُلٌّ مِّنْ صَبَدٍ. وَإِن تَابُوا  
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا  
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○  
وَإِن أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ  
فَاجْرِهِ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ

1032 Only two tribes, the Banu ʿAmra and the Banu Kanana, are related to have adhered to their treaties (AH, Rz). One wonders why honest criticism of Islam is so rare among Christian authors. The exception given here makes it as clear as anything could be that the Muslims were not fighting with the idolaters on account of their religion, but on account of their having been untrue to their engagements. Yet the comment of a Christian critic on these verses is that "they are to be converted to Islam or destroyed by the sword" (Wh). If the Muslims had been fighting with the idolaters on account of their religion, why should there be an exception in favour of those idolaters who had been true to their engagements? The cause of the renewed fighting was political, i.e. the violation of treaties, and hence only those tribes were fought against who had broken their engagements. If idolatry had been the cause, all idolaters would have been fought against.

1033 The clear exception of the last verse shows that by the idolaters here are meant, not all idolaters or polytheists wherever they may be found in the world, nor even all idolaters of Arabia, but only those idolatrous tribes of Arabia assembled at the pilgrimage who had first made agreements with the Muslims and then violated them.

1034 The exception here has given rise to much misconception, and it has been made the basis of an attack upon Islam, it being supposed that it offers to the unbelievers the alternative of the sword or the Qur-ān. Nothing is farther from the truth. The injunction contained in the first part of the verse establishes the fact that the whole verse relates to certain idolatrous Arab tribes who had broken their engagements with the Muslims and who had now been apprised of a similar repudiation by the Muslims. The essential fact to be borne in mind is that all the polytheists of the world, even all the idolaters of Arabia, are not spoken of in the verse. The persons spoken of are those who had repeatedly violated their agreements and inflicted severe losses upon the Muslims. They, therefore, deserved to be killed or besieged or taken prisoners. This punishment was a direct consequence of their previous actions. They had so often broken their word that they could no more be trusted and must now receive their punishment. Yet, if they joined the brotherhood of Islam there was an absolute change in their condition, and hence the punishment which they otherwise deserved could be remitted. It was a case of forgiving a criminal who had entirely repented and regenerated, hence it is that the verse concludes with the words: "Allah is Forgiving, Merciful." It should also be noted that a mere confession of the faith is not required, because such a confession may be made to deceive, as were their treaties. What is required is an absolute change, so that the old criminal no longer remains, but an entirely changed man. Therefore, along with the confession of the faith, it is required that they should keep up prayer and pay the poor-rate. The subject is further clarified in the next verse and the following section.

him attain his place of safety ;  
this is because they are a  
people who do not know.<sup>1035</sup>

أَبْلَغُهُ مَا مَنَعَهُ ذَلِكَ يَا تَهْمُ  
تَوَمَّرُوا يَكْفُرُونَ

## SECTION 2

### Reasons for the Immunity

7-11. Idolaters break treaties. 12-16. Frequent violation necessitated punishment.

7 How can there be an agreement for the idolaters with Allah and with His Apostle, except those with whom you made an agreement at the sacred Mosque? so as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).<sup>1036</sup>

8 How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

9 They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.

10 They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.<sup>1037</sup>

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ  
اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ جَاءُوكَ  
عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ  
فَأَسْتَقِمْوْا لَهُمْ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَّقِينَ

كَيْفَ وَإِنْ يَظْهَرُ عَلَيْكُمْ فَلاَ تَرْفُقُوا  
فِيهِمْ إِلاَّ وَلاَ رِمَةً ۚ يَرْضَوْنَكُمْ  
يَا قَوْمِهِمْ وَتَابَى قُلُوبُهُمْ وَأَكْثَرُهُمْ  
فَاسِقُونَ

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا  
تَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ  
مَا كَانُوا يَعْمَلُونَ

لَا يَرْفُقُونَ فِي مَوْعِنٍ إِلاَّ وَلاَ ذِمَّةً  
وَإُولَئِكَ هُمُ الْمُتَعَدُونَ

1035 This verse leaves no doubt that the idolaters and the non-Muslims were not to be slain on account of their religion. Even Sale explains the meaning of this to be, "You shall give him a safe conduct that he may return home again securely in case he shall not think fit to embrace Muhammadanism." It is stated on the authority of I'Ab that after the proclamation by 'Ali an idolater asked him whether they would be killed if they went to the Prophet to get information about the religion of Islam or on some other business, and the reply was in the negative, in support of which 'Ali quoted this verse (Rz).

1036 Reason is given here why the Muslims were compelled to repudiate their treaty obligations. This reason, which is here only alluded to by drawing attention to the exception, is made plainer in the next verse, for when it is pointed out that the Muslims must remain true to their agreements as regards tribes that remained true to their compact, it is made obvious that treaty obligations were repudiated only in the case of tribes that had not remained true. The verses that follow throw full light on the subject.

1037 Note the repeated assertions of the Qur-án that the unbelievers who are to be fought against are those who, in the case of a believer on whom they can lay hands, pay no regard either to ties of relationship or to treaty obligations. No remedy was left for the covert mischief of these people, except that the agreements should be overtly repudiated and a period put to all their mischief.

11 But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the communications clear for a people who know.

12 And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief—surely their oaths are nothing—so that they may desist.<sup>1038</sup>

13 What! will you not fight a people who broke their oaths and aimed at the expulsion of the Apostle, and they attacked you first; do you fear them? but Allah is most deserving that you should fear Him, if you are believers.

14 Fight them; Allah will chastise them by your hands and bring them to disgrace, and assist you against them and relieve the hearts of a believing people,

15 And remove the rage of their hearts;<sup>1039</sup> and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.

16 What! do you think that you will be left alone while Allah has not yet known\* those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Apostle and the believers; and Allah is aware of what you do.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ وَفَخَّخُواكُمْ فِي الدِّينِ وَتَقَرَّبُوا  
إِلَآئِهِمْ يَقُولُكُمْ يُعْلَمُونَ ○

وَإِنْ كُنْتُمْ أَتِمُّوهُمْ مِنْ بَعْدِ عَهْدِهِمْ  
وَقَطَعُوا فِي دِينِكُمْ فَقَاتِلُوا أَتِمُّوهُمُ  
الْكُفْرَ أَهْلَهُمْ لَا أَيْمَانَ لَهُمْ  
لَعَلَّكُمْ يَتَّقُونَ ○

إِلَّا تَقَاتِلُوا لَهُمْ تَقَدَّرُ أَيْمَانُهُمْ  
وَهُمُ الْبَاخِرُونَ الرَّسُولَ وَ  
هُمْ يَدْعُونَكَ أَوَّلَ مَرَّةٍ فَتَنْتَفِهُنَّ  
فَاللَّهُ أَشَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ ○

فَاتُواهُمْ بَعْدَ ذَلِكَ اللَّهُ يَأْتِيكُمْ  
وَيُخْرِجُهُمْ وَيَضْرِبُكُمْ عَلَيْهِمْ  
وَيَنْفِضُ صُدُورَكُمْ مُؤْمِنِينَ ○  
وَيُدْهِبُ غَيْظَ قُلُوبِهِمْ وَيُؤْتِ اللَّهُ  
عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ○  
أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا أَنْ تَعْلَمَ اللَّهُ  
الَّذِينَ جَاهَدُوا لَكُمْ وَلَمْ يَتَّخِذُوا مِنْ  
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ  
وَلِجَاءِ اللَّهِ وَبِإِذْنِهِ لَعْمُونَ ○

Ar. heal.

\* 494.

1038 Note, again, that those leaders of unbelief are to be fought against who *break their oaths after their agreement*, and further than that, *openly revile* the religion of Islam; even among these, it is the leaders who are to be particularly punished in fighting. The subject has been made so clear that one doubts whether lack of honesty or lack of brains is the real defect of those who seem to think that the Qur-án is here offering the sword or Islam as alternatives.

1039 It is said to refer to the Khuzá'ah, who, having become Muslims, suffered severely at the hands of Baní Bakr, assisted by the Quraish; but the reference may as well be to the Muslims in general, who had suffered the severest persecutions at the hands of the unbelievers. The rage was no doubt due to persecutions, and the ultimate punishment of the persecutors would no doubt relieve their hearts.

## SECTION 3

## Idolaters' Pretensions to Service of the Sacred House

17, 18. Idolaters cannot be servants of the Sacred Mosque. 19-22. Service of the Sacred House cannot compare with the struggle to propagate truth. 23, 24. Sacrifices required from the Muslims.

Or, *repair*.

a 403.

17 The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves; these it is whose doings are null,\* and in the fire shall they abide.<sup>1040</sup>

18 Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.

19 What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque<sup>1041</sup> like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

20 Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَخْمُرُوا مَسْجِدَ  
اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ  
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ  
هُمْ خَالِدُونَ ○

إِنَّمَا يَخْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ  
أَنْ يَكُونُوا مِنَ الْمُتَّقِينَ ○

أَجَعَلْتُمْ رِيقَ الْخَمِيرِ وَعِمَارَةَ  
الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ  
لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ○

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا  
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ  
أَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَ  
أُولَئِكَ هُمُ الْفَائِزُونَ ○

1040 By the *mosques of Allah* is meant particularly the Sacred Mosque at Mecca, as being the centre of all the mosques of the world. This is made clear by the use of the words *Sacred Mosque* in v. 19 in the place of the *mosques of Allah*. It had long remained in the hands of the idolaters, who abode therein, visiting and repairing it, having placed a large number of idols within it. With the conquest of Mecca the Sacred Mosque was denuded of all idols, and was now as pure an emblem of monotheism as in the time of Abraham; there remained not a single vestige of idol-worship. Hence the idol-worshippers had nothing to do with it now, because the help which they sought from their idols could no longer be obtained there. Idol-worship having been abolished, the connection of idol-worshippers with it was entirely cut off so long as they bore witness to unbelief against themselves, i.e. remained idolaters.

1041 It is generally supposed to refer to 'Abbás, the Prophet's uncle, whose charge was giving drink to pilgrims and guarding the Sacred Mosque; but really a comparison is drawn between all such minor acts of charity and public utility and the great responsibility of every individual to exert himself to his utmost to establish the truth.

21 Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

22 Abiding therein for ever; surely Allah has a Mighty reward with Him.

23 O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

24 Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and trade the dullness of which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command; and Allah does not guide the transgressing people.<sup>1042</sup>

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَوَصُولٍ  
وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ  
خَالِدِينَ فِيهَا أَلَا إِنَّ اللَّهَ عِنْدَهُ  
أَجْرٌ عَظِيمٌ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
آبَاءَكُمْ وَأَوْلِيَاءَكُمْ أَوْلِيَاءَ إِنْ  
اسْتَحْبَبْتُمْ إِلَّا يَمَانُ  
وَمَنْ يَتَّخِذْ لَهُمْ مِنْكُمْ أَوْلِيَاءَ  
الظَّالِمِينَ  
قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ  
وَأَخْوَالُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ أُفْتِرَتْ فِيهَا فِتْنَةٌ  
تُحْسِنُونَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا  
أَكْبَرُ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَ  
مِمَّا فِي سَبِيلِهِ فَتَرْتَابِعُونَ حَتَّى  
يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الْفَاسِقِينَ

## SECTION 4

### The Cause of Islam shall be made Triumphant

25-27. Victory on the day of Hunain. 28. Exclusion of idolaters from the Sacred House. 29. Fighting against the followers of the Book.

25 Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.<sup>1043</sup>

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ  
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ  
فَلَمْ تَغْنِ عَنْكُمْ شَيْئًا وَصَافَتْ  
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ شُمًّا  
وَلَيْسَ لَكُمْ مُدِيرِينَ

1042 A true Muslim may have wealth, may carry on trade, may have magnificent houses, but these should not be dearer to him than Allah and exerting himself in His path. In other words, he should be ready to sacrifice all these interests to another, before which all these sink into insignificance. The essential difference between the Gospel teachings and the teachings of the Holy Qur-án is, that while the former condemns wealth and the amassing of wealth outright, the latter does not require one to actually hate riches, but rather not to be obsessed by wealth to the neglect of one's higher duties and responsibilities. The acquisition of wealth is not harmful so long as it is not made the real aim in life, but has its proper place as the means to an end.

1043 With the declaration of immunity, there would naturally be an apprehension in the

26 Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.<sup>1044</sup>

27 Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.<sup>1045</sup>

28 O you who believe! the idolaters are nothing but unclean,<sup>1046</sup> so they shall not approach the Sacred Mosque after this year,<sup>1047</sup> and if you fear poverty, then Allah will enrich you out of His grace if He please; surely Allah is Knowing, Wise.<sup>1048</sup>

29 Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle

نَزَّلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ  
وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا  
لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا  
وَذَلِكَ جَزَاءُ الْكَافِرِينَ ○

لَتَرْيَبُنَّ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ  
يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ○

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الشِّرْكُونَ  
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَكِيمَ  
بَعْدَ عَامِهِمْ هَذَا وَلَئِنْ خِفْتُمْ  
عِيلةً فَمَا مَوْقِفُكُمْ إِلَهُ مِنْ  
قَضِيَّةٍ إِنْ شَاءَ اللَّهُ عَلَيْهِ  
حُكْمٌ ○

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلاَ  
بِالْيَوْمِ الْآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

Ar. their  
year.

breasts of the Muslims on account of the idolatrous tribes, who were now likely to join hands against the believers, hence they are given an assurance of Divine assistance, amply justified by their previous experience.

The battle of Hunain, fought in the eighth year of Hejira in the valley of Hunain, at about three miles from Mecca, differed from the other battles inasmuch as the Muslims here outnumbered the enemy, the tribes of Hawazin and Sakeef being about 4,000 strong, while the Muslims are said to have been as many as ten or even twelve thousand. Their excess in number led them to vanity, with the result that they at first took to flight; the archers of the enemy being very good shooters, the Muslims could not at first face them. The Prophet, however, led the assault, at first alone, in face of the archers, but was soon joined by others and a victory was obtained, as the next verse shows.

1044 By the hosts which you did not see are meant the angels (Rz). This corroborates what has been said in the 3rd and the 8th chapters, as to the angels being sent to strengthen the hearts of the Muslims and to cast terror into the hearts of the enemy. Hence they are described as hosts which *you did not see*, because they made themselves felt in the hearts and were not visible to the eyes.

1045 The reference may be to the prisoners of the Hawazin, who numbered thousands, and who were all set free as an act of favour by the Holy Prophet.

1046 Because they indulged in evil practices and went naked round the Ka'ba. Compare 5:90, where idols are declared to be unclean.

1047 The year of the proclamation, i.e. the ninth year of Hejira.

1048 The importance of Mecca as a commercial centre lay in the fact that the whole of Arabia repaired to it in the season of the pilgrimage, and there carried out important commercial transactions. The prohibition referred to in the first part of the verse could have been easily foreseen as affecting the commerce and consequently the prosperity of Mecca, but worldly or business considerations never interfered with the carrying out of the moral reforms of Islam. The consideration of the diminution of the prosperity of Mecca, which was now wholly Muslim, was not to trouble the Muslims, for "Allah will enrich them out of His grace."

have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.<sup>1049</sup>

وَلَا يَكْفُرُونَ دِينَ الْحَيِّ مِنَ الدِّينِ  
أُولَئِكَ يُعْطَوْنَ الْيَحْزِيَّةَ عَنْ  
يَدَيْهِمْ صَاعِرُونَ ٥

## SECTION 5

### Jews and Christians fall off from the Truth

30, 31. Polytheistic beliefs of Jews and Christians. 32, 33. Their efforts against Islam doomed to failure. 34, 35. Worldliness of monks and priests. 36, 37. The change in sacred months (due to Jewish influence) declared illegal.

30 And the Jews say: Ezra is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths;

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ  
وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ  
ذَٰلِكَ قَوْلُهُمْ بِآفَاقِهِمْ

1049 The last word on the wars with the idolaters of Arabia having been said, this verse introduces the subject of fighting with the followers of the Book. Though the Jews had for a long time assisted the idolatrous Arabians in their struggle to uproot Islam, the great Christian power of the Roman Empire had only just mobilized its forces for the subjection of the new religion, and the Tabúk expedition followed, which constitutes the subject-matter of a large portion of what follows in this chapter. As the object of this Christian power was simply the subjection of the Muslims, the words in which their final vanquishment by the Muslims is spoken of, are different from those dealing with the final vanquishment of the idolatrous Arabians. The Qur-án neither required the idolaters to be compelled to accept Islam, nor was it in any way its object to bring the Christians into subjection. They, on the other hand, had determined to compel the Muslims to give up Islam and to bring them under subjection. The fate of each was therefore according to what it proposed to do to the Muslims. The word *jizyah* is derived from *jazá*, meaning *he gave satisfaction*, and means, according to LL, *the tax that is taken from the free non-Muslim subjects of the Muslim Government whereby they ratify the compact that ensures them protection*; or, according to Sudi (AH), *because it is a compensation for the protection which is guaranteed them, the non-Muslim subjects being free from military service*. The phrase *عن يدي* has been explained variously. The word *yad*

(literally *hand*) stands for *power* or *superiority*, the use of the *hand* being the real source of the superiority of man to all other animals, and the apparent meaning of the phrase is *in acknowledgment of your superiority in protecting their lives, etc.* Other explanations are: *for favour received in ready money, obediently, etc.* (AH). The followers of the Book are described here as not believing in Allah and the latter day so long as they do not follow the religion of truth, i.e. Islam, because they do not ascribe to Allah the perfect attributes which belong to Him, and do not understand the real nature of the life after death. It may also be added that the permission to fight, as given to the Muslims, is subject to the condition that the enemy should first take up the sword, *Fight in the way of Allah with those who fight with you* (2:190); the Holy Prophet never overstepped this limit. He fought against the Arabs when they took up the sword to destroy the Muslims, and he led an expedition against the Christians when the Roman Empire first mobilized its forces with the object of subjugating the Muslims. And so scrupulous was he, that when he found that the enemy had not yet taken the initiative he did not attack the Roman Empire, but returned without fighting.



Or may  
Allah  
curse.

they imitate the saying of those who disbelieved before;<sup>1050</sup> Allah destroyed them; how they are turned away!<sup>1051</sup>

31 They have taken their doctors of law and their monks for Lords besides Allah, and (also) the Messiah son of Mary; and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).<sup>1052</sup>

32 They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.<sup>1053</sup>

يُضَاهِيْنَ قَوْلَ الَّذِينَ كَفَرُوا مِن  
قَبْلُ قَالَهُمْ اللَّهُ أَفَىٰ يَوْمَئِذٍ  
الْحَسْبُ وَآجِبَارُهُمْ وَرَهْبَانُهُمْ أَزْيَابًا  
مِّن دُونِ اللَّهِ وَالْمَسِيحُ ابْنُ مَرْيَمَ  
مَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا  
إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ  
يُرِيدُونَ أَن يُطْفِئُوا سُرُورَ اللَّهِ  
يَا قَاهِرِهِمْ وَيَسْأَلُونَ اللَّهَ أَن يُنَزِّلَهُ  
نُورًا وَلَوْ كَرِهَ الْكَافِرُونَ

1050 That there was a sect among the Jews who raised Ezra to the dignity of godhead, or son of God, is shown by Muslim historians. Qastalani says, in the *Kitāb-un-Nikāh*, that there was a party of Jews who held this belief. Nor did the Jews deny this allegation. The *Qur-ān*, too, mentions it only here in connection with the Christian doctrine, never blaming the Jews directly in the many controversies with them in the earlier chapters, and this shows that the Jewish nation as a whole was not guilty of entertaining this belief.

Another explanation of the statement made here is the free use of the word *son*. Elsewhere the *Qur-ān* says of the Jews and the Christians that they call themselves *the sons of Allah and His beloved ones* (5: 18), the meaning only being that they considered themselves special favourites of the Divine Being. Hence the belief regarding Ezra may be interpreted in the same light, for there is clear evidence that the Talmudists used very exaggerated language concerning him. Among the prophets of Israel, Ezra was specially honoured. In Rabbinical literature Ezra was considered "worthy of being the vehicle of the law, had it not been already given through Moses." "He is regarded and quoted as the type of person most competent and learned in the law. The Rabbis associate his name with several important institutions" (*Jewish Encyclopedia*).

1051 The words *قَاتَلَهُمُ اللَّهُ* are understood by some to mean *لَعَنَهُمُ اللَّهُ* being an imprecation meaning *may Allah curse them*. But Rgh favours *قَاتَلَهُمُ اللَّهُ* as being the true interpretation, the meaning being *Allah has slain or destroyed them*, for he says that though the word *qatala* is one of the measure of *fa'ala*, yet, as it refers to the Divine Being, it signifies *qatala*. The statement may thus either refer to the fate of previous people who were destroyed or it may be a prophetic statement.

1052 Most of the commentators agree that it does not mean that they took them actually for gods; the meaning is that they obeyed them in what they enjoined and what they forbade (Rz), and therefore they are described as having taken them for lords, on account of attaching to them a dignity which ought to have been attached only to Allah. Muslims who accord a similar position to their *pirs* or saints are guilty of the same error.

1053 This is a prophecy of the ultimate triumph of the principles of Islam in face of severe opposition from the Jews and Christians. Though the Jewish opposition died long ago, the Christian opposition has been growing stronger day by day. The gradual acceptance by the world of the principles of Islam is, however, a clear indication of the fulfilment of the prophecy.

33 He it is who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.<sup>1054</sup>

34 O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,<sup>1055</sup>

35 On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it: This is what you hoarded up for yourselves, therefore taste what you hoarded.<sup>1056</sup>

36 Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred;\* that is the right reckoning; therefore be not unjust to yourselves regarding them,<sup>1057</sup> and fight the

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِّنَ  
الْأَحْبَابِ وَالرُّهْبَانِ لَيَكُونُونَ أَمْوَالَ  
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنِ  
سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ  
الدَّهْرَ وَالْفِضَّةَ وَلَا يَتَّبِعُونَ نَهْلِي  
سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ  
أَلِيمٍ

يَوْمَ يَخْلَىٰ عَلَيْهِمْ فِي نَارٍ ذَمِيمَةٍ وَيَخْلَىٰ  
بِهَاجِبَاتِهِمْ وَجُجٍ ثَمَرُهُمْ وَطَرَاهُ  
هَذِهِ أَمْوَالُكُمْ الَّتِي كُنْتُمْ تَكْنِزُونَ  
لَكُمْ تَكْنِزُونَ

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ  
شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ مَخْلُوقِ  
السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ  
حُرُمٌ ذَلِكَ الدِّينُ الْقَيْمُ فَلَا  
تُظِلُّوا فِيهِنَّ أَنْفُسُكُمْ وَقَارْتُوا

\* 246.

1054 Temporary political triumph of the followers of one religion over those of another does not mean the triumph of that religion; yet it is from the political predominance of Christian nations that some Christians argue the superiority of their religion. It is the gradual acceptance of the principles of Islam by the world at large that is bringing about the fulfilment of this prophecy. The advent of the Messiah and the Mahdi is specially regarded as the time of the prevalence of the Islamic principles (Rz), and the adoption of these principles by the most advanced Christian nations of the day, notwithstanding their strong prejudice against Islam itself, no doubt shows the inauguration of that happy era. The doctrine of atonement, and that of the Divinity of Jesus Christ, are dying a natural death, and monotheism is daily gaining ground, while other principles of Islam are equally advancing day by day.

1055 The acquisition of wealth is not disallowed, but the hoarding of it so as not to spend it in the cause of truth and for the welfare of humanity is denounced. Nations which have hoarded wealth, instead of spending it for the welfare of humanity, have never risen to a dignified position.

1056 The punishment of an evil is spoken of throughout the Holy Qur-án as similar to the evil. Even in this world, a man feels a torment similar to the nature of the evil in which he indulges. Being branded with the hoarded wealth is thus a fit description of the chastisement of the hoarders.

1057 The allusion here is to the Arab practice of postponing the pilgrimage to a month other than that in which it fell, for which see the next verse (Rz). Whether the object was

polytheists all together as they fight you all together,<sup>1058</sup> and know that Allah is with those who guard (against evil).

37 Postponing (of the sacred month)<sup>1059</sup> is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred *another*, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fair-seeming to them,\* and Allah does not guide the unbelieving people.

Ar. one  
year.

\* 809.

الشُّرَكَينَ كَافَّةً كَمَا يُفَاسِدُونَكُمْ  
كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ ۝

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ  
بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا  
وَيُحَرِّمُونَهُ عَامًا لِيُتَابِعُوا أَهْدَاةَ  
مَآخَرِ مَا لِلَّهِ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ۚ  
زَيْنٌ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

## SECTION 6

### The Tabúk Expedition

38, 39. Believers called upon to fight. 40. Reference to the Prophet's fight. 41, 42. Length of the journey to Tabúk.

38 O you who believe! What (excuse) have you that when it is said to you, Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? but the provision of this world's life compared with the hereafter is but little.<sup>1060</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ  
لَكُمْ لُفُّوا فِي سَبِيلِ اللَّهِ أَنَا قُلْتُمْ  
إِلَى الْأَرْضِ أَصْنِمْنَا بِالْحَيَاةِ الدُّنْيَا  
مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ  
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ۝

intercalation, in order to make the solar and lunar year tally, or whether a continuous cessation of war for a fourth part of the year was too long, is a disputed point; but such postponement was undoubtedly a great hardship for a majority of the people. The word *din* here does not mean *religion*, but *reckoning*. For this significance of the word, see TA.

1058 Fighting is prohibited in the sacred months, but otherwise the Muslims were told to fight with the idolaters as the idolaters fought with them; i.e. since all idolaters united in fighting with the Muslims, the latter, too, must deal with them all as belligerents.

1059 According to most of the commentators, *nasi* means postponement, and refers to the practice of postponing observance of the sacred months, thus allowing an ordinary month to be observed as sacred and a sacred month to be treated as ordinary (Rz). This practice interfered with the security of life which was guaranteed in the sacred months, and is, therefore, denounced. According to others, *nasi* means *addition* (of a month), and refers to the practice of the intercalation of a month every fourth year. AH prefers the first, and says that the three successive months of *Ziq'a'd*, *Zilhaj*, and *Muharram* seemed too long to them to refrain from their depredations and bloodshed, and therefore they violated the last of these, keeping sacred instead the next, i.e. *Safar*.

1060 The reference in what follows is to the expedition of Tabúk, which was undertaken in the middle of the ninth year of Hejira owing to the threatening attitude of the Roman Emperor. There were many hindrances for the raising of an army sufficient to meet the strong forces of the Roman Empire. The chief of these enumerated by Rz are: (1) a great drought; (2) the length of the journey to the confines of Syria; (3) the ripening of the fruits,

39 If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.<sup>1061</sup>

40 If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us.<sup>1062</sup> So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

41 Go forth light and heavy,<sup>1063</sup> and strive hard in Allah's way with your property

الْأَسْفَرُوا بِكُمْ عَلَىٰ أَهْلِ الْبَيْتِ  
وَيَسْتَبْدِلْ فَمَا غَيْرُكُمْ وَلَا  
نَضُرُّهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ  
إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ  
إِذْ أَخْرَجَ الَّذِينَ كَفَرُوا أَتَانِي الْفِتْنَيْنِ  
إِذْ هُمْ فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ  
لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ  
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ  
لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا  
السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا  
وَاللَّهُ عَزِيزٌ حَكِيمٌ  
لَا تَنْفَرُوا خِفَافًا وَلَا ثِقَالًا  
وَجَاهِدُوا بِأَمْوَالِكُمْ

which were now ready to be gathered; (4) the intensity of the heat and (5) the organization and power of the Roman army. These difficulties hindered the hypocrites from joining the army, but the Muslims cared for none of them, and 30,000 men gathered round the Prophet's banner.

1061 The reference in this and the following verses is to certain men who, while professing belief, hesitated in accepting the Prophet's call to prepare themselves for the expedition.

1062 This refers to the Prophet's flight from Mecca, when he was forced to hide himself in a cave called the *Saur*, about three miles from Mecca, with only one companion, Abū Bakr. The believers are told that Allah saved the Prophet from the hands of his enemies when he had but one companion amidst a whole nation of opponents, for he had his trust in Allah; and that Allah would not leave him helpless now.

Abū Bakr's devotion to the Holy Prophet was so great that he chose him to be his "sole companion," *the second of the two*, as he is called in the Qur-ān, in that most critical hour of his life. The following account from Muir will explain the reference: "He himself went straightway to the house of Abū Bakr, and after a short consultation, ventured the plan for immediate flight. Abū Bakr shed tears of joy; the hour for emigration had at last arrived, and he was to be the companion of the Prophet's journey. . . . They crept in the shade of the evening through a back window, and escaped unobserved from the southern suburb. Pursuing their way south, and clambering in the dark up the bare and rugged ascent, they reached at last the lofty peak of Mount Saur, distant about an hour and a half from the city, and took refuge in a cavern near its summit. . . . The sole companion, or in Arabic phraseology *the second of the two*, became one of Abū Bakr's most honoured titles. . . . Muhammad and his companion felt it no doubt to be a time of jeopardy. Glancing upwards through a crevice through which the morning light began to break, Abū Bakr whispered: 'What if one were to look through the chink and see us underneath his very foot!' 'Think not thus, Abū Bakr!' said the Prophet. 'We are two, but God is in the midst a third.'"

1063, see next page.

and your persons; this is better for you, if you know.

Ar. *thee.*

42 Had it been a near advantage and a short journey, they would certainly have followed *you*, but the tedious journey was too long for them;<sup>1064</sup> and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely liars.

وَأَنْفُسَكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ  
لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا  
لَاصْتَبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ  
الشَّقَّةُ وَاسْتَحْلَفُوا بِاللَّهِ لَوِ  
اسْتَطَعْنَا خُرُوجًا مَعَكُمْ لَفَعَلْنَا  
أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ  
كَذِبُونَ

## SECTION 7

### The Hypocrites

43-45. Those who seek permission to remain behind. 46-52. Their presence would have been a cause of weakness. 53-55. Their spending is not acceptable to Allah. 56, 57. Their false oaths. 58, 59. Their objections to the distribution of alms.

Ar. *thee.*  
Ar. *didst*  
*thou.*

43 Allah pardon *you*!<sup>1065</sup> Why *did you* give them leave until those who spoke the truth had become manifest to *you* and *you had* known the liars?

Ar. *thee.*  
Ar. *thou*  
*hadst.*

Ar. *thee.*

44 They do not ask leave of *you* who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).

Ar. *thee.*

45 They only ask leave of *you* who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ  
حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا  
وَتَعْلَمَ الْكَذِبِينَ  
لَا يَسْتَأْذِنُ الَّذِينَ يُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا  
يَا مَعْزِرِيهِمْ وَأَنْفُسِهِمْ وَاللَّهُ  
عَلِيمٌ بِالْمُتَّقِينَ  
إِنَّمَا يَسْتَأْذِنُ الَّذِينَ لَا يُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ  
فَهُمْ فِي رَيْبٍ مِمَّا يُدْعَوْنَ

1063 That is, whether it is easy or difficult for you to proceed, or whether you are unarmed or armed (Rz).

1064 Tabúk, for which the expedition was meant, was midway between Medina and Damascus. The Arabs were accustomed to fighting near home; hence, the distance was one of the chief considerations which held back those who were insincere in their professions of the faith of Islam.

1065 A misunderstanding of the Arabic idiom عفا الله عنك translated here as *Allah pardon you*, has led to some adverse criticism as to the sinlessness of the Prophet. Nothing of this kind is intended. There was no violation of any Divine commandment, and in all the previous battles, whenever the hypocrites refrained from joining the Muslim army, the Prophet passed over this attitude of theirs with forgiveness, and he was never reproved. The phrase is used here to show greater honour and respect to the person addressed (Rz): *فلا يكون غرضه من هذا الكلام إلا مزيد التبجيل والتعظيم* Thus actual forgiveness of sins is not at all meant in the use of this phrase.

46 And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.

47 Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.<sup>1066</sup>

48 Certainly they sought (to sow) dissension before, and they meditated plots against *you* until the truth came, and Allah's commandment prevailed although they were averse (from it).

49 And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.

50 If good befalls *you*, it grieves them, and if hardship afflicts *you*, they say: Indeed we had taken care of our affair before; and they turn back and are glad.

51 Say: Nothing will afflict us save what Allah has ordained for us: He is our Patron; and on Allah let the believers rely.

52 Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with chastisement from Himself or by our hands. So wait; we too will wait with you.<sup>1067</sup>

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عُدَّةً  
وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ  
ذَقِيلَ قُعْدًا وَمَعَ الْفُقَرَاءِ

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا  
وَلَا وَمَنْ خَلَعَكُمْ بَيْنَكُمْ وَالْأَفْنَاءِ  
وَفِيكُمْ سَمْعُونُ لَهُمْ وَاللَّهُ  
عَلِيمٌ بِالظَّالِمِينَ

لَقَدْ ابْتِغَاءُ الْفِتْنَةَ مِنْ قَبْلِ وَقَلْبُوا  
لَكَ إِلَّا مَوْ رَحَىٰ جَاءَ الْحَقُّ وَظَهَرَ  
أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ

وَمِنْهُمْ مَنْ يَقُولُ اسْتَغْنَىٰ إِنِّي وَلَا  
تَفْتِنَنِي إِلَّا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ  
جَهَنَّمَ لَخَبِيرَةٌ بِالْكَافِرِينَ

إِنْ نَصَبْتَ حَسَنَةً سَوْهُمْ وَإِنْ  
نَصَبْتَ مُصِيبَةً يَقُولُوا أَفَلَا أَخَذْنَا  
أَمْرًا مِنْ قَبْلُ وَبِتَوَلَّىٰ أَوْهُمْ

فَرِحُونَ  
قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا  
هُوَ مَوْلَانَا وَعَلَى اللَّهِ تَوَكَّلْ

الْمُؤْمِنُونَ  
قُلْ هَلْ تَرْتَضُونَ رَبًّا إِلَّا إِيَّاهُ  
أَحْسَنِينَ وَتَحْنُ تَرْضَوْنَكُمْ

أَنْ يُصِيبَكُمْ اللَّهُ بَعْدَ إِيَّاهُ عَذَابٌ  
أَوْ يَأْتِي بِنَاءٍ فَتَرْضَوْنَ أَلَا مَعَكُمْ  
مَنْ يَرْضَوْنَ

Ar. thee.

Ar. thee.

Ar. thee.

1066 These verses were revealed during the journey to Tabúk, where most of the hypocrites themselves were not present. But a few had accompanied the expedition to inform others of their party of the happenings on the way.

1067 The two most excellent things are, the laying down of life in the cause of truth, or being sharer in the ultimate triumph of truth. The Muslims never thought that they could be defeated. They would either die defending the cause of truth or live and conquer.

53 Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

54 And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

Ar. *nor.*  
Ar. *thy.*

55 Let not then their property and their children excite *your* admiration; Allah only wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.<sup>1068</sup>

56 And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

57 If they could find a refuge or caves or a place to enter into, they would certainly have turned thereto, running away in all haste.

Ar. *thee.*

58 And of them there are those who blame *you* with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.

59 And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us:

قُلْ أَنفُسُكُمُ أَطْعَمُوا أَوْ كَرِهُوا لَنْ يُتَقَبَّلَ  
مِنْكُمْ إِنَّا لَنَكُونُ قَوْمًا فَاسِقِينَ ۝

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ  
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ  
وَلَا يَأْتُونَ الصَّلَاةَ وَلَا وَهُمْ كَسَالَى  
وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرْهُونَ ۝

فَلَا تَحِبُّكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
إِشْمَارِيذُ اللَّهِ يُعَذِّبُهُمْ فِيهَا فِي  
الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَ  
هُمْ كَافِرُونَ ۝

وَيَخْلِفُونَ بِاللَّهِ إِيَّاهُمْ لَيْسَ لَهُمْ  
مِنْكُمْ وَلَا كُنْتُمْ قَوْمًا يَعْرِفُونَ ۝

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَخْرَجًا أَوْ  
مُدَّحَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْتَنُونَ ۝

وَمِنْهُمْ مَنْ يَلْعَنُ فِي الصَّلَاةِ  
وَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ  
يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَعْطُونَ ۝

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ  
وَرَسُولُهُ . وَقَالُوا حَسْبُنَا اللَّهُ

The only punishment that the hypocrites received from the hands of the Muslims was, they were named and turned out of the mosque, and were henceforward known as being hypocrites. Otherwise their liberty was not interfered with. There is mention of one of them living in Medina to the time of Usman, the third Caliph, in full enjoyment of his rights as a citizen; the only distinctive treatment mentioned of him is that the poor-rate was not accepted from him by the Holy Prophet, or by his three immediate successors (Rz, v. 75).

1068 The hypocrites experienced earthly torture about their property and children for two reasons: (1) because, avowing their belief in Islam, they had to take some share in its defensive expeditions and thus spend part of their property, unwillingly though it was, in the cause of Islam; (2) the children of many of them were true believers, and they knew that after their death their property and their children were to become a source of strength to the very religion which they tried to extirpate.



Allah will soon give us (more) out of His grace and His Apostle too: surely to Allah do we make our petition.

سُبُّوْا رَبَّنَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ  
إِنَّا إِلَى اللَّهِ رَاغِبُونَ

## SECTION 8

## The Hypocrites

60. Disbursement of poor-rate. 61. Hypocrites molest the Prophet.  
62. Attempts to please the believers. 63-66. Their excuses and their punishment.

60 Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the way-farer: an ordinance from Allah; and Allah is Knowing, Wise.<sup>1069</sup>

61 And there are some of them who molest the Prophet and say, He is one who believes every thing that he hears;<sup>1070</sup> say: A hearer of good for you (who) believes in Allah and believes the faithful, and a mercy for those of you who believe; and (as for) those who molest the Apostle of Allah, they shall have a painful chastisement.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ  
وَالْعَمِلِينَ عَلَيْهِمُ وَالْمُقَلَّاتِ قُلُوبُهُمْ  
وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ  
وَأَن يَسْبِغُوا بِحُضْرَةِ اللَّهِ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ  
يَقُولُونَ هُوَ أَدْنَىٰ مِّنْ أَدْنَىٰ جَنَّةٍ  
لَّكُمْ يُؤْمِنُونَ بِاللَّهِ وَيُؤْمِنُ الْمُؤْمِنُونَ  
وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَ  
الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ  
عَذَابٌ أَلِيمٌ

1069 That by *alms* is here meant the *obligatory alms*, called the *poor-rate*, and not voluntary alms, is shown by the concluding words of the verse, which calls it an ordinance from Allah. The verse defines the objects for which the poor-rate may be spent. Altogether eight heads of expenditure are recognized. The recognition of paying the wages of collectors and other servants employed in connection with the poor-rate from that fund shows that the institution was meant for raising a public fund, whose management should entirely be in the hands of a public body. It is sad to note that, as the Qur-án would have it, the institution of *Zakát* is entirely neglected by the Muslims.

المُرْلَفَةُ قُلُوبُهُمْ lit. means those whose hearts are made to incline or conciliated.

With respect to the preaching of a religion there is always a class which is ready to listen. Expenses in connection with the arrangements to convey the truth to them are recognized here as a part of the necessary expenditure of the poor-rate. I'Ab's suggestion that some Arab chiefs are meant is rejected by Rz. The incident he relates does not at all refer to the expenditure of the *poor-rate*, but to the distribution of what was acquired in the battle of Hunain.

Some limit the significance of *فِي سَبِيلِ اللَّهِ* to warriors (fighting in the defence of faith and the community), or those who are engaged in propagating the Islamic doctrines, while others think that the words are general and include every charitable purpose (Rz).

1070 The word *ugun*, lit. an ear, is applied to one who hears and believes everything that is said to him, "as though by reason of the excess of his listening he were altogether the

62 They swear to you by Allah that they might please you; and Allah, as well as His Apostle, has a greater right that they should please Him, if they are believers.<sup>1071</sup>

63 Do they not know that whoever acts in opposition to Allah and His Apostle, he shall surely have the fire of hell to abide in it? that is the grievous abasement.

64 The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

Ar. thou  
shouldst.

65 And if *you should* question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Apostle that you mocked?

66 Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.<sup>1072</sup>

يَحْلِفُونَ بِاللّٰهِ لَكُمْ لِيَرْضَوْكُمْ وَاللّٰهُ  
وَرَسُولُهُ اَحَقُّ اَنْ يَرْضَوْكُمْ اِنْ  
كَانُوا مُؤْمِنِينَ ۝

الَّذِي يَعْلَمُوْا اَنَّهُ مِنْ عِندِ اللّٰهِ وَ  
رَسُولِهِ فَاَنْ لَّهٗ تَارِكُكُمْ خَالِدًا  
فِيْهَا ذٰلِكَ اِجْرُكُمْ لَعْنَتُهُ ۝

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تَنْزِلَ عَلَيْهِمْ  
سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِيْ قُلُوْبِهِمْ  
قُلْ اَسْتَهْزِءُ بِكُمْ اِنْ اِلّٰهَ مُخْرِجُ  
مَا تَشْتَكُوْنَ ۝

وَلَيْن سَاَلْتُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا  
لُحُوْنًا وَتَلَعَبٌ قُلُوبِنَا بِاللّٰهِ وَآيٰتِهِ  
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُوْنَ ۝  
لَا تَقْعُدُوْا رَاۤءَ الْكُفْرِ ثُمَّ تَعْبَهُ اِيْمًا  
اِنْ تَقْعُدُوْا عَنْ طَآئِفَةٍ مِّنْكُمْ يُعَذِّبُ  
طَآئِفَةً يَّاۤتِيْكُمْ كَاۤنُومًا مُّجْرِمِيْنَ ۝

organ of hearing, like as a spy is termed 'ain" (lit. eye) (LL). The hypocrites made various derogatory remarks concerning the Prophet, saying among other things that he was a man who believed everything that he heard, and they were therefore sure that they would make him believe their hypocritical professions; or they called him an ear for the reason that he was careful about what was said, as if a prophet should not care about what others said and did. Rodwell is wrong when he says in his note on this word that *ugun* means *injure*. Palmer has also made a mistake here. The error is due to the confusion of the word *ugun* with *azā*, the latter, with a *zawwin*, sounding as *azan*.

1071 Though Allah and His Apostle are both mentioned together, yet the duty of the faithful is here said to be to please *Him*, i.e. Allah, alone. This shows the sublimity of the idea of Divine Unity in Islam.

1072 History shows that most of the hypocrites ultimately repented and sincerely joined the ranks of the faithful.

## SECTION 9

## The Hypocrites

67-70. A lesson for the hypocrites. 71, 72. Promise for the faithful.

Ar. some of  
them from  
others.

67 The hypocritical men and the hypocritical women are *all alike*; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

68 Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting chastisement.

69 Like those before you: they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter; and these are they who are the losers.

70 Has not the news of those before them come to them; of the people of Noah and 'Ad<sup>a</sup> and Samúd,<sup>b</sup> and the people of Abraham and the dwellers of Midian<sup>c</sup> and the overthrown cities;<sup>d</sup> their apostles came to them with clear arguments; so it was not Allah who should do them injustice, but they were unjust to themselves.

71 And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Apostle; (as for) these, Allah will show mercy to

الْمُتَّقُونَ وَالْمُتَّقَاتُ بَعْضُهُمْ مِنْ  
بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمَعْرُوفِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
السَّكَاةَ فَغُفِرَ لَهُمْ إِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ  
الْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ  
فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ  
فِيهِمْ وَلَهُمْ عَذَابٌ مُّقِيمٌ

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ  
مِنْكُمْ قُوَّةً وَأَكْثَرَ آثَامًا وَآوَادًا  
فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ  
بِخَلَاقِهِمْ كَمَا اسْتَمْتَعُوا  
الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَ  
خُضْتُمْ كَالَّذِينَ خَاضُوا أُولَئِكَ  
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأُولَئِكَ هُمُ الْخَاسِرُونَ

أَلَمْ يَأْتِهِمُ بَنَاءُ الَّذِينَ مِنْ قَبْلِهِمْ فِي  
نُوحٍ وَعَادٍ وَشُعْرِبٍ وَذُرِّيَّتِهِمْ  
وَاصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَةَ أَتَتْهُمْ  
رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَ  
يُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
رَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

<sup>a</sup> 908.<sup>b</sup> 911.<sup>c</sup> 919.<sup>d</sup> 1196.

them; surely Allah is Mighty, Wise.

72 Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and *best of all* is Allah's goodly pleasure—that is the grand achievement.

Ar.  
greatest.

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ  
عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ  
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

## SECTION 10

### The Hypocrites

73, 74. They fail to attain what they desire. 75–78. They fail to perform their promises. 79, 80. Their mockery and unbelief.

73 O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.<sup>1073</sup>

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ  
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ  
مَّا وَهَمُكُمْ فَهَمُّكُمْ وَيَسْئَلُ الْمُنَافِقُ

1073 *Jahada* signifies *he strove or exerted himself*, and *jihād* is *the using one's utmost power in contending with an object of disapprobation* (Rgh, TA-LL). It is in a secondary sense that the word signifies *fighting*, but it is repeatedly used in the Holy Qur-ān in its primary significance, and this is one of the occasions which establishes the truth of this beyond all doubt, because those who professed Islam were never fought against, even though their professions may have manifestly been insincere—as on this occasion and on the occasion of the battle of Uhud. Rz's comment on this verse is similar: "The correct rendering is that *jihād* signifies *striving*, or *exerting oneself*, and there is nothing in the word to indicate that this *striving* is to be effected by the sword or by the tongue or by any other method."

It shows an utter ignorance of the Arabic language to take the word *jāhid* here as meaning *fight with sword*. See a similar statement in the 25th chapter, which was revealed long before fighting was permitted to Muslims: "And strive against them a mighty striving with it" (25: 52), where it stands for the Qur-ān. Hence there is no change of attitude towards the opponents, no intolerance; all that is meant is that the Prophet must continue to preach forcibly both against the unbelievers and the hypocrites. It is a fact, as is shown in 1075 and 1076, that none of the hypocrites were punished with death, or indeed with any other punishment, except that their connections with the Muslims, both temporal and spiritual, were entirely cut off. Some of the known hypocrites lived in Medina as late as the reign of Usman.

غَلظَ عَلَيْهِم properly means *be firm or hard or invincible against them*, from غَلظَ

الزَّعْر i.e. *the seed-produce became thick or strong* (LL). Thus in the interpretation of

وَلْيَجِدُوا فِيكَ غُلْظَةً occurring further on, LL says, on the authority of TA: *And let them find in you hardness or strength or vehemence and superiority in fight*. So that the Prophet is, on the one hand, enjoined to preach forcibly against the unbelievers and the hypocrites, and on the other to be unyielding to them, so as not to be under their influence.

74 They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect,<sup>1074</sup> and they did not find fault except because Allah and His Apostle enriched them out of His grace;<sup>1075</sup> therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.

Ar. nor.

75 And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.

76 But when He gave them out of His grace, they became niggardly of it and they turned back, and they withdrew.

77 So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

78 Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

79 Those who taunt the free givers of alms among the believers and them who cannot find but to the extent of their power, so they scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.<sup>1076</sup>

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُبَالِغُونَ فِي إِيمَانِهِمْ وَمَا يَسْتَفِئُونَ إِلَّا أَنَّ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۚ وَإِنْ يَتَوَلَّوْا يَكُ عَذَابُ اللَّهِ شَدِيدًا ۚ وَاللَّهُ عَذَابُ آبَائِهِمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُفِّيَنَّ مِنَ الصَّالِحِينَ ۝

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ۝ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ۝

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ۝ الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

1074 This is the slaying of the Prophet and the extirpation of Islam. In fact, the hypocrites failed in every object they set out to accomplish.

1075 The advent of the Muslims in Medina had enriched its inhabitants. Was it not, then, a matter for wonder that those men who had gained by Islam should turn against their very benefactors?

1076, see next page.

Ar. thou.

80 Ask forgiveness for them or do not ask forgiveness for them; even if *you* ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Apostle, and Allah does not guide the transgressing people.<sup>1077</sup>

اَسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ  
اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ  
يَغْفِرَ اللَّهُ لَهُمْ هَذَا ذِكْرُكَ يَا أَيُّهَا  
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الْفَاسِقِينَ ۝

## SECTION 11

## The Hypocrites

81-87. Spiritual and temporal connections cut off with the hypocrites.  
88, 89. True believers and their sacrifices.

81 Those who were left behind were glad on account of their sitting behind Allah's Apostle and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severer in heat. Would that they understood (it).

قَرِخَ الْمُخَلَّفُونَ بِمَقْعِدِ هَمٍّ خَلَفَ  
رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يَخْرُجُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ  
جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا  
يَفْقَهُونَ ۝

1076 When subscriptions were solicited for the expedition to Tabúk, the wealthier members of the Muslim community gave large donations, while the poorer ones also paid their mite. The hypocrites taunted both, the former as making a show of their wealth, the latter as bringing in their small subscriptions only to be counted among the subscribers (Rz, AH). The word *sakhira*, in this verse, carries exactly the same significance as the word *yastahzi'u* in 2: 15. See 27.

1077 The spiritual relations with the hypocrites are henceforth cut off. The mention of *seventy* may not indicate the specific number here. For this use of the word *sab'a* and *sab'in*, see 46. Bkh, however, records the report of an incident here which shows that the Holy Prophet took it literally at the burial service of 'Abdulla bin Ubayy, the recognized leader of the hypocrites. This report, which comes through Náfí bin 'Umar, and through 'Umar himself, filtering through various channels, and must therefore be accepted as true, is to the following effect: "When 'Abdulla bin Ubayy died, his son came to the Holy Prophet and requested him to grant him his shirt, so that he might use it as a wrapping-cloth for the dead body of his father. The Prophet granted his request. Then he asked him to conduct the burial ceremony. The Holy Prophet got up, but 'Umar took hold of his garment and objected on the ground that 'Abdulla was a hypocrite and that Allah had forbidden the Holy Prophet to offer prayer for him. The Holy Prophet replied that Allah had given him a choice (referring to the words of this verse: *ask forgiveness for them or do not ask forgiveness for them*), and that he would ask forgiveness for him for over seventy times, if only by his doing so forgiveness could be extended to the dead man. Then he offered prayers for him. Verse 84 is said to have been revealed to stop the offering of prayers for those who were known to be hypocrites.

The incident shows how kind and forgiving the Holy Prophet was to his severest enemies. 'Abdulla bin Ubayy was the man who had led the hypocritical movement against him the

Ar. *thee*.  
Ar. *thy*.

82 Therefore they shall laugh little and weep much as a recompense for what they earned.<sup>1078</sup>

83 Therefore if Allah bring you back to a party of them, then they ask *your* permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.<sup>1079</sup>

Ar. *while they are transgressors*.

84 And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in *transgression*.<sup>1080</sup>

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً  
بِمَا كَانُوا يَكْسِبُونَ  
وَإِنْ رَحِمَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ  
فَأَسْأَلْكَ تَوَلَّى الْخِصْمِ وَيَجْزِيكَ  
لَنْ تَخْرُجُوا مَعِيَ أَبَدًا  
لَنْ تَقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ  
رَضِيتُمْ بِالْفُسُودِ أَوَّلَ مَرَّةٍ فَانْقَضُوا  
مَعَ الْحَسْبِ الْفَيْنِ  
وَلَا تَصَلُّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا  
وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا  
بِاللَّهِ وَرَسُولِهِ وَمَا قَالُوا هُمْ  
فَيَسْخَرُونَ

whole of his life, and thus was not only one of his worst enemies, but at the same time a most dangerous one, because he was aware of all the movements of the Muslims and deceived them at the most critical moments. Yet the Holy Prophet would have forgiven him entirely.

1078 *فَلْيَضْحَكُوا* and *وَلْيَبْكُوا* would literally mean *let them laugh and let them weep*, but, as the context shows, these words describe the condition to which they were to be reduced.

1079 Thus temporal connections with the hypocrites were cut off. It should be noted that this is the only punishment given to the hypocrites, viz. that they were not allowed to take part in future expeditions against the enemies of the Muslims. It is also related that from one of them, Sa'lba, whose story is referred to by the commentators under v. 75, the Holy Prophet and the three Caliphs who followed him refused to accept the poor-rate until the man died in Usman's caliphate. V. 103 leads us to the same conclusion. See 1092. These were the only disadvantages, if it is right to call them so, which the hypocrites suffered. They were not looked upon as members of the Muslim community, but as citizens they enjoyed all the rights of other citizens.

1080 The commentators generally relate here the story of 'Abdulla bin Ubayy, who was the chief of the Medina hypocrites. There are some reports to the effect that when he lay on his death-bed he requested the Holy Prophet to send him his shirt, so that he might be buried in it, and to conduct his burial service. The Prophet accepted the first of these requests and sent him his shirt, but refused the other as being opposed to this Divine injunction (Rz). But see 1077, which shows that the Holy Prophet conducted his burial ceremony and that the revelation of this verse was later. Some who shut their eyes to all historical facts would find fault with the Holy Prophet for his refusal, if he actually refused: but reliable testimony is opposed to this. On the other hand, the sending of the shirt to one who had led a secret movement against the Holy Prophet all his life, and had left no stone unturned to bring the Muslim community to discomfiture and disgrace, was an act of magnanimity unparalleled in the life of any great man. As for the injunction not to offer prayers for hypocrites, the reason is given along with the injunction in the verse: *Surely they disbelieve in Allah and His Apostle*. Thus the Holy Prophet had been informed that they were unbelievers in heart, and therefore should not be treated as Muslims; the burial service of Islam was only for Muslims and not for unbelievers. It is, further, clear from the words of this verse that those who were known to be hypocrites were not punished with death or



Ar. thy.

85 And let not their property and their children excite *your* admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers.

Ar. thee.

86 And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Apostle, those having ampleness of means ask permission of *you* and say: Leave us (behind), that we may be with those who sit.

87 They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.

88 But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

89 Allah has prepared for them gardens beneath which rivers flow, to abide in them; that is the great achievement.

وَلَا يُحِبُّكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ  
بِمَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ  
وَهُمْ كَافِرُونَ ○

فَلَاذَ الْآيَاتِ سُوْرَةٌ أَنْ آمَنُوا بِاللَّهِ  
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ  
أُولُوا الْقُلُوبِ مِنْهُمْ وَقَالُوا اأَدْرَا  
تَكُنْ مَعَ الْفَاعِلِينَ ○

رَضُوا يَا نَ كُيُكُونُ أَمَّ الْخَوَالِفِ  
طَبِيعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ○

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا  
مَعَهُ جَاهِدُوا يَا مَعْ الْهَيِّمِ  
وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمْ نُجُودٌ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ○

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ○

## SECTION 12

## The Hypocrites

90. False excuses of desert Arabs. 91, 92. Who may be excused? 93-96. False excuses. 97-99. Two parties of desert Arabs.

Or, those  
who  
offered  
excuses.

90 And the defaulters<sup>1081</sup> from among the dwellers of the desert<sup>1082</sup> came that permission may be given to them and they sat (at home) who lied to Allah and His Apostle; a painful chastisement shall afflict those of them who disbelieved.

وَجَاءَ الْعَذْرَاءُونَ مِنَ الْأَعْرَابِ  
يَسْأَلُونَ لَكُمْ وَاعَدَ الَّذِينَ كَذَبُوا  
اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ  
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ○

killed in fighting, but lived to die a natural death. The case of 'Abdulla bin Ubayy, who died in the lifetime of the Holy Prophet, and that of Sa'iba, who died in the reign of Usman, are sufficient to prove this, while there is not a single case on record of any one of them having been put to death.

Standing by the grave refers to the Prophet's practice of praying for the deceased standing by his grave after the burial (Zj-Rz).

The words, therefore, do not prohibit mere standing on the grave, but praying is here really forbidden.

1081, 1082, see next page.

91 It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle: there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

Ar. *thee*.  
Ar. *thou*  
*mightest*.  
Ar. *thou*  
*didst say*.

92 Nor in those who when they came to *you* that *you* might carry them, *you said*: I cannot find that on which to carry you;<sup>1083</sup> they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

Ar. *thee*.

93 The way (to blame) is only against those who ask permission of *you* though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.

لَيْسَ عَلَى الضَّعِيفِ وَلَا عَلَى الْمَرْضَى وَلَا  
عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ  
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْحَسِينِ  
مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لَمْ يُحْمَلْهُمُ  
ثَقَلٌ وَلَا أَحَدٌ مَّا أَحْمَلَهُمْ عَلَيْهِمْ تَوَلَّوْا  
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا  
يَجِدُوا مَا يَنْفِقُونَ ۝

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ  
وَهُمْ أَغْنَاءٌ مَّا رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ  
وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

## PART XI

94 They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you: indeed Allah has informed us of matters relating

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ  
قُلْ لَا تَعْتَذِرُونَ لَكُمْ لَكُمْ  
قَدْ نَبَأَ اللَّهُ مِنْ خَبَائِرِكُمْ

1081 The tribes of Asad and Ghatfan, according to some, and the family of Amr-ibn-ut-Tufail, according to others, are meant here. The word *mu'azzir* is either the noun form of 'azzara, meaning *he was remiss, wanting, deficient in an affair, setting up an excuse for it*, or is a variation of *mu'tazir*, from *'tazara*, meaning *he excused himself or had an excuse*. In the former case the excuse would be necessarily false, and in the latter it may be either true or false (Rz, Kf).

1082 *Al-A'rāb* is a collective general noun (said by Az to be plural of *a'rābi*, LL) signifying the dwellers of the desert (of Arabia), who move from place to place in search of herbage and water, whether of Arabs or their freemen, as distinguished from *'Arab*, which signifies those whose descent can be traced to Arabs (Az-LA). And the same authority adds: "It is not permissible to call the *Muhajirs* (those companions of the Prophet who fled from Mecca on account of persecution) and the *Ansar* (those companions who helped the Prophet at Medina) *A'rāb*: they are *Arabs* because they made their homes in the Arabian towns and settled in cities.

1083 Apparently, what they wanted to join the expedition, and what the Prophet could not find for them, were *beasts* to ride upon and to carry their provisions and necessaries (AH). But some commentators suggest that they asked for provisions, while others say that they wanted "patched boots and soled shoes" for the long journey (AH).

to you; and now Allah and His Apostle will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.<sup>1084</sup>

95 They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.<sup>1085</sup>

96 They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

97 The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle; and Allah is Knowing, Wise.

98 And of the dwellers of the desert are those who take what they spend to be a loss, and they wait (the befalling of) calamities to you: on them (will be) the evil calamity; and Allah is Hearing, Knowing.<sup>1086</sup>

Or, *fine*.

وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
تُرْجُونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝  
سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ  
إِلَيْهِمْ لَنَرِيضُوا عَنْهُمْ قَآءِراً  
عَنْهُمْ إِنَّهُمْ رَجِسٌ رَءُومًا وَلَهُمْ  
جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۝  
يَحْلِفُونَ لَكُمْ لِارْضَوْا عَنْهُمْ قَآءِراً  
فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ  
الْأَعْرَابُ أَشَدُّ كُفْرًا وَبَغَاً وَأَجْدَرُ  
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ  
رَسُولِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝  
وَمِنَ الْأَعْرَابِ مَنْ يَتَّبِعُ مَا يَفْقُ  
مَعْرَماً وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ  
عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ۝

1084 Evidently these verses were revealed when the Prophet was away from Medina, and the statements made in them are therefore prophetic, being exactly fulfilled on his return to Medina.

1085 Muqátíl says that 'Abdulla, son of Ubayy, and the son of Abi Sarh swore that they would not remain behind in any future expedition (AH).

Their object in begging the Muslims to *turn aside from them* was that they should not reprove them for their misconduct (Rz, AH), and the Muslims are enjoined to turn aside from them in the sense of severing their connection with them (I'Ab-Rz). It is related that on his return from Tabúk the Holy Prophet forbade the Muslims to have any intercourse with the hypocrites. This injunction was in obedience to the revelation which he had received during the journey, as is clearly shown in vv. 83, 84.

1086 *Maghram* and *gharm* (a thing that must be paid, LL) mean, according to Rgb, *damage or loss that befalls a man in his property, but not for any injurious action of his*. The hypocrites had to contribute something for the sake of appearance, though they considered such contributions to be no more than a loss. According to some, spending here refers to the payment of the poor-rate. The tribes of *Asad*, *Ghatfan*, and *Tameem* used to give contributions and pay the poor-rate (AH).

*Dáirah* means primarily *the circuit*, and a *calamity* is so called because it encompasses a man on all sides, or it signifies a *turn of fortune*, from *dāra*, meaning *it turned*. *Dáirat us sau* is the calamity which befalls and destroys (Msb-LL). It is a prophetic announcement.

99 And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Apostle's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَتَوَخَّى مَا يُنْفِقُونَ يُضْرِبُونَ عِنْدَ اللَّهِ وَصَلَاتِ الرَّسُولِ أَلَا لَهُمْ قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

## SECTION 13

## The Hypocrites

100. The good example of those who fled from their homes, and that of the helpers. 101. Believers warned of the hypocrites in and about Medina. 102-106. Some are excused on trial. 107-110. Those who built a mosque for mischief.

100 And (as for) the foremost, the first of the *Muhājirs* and the *Anṣār*,<sup>1087</sup> and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement.

101 And from among those who are round about you of the dwellers of the desert there are hypocrites,<sup>1088</sup> and from among the people of

وَالشُّعُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ  
وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ

1087 *Muhājirīn* is plural of *muhājir*, meaning literally *one who flies from or forsakes his home*, and *anṣār* is plural of *nāṣir*, meaning *one who helps*. In the history of Islam, the former word came to signify all those companions of the Holy Prophet who, having embraced Islam at Mecca, had to fly from their homes either to Abyssinia or to Medina; the latter flight, including about all the Meccan Muslims, is known as *the Flight*, and the Muslim era dates from it; the latter word signifies the Medina Muslims who, having accepted Islam before the Flight, gave shelter to those who fled from Mecca. But there is a slight difference of opinion; Abū Mūsā and several others say the description given here includes all those who prayed towards the two *Qiblahs* (i.e. those who became Muslims before the change of *Qiblah* took place, which happened sixteen months after the Flight). 'Atā makes it include all those who witnessed the battle of Badr, which took place about the same time as the change of *Qiblah*, while Shi'bi considers that all those who took part in the *Bai'at-ir-Riḍwān*, the pledge taken at Hudaibiyya in the sixth year of the Flight, are meant (AH, Rz). The opinion generally favoured is that all the companions of the Holy Prophet are meant, while by "those who followed them in goodness" are meant the Muslims who came after the companions and followed their good deeds (Rz).

1088 The tribes of Juhaina, Aslam, Ashja', and Ghafar were encamping about Medina at this time (Kf).

Ar. *thou*  
*dost.*

Medina (also); they are stubborn in hypocrisy; *you do not know them*; <sup>1089</sup> We know them; We will chastise them twice, <sup>1090</sup> then shall they be turned back to a grievous chastisement.

Ar.  
*another.*

102 And others have confessed their faults, <sup>1091</sup> they have mingled a good deed and an evil one; maybe Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.

Ar. *thou*  
*wouldst.*

103 Take alms out of their property, *you would* cleanse them and purify them thereby, and pray for them; surely *your* prayer is a relief to them; and Allah is Hearing, Knowing. <sup>1092</sup>

Ar. *thy.*

104 Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

105 And say, Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

الْمَدِينَةِ تَعْلَمُونَ أَنَّهُمْ يُرَدُّوْنَ إِلَىٰ عَذَابِ عَظِيمٍ  
تَعْلَمُهُمْ هُمْ لَمْ يَكُنْ تَعْلَمُهُمْ سَنَعَلَهُمْ  
تَوَكَّلِينَ ثُمَّ يَرْدُّوْنَ إِلَىٰ عَذَابِ عَظِيمٍ  
وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا  
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن  
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ  
خَذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ  
تُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ  
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ  
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ  
عَنْ عِبَادِهِ وَيَاخُذُ الصَّدَقَاتِ وَأَنَّ  
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ  
وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
وَالْمُؤْمِنُونَ وَسَيَرْدُّوْنَ إِلَىٰ عِلْمِ  
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ

1089 The insincerity of the heart could not be known to a mortal, but the secrets of the heart are known to Allah. Events had, however, come to pass which ultimately separated the hypocrites from the Muslims after they had been mingled with them for a long time.

1090 The hypocrites were punished twice in this life. They had to take part in all contributions for the defence of the Muslim community and more or less in the defence itself, and had to pay the poor-rate, all this against their conviction and unwillingly, and this was, no doubt, a source of great torment to them. After having suffered all this torment for the sake of being reckoned Muslims, they were ultimately separated from the Muslims, for it is reported that the Holy Prophet named them while addressing a congregation in the Juma' prayers, and they had to leave the assembly in the sight of the whole congregation, and this exposure to public shame was no doubt a great punishment for them (IJ).

1091 According to different reports, the number of these men varied from three to ten. They were sincere and confessed their fault.

1092 Because they showed sincerity in confessing their faults they are dealt with leniently. Their alms are not to be rejected, and the Prophet is commanded to take a part of their property for charitable purposes. The Prophet's acceptance of alms from them is here spoken of as purifying them of evil, while his prayer for them is described as bringing peace and quiet to them, and this is an example of the effectiveness of the Holy Prophet's intercession for his followers. It also shows that poor-rate was not accepted from the hypocrites, as has already been stated.

106 And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully); and Allah is Knowing, Wise.<sup>1093</sup>

107 And those who built a mosque to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.<sup>1094</sup>

108 Never stand in it; certainly a mosque founded on piety from the very first day is more deserving that *you* should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.<sup>1095</sup>

109 Is he, therefore, better who lays his foundation on *fear* of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the

وَأُخَرُونَ مُرْجُونَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ  
وَأِمَّا يُؤْتِيهِمْ عَلَيْهِمْ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ  
وَالَّذِينَ اتَّخَذُوا مَسْجِدًا زُكْرًا  
وَقَرَارًا لِلْمُؤْمِنِينَ وَإِزْهَادًا  
لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ  
وَيُخَلِّفُونَ إِنْ أَرَادْنَا إِلَّا الْأُحْسَنَىٰ  
وَاللَّهُ يَشْهَدُ لَهُمْ وَلَكِنْ يَوْنُ  
لَا تَقْمَرُوا بِهَذَا مَتَّحِدًا أُنُسًا عَلَى  
التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ  
فِيهِ ذِيهِجَالٍ يُخَيِّبُونَ أَنْ يَبْطِغُوا  
وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ  
أَفَمَنْ أَسَّسَ بُيُوتَهُ عَلَىٰ تَقْوَىٰ مِنَ  
اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُيُوتَهُ  
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي

Ar. *thou*  
*shouldst.*

Ar.  
*guarding*  
*against*  
*the pun-*  
*ishment.*

1093 On the authority of I'Ab, and several others, this is generally supposed to refer to three of the believers who held back from the expedition, viz. Ka'b-bin-Málik, Halál-bin-Umayya, and Marárah-bin-Rabi'. But some think that it refers to the hypocrites generally; others consider the reference to be to the hypocrites who built the mosque spoken of in the next verse, or to a tribe of the hypocrites regarding whom no orders were given at the time (AH).

1094 According to I'Ab and other commentators, twelve men from among the hypocrites (Rz) of the tribe of Bani Ghanam built a mosque at the instigation of Abú 'Ámir in the neighbourhood of the mosque of Quba, with the object of causing harm to that mosque. Abú 'Ámir, who, after fighting against the Holy Prophet for a long time, had fled to Syria after the battle of Hunain, had written to his friends at Medina that he was coming with a formidable army to crush the Prophet, and that they should build a mosque for him. But Abú 'Ámir died in Syria, and the founders desired the Holy Prophet to give it a blessing by his presence, which he was forbidden to do by Divine revelation, and the mosque was demolished (AH, Rz, Kf). By *him who made war against Allah and His Apostle* is meant not only Abú 'Ámir, but all those who answered this description, for it was built with the object of promoting opposition against Islam.

1095 Some commentators understand by this the mosque at Quba, while the greater number regard the Prophet's mosque at Medina as meant here, while others still consider that both mosques may be meant (Rz). But the words are so general that every mosque raised for the service of Allah may be included in this description.

fire of hell; and Allah does not guide the unjust people.

110 The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.<sup>1096</sup>

نَارَ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً  
فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥

## SECTION 14

### The Faithful

111, 112. Marks of true believers. 113-116. Spiritual relations with idolaters. 117, 118. Three believers who did not join the expedition to Tabūk.

111 Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Torah and the Gospel<sup>1097</sup> and the Qur-án; and who is more faithful to his covenant than Allah? rejoice therefore in the *pledge* which you have made; and that is the mighty achievement.

Ar. barter.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ  
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآثَارِ الْحَيَاةِ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ  
يُقْتَلُونَ نَدْوًا عَلَيْهِمْ حَقَّ فِي التَّوْرَةِ  
وَإِنْجِيلٍ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ  
مِنَ اللَّهِ فَاسْتَبْشِرُوا بِمَا كُنْتُمْ بِاللَّهِ  
بَايِعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

1096 Their hearts could be cut into pieces either by severe regret or by sincere repentance (Rz).

1097 The Christian critics declare this to be untrue. Wherry quotes Brinkman's *Notes on Islam*, declaring this verse "the greatest untruth in the whole of the Qur-án," and himself adds in his comment on the verse that it has not only "no foundation in truth," but the teaching is diametrically opposed to all the doctrines of the Bible. What particular doctrine the reverend gentleman was thinking of when he made this comment is difficult to say. The promise which is said to be binding on Allah, as laid down in the Qur-án, as well as in the previous books, is this, *that Allah will grant the believers His blessings if they exert themselves with their persons as well as their property in His way*: Allah has bought of the believers their persons and their property for this, that they shall have the garden. Is not the same principle, in different words, no doubt, laid down in the Torah and the Gospel, and still found there, notwithstanding the alterations they have undergone? "If thou wilt be perfect," said Jesus to a wealthy man, "go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19: 21). And when Peter said: "Behold, we have forsaken all and followed thee; what shall we have therefore?" Jesus gave them the promise that they should sit upon "twelve thrones," and added, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundredfold and shall inherit everlasting life." Moses' teaching contains similar promises. For instance, the promise of God, "that ye may increase mightily in land that floweth with milk and honey," is made conditional on "thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy might" (Deut. 6: 3 and 5), which is the same as exerting oneself to one's utmost power in the way of



112 They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah: and give good news to the believers.

113 It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.<sup>1098</sup>

114 And Abraham's asking forgiveness for his sire was *only* owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Abraham was very tender-hearted, forbearing.

Ar. not  
except.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ قَدِ احْتَفَظُوا مِنْ لَحْلِ فِدَائِهِمْ وَهُمْ يُؤْمِنُونَ  
وَمَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ  
وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدٍ وَعَدَهُآ أَنَا لَهُ فَكَلَّمَا بَيَّنَّا لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَأَ مِنْهُ  
إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

God with one's person and property. It should be borne in mind that the words *they fight in Allah's way, so they slay and are slain*, are not a part of the promise, but are expressive of the condition of the companions, which showed that they were true to their promise. The promise to spend one's person and property may be carried out in various ways under different circumstances, and the companions of the Holy Prophet were as true to this promise during the thirteen years at Mecca as during the ten years at Medina.

1098 It should be noted that this verse does not prohibit praying for the forgiveness of the unbelievers in general, but only such unbelievers about whom it has become clear that they are inmates of the flaming fire, and in the next verse it is made clear that even Abraham continued to pray for his idolatrous sire until he clearly saw that he had become an enemy of Allah. The question is, when is a man to be considered to have become an open enemy of Allah, or an inmate of the flaming fire? The commentators are generally of opinion that either a revelation from Allah with regard to a person or his death in unbelief or idolatry alone settles the point. In 16: 61 and 35: 45 we find in almost identical words that Allah's punishment is not severe to the extent of the blackness of man's deeds; "and if Allah had destroyed men for their iniquities, He would not leave on it a single creature." In numerous other places Allah's lenient dealings with His creatures are spoken of in plain words. And in 42: 5 it is said of the angels that they continue to "ask forgiveness for those on earth," where both the believers and the non-believers are included. But when a prophet is raised to uproot errors and establish the truth, there rises in opposition to him a class of men who exert themselves to their utmost in extirpating the truth. Thus Abraham's sire became an enemy of Allah, not on the first occasion when he refused to forsake idolatry, but when he had spent every effort to destroy the preacher of truth. So also about the idolaters of Arabia, the sentence of incorrigibility did not go forth even while they persecuted the Holy Prophet at Mecca, but when it became clear that they massed all their forces to sweep away all traces of Islam. Their doom was then settled, and it was useless to pray for their forgiveness. All spiritual relations with men of this type had then to be cut off, as they on their part had cut

115 It is not (attributable to) Allah that He should lead a people astray after He has guided them: He even makes clear to them what they should guard against; surely Allah knows all things.<sup>1099</sup>

116 Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.

Ar. nor.

Or,  
*Muhajjira.*  
Or, *Anshir.*

117 Certainly Allah has turned (mercifully) to the Prophet and those *who fled* (their homes) and the *Helpers* who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.<sup>1100</sup>

118 And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and

وَمَا كَانَ لِلَّهِ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ  
حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ  
بِكُلِّ شَيْءٍ عَلِيمٌ

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ  
مِنْ وَلِيٍّ وَلَا نَصِيرٍ

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُجْرِمِينَ  
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ  
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ  
فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ  
بِهِمْ رَؤُوفٌ رَحِيمٌ

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى  
إِذَا ضَافَتْ عَلَيْهِمُ الْأَرْضُ عَارِجَتْ وَ

them off long before. Under this verse, prayers would not be offered for those who die in unbelief.

1099 If the idolaters had chosen a wrong course and gone to such extremes against the Muslims that the latter were now compelled to cut off even their spiritual relations with them, their error was not ascribable to Allah, for He had not only sent His guidance, but even pointed out what they should guard against. The verse establishes in clear words that Allah never leads a people astray; and how should He lead astray, says the Holy Qur-án, when He goes to the extent of making clear to them what evil they should guard against?

1100 Ibn-i-'Atiyya thus explains the meaning of *tába* in this verse: "*Taubah* on the part of Allah means His turning to His servant from one state to another which is higher than it." Therefore, Allah's turning mercifully does not indicate that there has been any disobedience. The context, in fact, throws clear light upon this meaning of *taubah*, for whereas only a small part of the Ansár (Helpers) are stated to have, not actually swerved, but to have only thought of swerving, Allah's turning mercifully is in relation to the Prophet and those sincere believers who are plainly stated to have followed the Prophet in the hour of straitness, thus showing that it was in relation to those who were obedient under the severest difficulties, and not to those who were disobedient; the latter being dealt with in the next verse. The

*ساعة العسرة* is generally explained as meaning the expedition to Tabúk, which is also

known as the *غزوة العسرة* or the *expedition of straitness*, because of the excessive heat, and scarcity of food and water, so that sometimes only a single date had to be divided between two men, and men being parched with thirst slaughtered camels to quench it; there was also a scarcity of animals, so that ten men had but a single camel (AH); but really, the whole period of about twenty-one years from the preaching of the Prophet had been one of the severest difficulties for the Muslims.

their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.<sup>1101</sup>

ضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ  
لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ  
عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ  
الرَّحِيمُ

## SECTION 15

## What the Faithful should do

119-121. The faithful should remain true to the Prophet. 122. A certain part from each class should study religion and instruct others.

119 O you who believe! be careful of (your duty to) Allah and be with the true ones.

120 It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Apostle of Allah, nor should they desire (any thing) for themselves in preference to him;<sup>1102</sup> this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ  
مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ  
مِّنَ الْأَنْصَارِ أَنْ يَتَخَفَتُوا عَنْ رَسُولِ  
اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ  
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا  
نَصَبٌ وَلَا عَمَلَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا  
يَطْرُقُنَّ مَوَاطِنٌ تَغْلِبُ الْكُفَّارَ وَلَا  
يَنَالُونِ مِنْ عَدُوٍّ سَيِّئٍ

Ar. nor.  
Ar. nor.

1101 The three men were from among the *Anṣār*, whose names have already been given in 1098. The words *were left behind* are explained as meaning either *left behind at the time of the expedition* or *left behind with respect to the commandment of Allah concerning them*, being, it is said, the persons referred to in v. 106, "And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully)." The latter explanation was given by Ka'b himself, one of the three men (ΔH). They remained cut off from all intercourse with Muslims, including their wives, for fifty days. Ka'b was a man of importance, and when he received a letter from the king of Ghassan offering him a position under him if he deserted the Holy Prophet, he burned the letter, showing his contempt for the offer, and gave no reply (Ibn-i-Hisham).

1102 The meaning is that they should neither desire rest for themselves, comfort, nor protection, in preference to the Prophet; in other words, they should accompany him in difficulty and distress. The ordinary rendering of this phrase—*nor should they prefer their lives to his life*—does not carry the true sense of the original. When the Holy Prophet set out on the expedition to Tabūk, various considerations withheld some men from joining him, but the true believers among these soon saw their error, and joined the expedition on its way to Tabūk. Among the last of these was Abū Khaismah, who, sitting in his garden in the shade, thus argued within himself: *A cool shade, and ripe dates, and cool drink, and a beautiful wife—and the Apostle of Allah exposed to heat and air; this is not good; and he at once joined the Holy Prophet.*

attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;<sup>1103</sup>

121 Nor do they spend any thing that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.

122 And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion,<sup>1104</sup> and that they may warn their people when they come back to them that they may be cautious?

إِنَّمَا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ  
اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ۝  
وَلَا يُغْنُونَنَّهُ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً  
وَلَا يَقْطَعُونَ وَإِذَا كُتِبَ لَهُمُ الْمَنَاجِمُ  
اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ۝  
وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً  
فَكَوَلَا نَقْصِرُ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ  
طَائِفَةً لِّيَتَفَقَّهُوا فِي الدِّينِ وَ  
لِيُنذِرُوا أَقْبَانَهُمْ إِذَا رَجَعُوا  
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

## SECTION 16

### The Object effected by Revelation

123-125. Revelation strengthens the faithful and weakens the hypocrites. 126, 127. The trials. 128, 129. The Prophet's zeal and reliance on Allah.

123 O you who believe! fight those of the unbelievers who are near to you<sup>1105</sup> and let them find in you hardness;<sup>1106</sup> and know that Allah is with those who guard (against evil).

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ  
يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ  
عِظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

1103 Slaying, imprisoning, or defeating the enemy is meant by attaining from the enemy what they attain (Rz, Bq). نَالَ مِنْهُ means he harmed him, and so نَالَ مِنْ عَدُوِّهِ means he attained the object of his desire from the enemy (Msb-LL).

1104 The introduction here of this subject of the study of religion shows the aim which the Qur-án has in view. In the midst of the ordinances relating to fighting, it introduces the subject of the preparation of a missionary force, thus showing that this was the greatest necessity of Islam. It was only by means of a missionary propaganda that truth could be spread, and the ultimate object was not to be lost sight of, even when the community was engaged in a life-and-death struggle against overwhelming forces of the enemy. This is the reason why the subject is introduced here.

1105 Here there is a plain injunction to fight only against those unbelievers who are near to you, because it was they who persecuted the Muslims. The commandment is not general, and gives us a rule of guidance in interpreting other commandments relating to fighting, for one part of the Qur-án explains another.

1106, see next page.

124 And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.

a 24.

125 And as for those in whose hearts is a disease,<sup>a</sup> it adds uncleanness to their uncleanness and they die while they are unbelievers.<sup>1107</sup>

126 Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.<sup>1108</sup>

127 And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.

128 Certainly an Apostle has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you, to the believers (he is) compassionate, merciful.<sup>1108a</sup>

129 But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.<sup>b</sup>

b 805.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ  
أَيُّكُمْ زَادَتْهُ هِذِهِ إِيمَانًا فَأَمَّا الَّذِينَ  
آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبِينَ  
وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ  
رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ  
أَوْ لَا يَرْوْنَ أَنَّهُمْ يَقْنَنُونَ فِي كُلِّ عَامٍ عَرَّةً  
أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ  
وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ  
بَعْضٍ هَلْ يَرَاهُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا  
خَرَدَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ  
لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ  
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنَاتِ  
رَءُوفٌ رَّحِيمٌ  
فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

1106 So that you do not yield to them or regard them as your well-wishers, which they would persuade you to do.

1107 The uncleanness of their hearts increased with new revelation, because it increased them in stubbornness, and their hearts were more and more hardened against truth. The new revelation became the occasion of their increased infidelity, and was not the effective cause; see 24.

1108 The various misfortunes which befell them or their vanquishment may be meant if unbelievers are taken as addressed here. If the hypocrites are addressed, the trials would then mean the incidents which distinguished the sincere believers from the hypocrites in the Prophet's lifetime.

1108a This is the true picture of the heart which grieved, not for his followers alone, not for one tribe or country, but for all humanity. He grieves for the burdens of all, and he is solicitous for the welfare of all, but there is a special relation he bears to those who follow him; to them he is, in addition, compassionate and merciful.

## CHAPTER X

### JONAH

(*Yânus*)

REVEALED AT MECCA

(11 sections and 109 verses)

#### Abstract:

- Sec. 1, 2. Truth of the Revelation.
- Sec. 3. Merciful dealing.
- Sec. 4. Uniqueness of Divine gifts.
- Sec. 5. The reprobate and their punishment.
- Sec. 6. Mercy takes precedence of punishment.
- Sec. 7. Believers and unbelievers.
- Sec. 8, 9. A reference to sacred history.
- Sec. 10. Those who heed warning will benefit.
- Sec. 11. All good is controlled by Allah.

#### The Title.

ALL that is said in this chapter of Jonah, after whom it is named, is an incidental reference to his people having benefited by the warning: "And wherefore was there not a town which should believe so that their belief should have profited them but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time" (v. 98). There are more detailed references to Noah and Moses, but as the subject-matter of the chapter deals chiefly with the precedence of mercy over punishment, it is more in accord with Jonah's history; the name, therefore, of that prophet has been fitly chosen as a title.

#### Subject-matter.

The chief feature of this chapter is that while it asserts the truth of revelation, it also lays stress on the merciful dealing of the Divine Being with men. It opens with a statement of the truth of Divine revelation in the Holy Qur-án, proceeding to a disquisition on its truth in the first two sections. The second section closes with a demand for a sign on the part of unbelievers, and they are told that judgment is deferred for a while; the reason being given in the third section, where it is shown that Divine dealing with men is characterized by mercy, and therefore He does not hasten punishment, but first shows mercy. The fourth section tells us that evidence of His mercy exists in nature, for He grants gifts which it is not in the power of any one else to grant, and as material gifts from Him are characterized by uniqueness, so is His gift of revelation, and the like of it cannot be produced by any one else. The fifth section states that the reprobate must ultimately meet with their punishment, while the sixth again calls attention to the preponderance of the quality of mercy in the Divine Being, while the seventh contrasts the believers with the unbelievers. The eighth and ninth sections refer briefly to the histories of Noah and Moses. The tenth states, by a brief allusion to Jonah, that those who heed the warning will benefit, and the last section shows that all good is controlled by the Divine Being, hence man must turn to Him.

## SECTION 1

## Truth of Revelation

1-6. Revelation and arguments of its truth. 7-10. Reward and punishment and their nature.

In the name of Allah, the Beneficent, the Merciful.

1 I am Allah the Seeing.<sup>1109</sup> These are the verses of the wise Book.<sup>1110</sup>

2 What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a *footing of firmness* with their Lord. The unbelievers say: This is most surely a manifest enchanter.

Or, *high dignity*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الرَّسُولِ ذَلِكَ آيَةُ الْكِتَابِ الْحَكِيمِ  
أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى  
رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ  
الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ  
عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا  
لَسَيِّئٌ مَّبِينٌ

## Connection with the preceding Chapter.

The last chapter deals chiefly with the punishment of the guilty, and thus reveals the sterner side of Islam. But the circumstances which necessitated such punishment were brought about by the enemies themselves. While there is no inherent severity in the doctrines of Islam, there is, on the other hand, the Divine attribute to which the Holy Qur-án gives the greatest prominence—the attribute of mercy and compassion in the Divine Being. Hence a chapter dealing with the punishment of the guilty is immediately followed by one having for its theme the quality of mercy in the Divine Being, which takes precedence of all other attributes. Moreover, while the last section of the last chapter deals with the effect of revelation upon the faithful, this opens with the truth of that revelation.

## Date of Revelation.

The weight of testimony is on the side of the chapter *Jonah* being entirely a Meccan revelation. Suggestions, however, have been made on the basis of internal testimony that vv. 94-97 belong to Medina (I'Ab-AH), because these refer to the Jews. But one authority rejects this opinion and holds v. 40 only to have been revealed at Medina, as, in his opinion, that verse speaks of the Jews (Kalbi-AH). Another suggestion is that from v. 40 to the end was revealed at Medina (AH). All these are, however, mere conjectures. It would be absurd to deny that references to the Jews and Jewish history are contained in the Meccan revelation, and as the entire chapter deals with one subject, the whole is undoubtedly of Meccan origin and belongs to the last Meccan period.

1109 *Alif, lám, and rá* are the three letters which stand at the head of this chapter and four other chapters, viz. 11th, 12th, 14th, and 15th, while the 13th chapter has *alif, lám, mim, rá*. The abbreviation is of the same form as *alif, lám, mim*, except that *rá* stands for *Ráee*, i.e. *the seeing*, or *arâ*, i.e. *I see*, as the *mim* stands for *a'lám*, i.e. *the best knower* (see 11), which also explains the abbreviation at the commencement of the 13th chapter.

1110 The *kitáb*, or the Qur-án, is called *hakim* (wise) here either because it possesses wisdom, i.e. *the quality which discriminates between truth and falsehood and right and wrong*, or because it is *muhkam*, i.e. *free from all incongruity or unsoundness*, or because it possesses both these qualities (Rgh).



a 8.  
b 45.  
c 595.

d 79, 339, 607.

3 Surely your Lord is Allah, Who created the heavens and the earth in six periods,<sup>a</sup> and<sup>b</sup> He is firm in power,<sup>c</sup> regulating the affair; there is no intercessor except after His permission;<sup>d</sup> this is Allah, your Lord, therefore serve Him; will you not then mind?

4 To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful chastisement because they disbelieved.

5 He it is Who made the sun a shining brightness and the moon a light,<sup>1111</sup> and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who know.<sup>1112</sup>

6 Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

7 Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

8 (As for) those, their abode is the fire because of what they earned.

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ وَتُمْ اسْتَوَى عَلَى الْعَرْشِ يَدْرُ  
الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ  
اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَتَّقُونَ  
إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا  
إِنَّهُ يُبْدِلُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيُجْزِيَ الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
يَا قَسِطَ الْبَاطِلِ إِنَّهُمْ كَفَرُوا بِالْهُمُ مُرَاكِبِ  
مَنْ حَمِيمٍ وَعَنْ أَيْدِيهِمْ يَكُونُ  
يَكْفُرُونَ

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ  
نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ  
السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا  
لِتُحْكَمَ الْيَقِينُ يَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ  
إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ  
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ  
لِقَوْمٍ يَتَّقُونَ

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارِهِمْ  
بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ  
هُمْ عَنْ آيَاتِنَا غَفْلُونَ  
أُولَئِكَ مَا لَهُمْ مِنَ النَّارِ مَا كَانُوا يَكْسِبُونَ

1111 *Dau*, or *qia*, is often considered synonymous with *nur*, but according to some authorities it has a more intensive significance than *light* (LL); while others maintain that *dau*, or *qia*, signifies *that light which subsists by itself*, and *nur*, *that which subsists through some other thing* (Mf. TA-LL). It is in this last sense that the moon is called a *light*, because its light is borrowed, as contrasted with the sun, which is called a *qia*.

1112 The whole of creation is, notwithstanding its variety, subject to one law, and clearly bears witness to the unity of its Maker. And just as the visible universe is subject to a law, there is also a law working in the spiritual and moral worlds.

a 314.

9 Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.<sup>1113</sup>

10 Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.<sup>1114</sup>

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَكُونُ  
رُحْمًا يُسْقَوْنَ مِنْهَا نَبْعًا مِّنْ تَحْتِهَا  
الْأَنْهَارُ فِي حُتِّ النَّعِيمِ  
دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ  
فِيهَا سَلَامٌ وَأُخْرَىٰ دَعْوَاهُمْ أَنِ الْحَمْدُ  
لِلَّهِ رَبِّ الْعَالَمِينَ ۝

## SECTION 2

### Truth of the Revelation

11, 12. Mercy is shown and evil removed. 13, 14. A lesson. 15-17. Truth of revelation impressed. 18-20. Judgment deferred.

11 And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.<sup>1115</sup>

12 And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fairseeming to the extravagant.<sup>b</sup>

وَلَوْ يَخِفُّ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَجَابَتْ لَهُمْ  
بِالْخَيْرِ لَقَضَىٰ إِلَيْهِمْ أَجَلَهُمْ فَنَذَرَ  
الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارِي طُغْيَانَهُمْ  
يَعْمَهُونَ ۝  
وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا  
بِجَنَّتِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا  
كَشَفْنَا عَنْهُ غُصْرَهُ كَرَّ مَرًّا كَمَا لَمْ يَدْعُنَا  
إِلَىٰ ضُرِّهِ مَسَّهُ طَكُنَ لَكَ رُسْنُ  
الْعَمْرِ فَيُنْ مَا كَانُوا يَعْمَلُونَ ۝

b 809.

1113 The light of faith, which is even here a guiding principle of man's actions, will assume a more palpable form in the life after death. Compare 57:12, where it is called the light running before them.

1114 Their first cry is the glorification of the Divine Being and their last His praise, and their talk with one another is nothing but "peace"; as is elsewhere said: "They shall not hear therein vain or sinful discourse, except the word Peace, peace" (56:25, 26). This is the Muslim paradise, and this description is sufficient to put those to shame who say that the picture of the Muslim paradise drawn in Meccan revelation is characterized by sensuality.

1115 People desire and pray for good things to be hastened on to them, and Allah does hasten on to them those things in His mercy; but the opponents of the Holy Prophet were foolish enough to pray for the hastening on to them of evil, because they said: "O Allah! if this is the truth from Thee, then rain upon us stones from heaven, or inflict on us a painful chastisement" (8:32); which, because of His great mercy, He did not hasten on to them, for if He had done so He would have at once destroyed them all.

13 And certainly We did destroy generations before you when they were unjust, and their apostles had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.

14 Then We made you (their) successors in the land after them so that We may see how you act.

15 And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Qur-án other than this or change it.<sup>1116</sup> Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me: surely I fear, if I disobey my Lord, the chastisement of a mighty day.<sup>1117</sup>

16 Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you: indeed I have lived a lifetime among you before it: do you not then understand?<sup>1118</sup>

وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِنْ قَبْلِكَ لَمَّا ظَلَمُوا ۖ وَجَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا إِلَّا لِيُخْزَى الْقَوْمُ الْغَافِرِينَ ۝

ثُمَّ جَعَلْنَاكُمْ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ۝

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ

الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَأْتِنَا

بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ

لِي أَنْ أُبَدِّلَ لَهُ مِنْ تِلْكَ آيَاتِي تَقْصِيءُ إِنْ

أَتَيْتُهُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ

عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ۝

قُلْ لَوْ شَاءَ اللَّهُ مَا تَكُونُ لَهُ عَلَيْكُمْ وَ

لَا أَدْرِكُهُ بِهِ ۚ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا

مِن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ۝

1116 They desire a revelation which should not condemn their evil ways and their idol-worship, nor contain any threats of their coming doom.

1117 When I fear the befalling of punishment to me if I should disobey my Lord, why should I not warn you who have rebelled against your Lord? The words do not imply that the Prophet meant to say that he did not change the Qur-án for fear of punishment. They show how true he himself was to revelation, translating every one of its precepts into practice.

1118 The Prophet's truthfulness and honesty before he received the Divine revelation were undisputed, and he had earned such renown for these qualities that he was known in the land as *Al-Amín*, i.e. the faithful one. The argument is that if, as they admitted, he had never told a lie in his lifetime, even for the sake of a personal advantage, how could he, now that he had passed the age of youth and passions, speak falsely, and that to his own detriment? Because he was not the gainer, but a sufferer thereby, on account of the persecutions which his preaching had brought about for him. It is related that, standing upon the mount Safá, he summoned one family after another of his people and asked them, when they had all assembled, if they had ever known him to have spoken a lie; and the answer being in the negative, he told them that if they did not mend their ways their doom would soon overtake them, at which Abú Lahab uttered a curse and they all went away; moreover, a man who had so long refrained from showing any interest in their lives and their modes of worship, and had all but lived the silent life of a recluse among them, could not, of his own accord, be imagined to have suddenly changed the course of his life.

17 Who is then more unjust than he who forges a lie against Allah or (who) gives the lie to His communications? surely the guilty shall not be successful.

18 And they serve besides Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens *and* the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).

Ar. *nor in.*

\* 271, 272.

Ar. *thy.*

19 And people are naught but a single nation,\* so they disagree;<sup>1119</sup> and had not a word already gone forth from *your* Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.<sup>1120</sup>

20 And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, therefore wait; surely I too with you am of those who wait.<sup>1121</sup>

مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ۖ  
كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُرْمُونَ ۝  
وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا تَنْفَعُهُمْ  
وَلَا تَضُرُّهُمْ وَيَقُولُونَ هُوَ لَا  
شُفْعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَنتُمْ تَسْأَلُونَ  
اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَ  
لَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى  
عَمَّا يُشْرِكُونَ ۝

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً  
فَاخْتَلَفُوا ۚ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ  
مِنْ رَبِّكَ لَفُضِّ بَيْنَهُمْ دِيْمَانِيَّةٌ  
يُخْتَلَفُونَ ۝

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ  
مِّن رَّبِّهِ ۖ قُلْ إِنَّمَا الْغَيْبُ لِلَّهِ  
فَاتَّبِعُوا إِنِّي أَنَا مَعَ الْمُتَّقِينَ ۝

1119 The opponents of the Holy Prophet also disagreed with him or refused to accept him, just as previous people had rejected their prophets, for all people are but a single nation.

1120 The *word* that had gone forth is referred to in many places. I may refer the reader to the following: "And they say, When will this threat come to pass, if you are truthful? Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on" (27: 71, 72). And again: "Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on (before its time)" (34: 30) (see 2037).

1121 It is clear from the context that their demand is for the punishment with which they are threatened, because they would recognize no other sign; and the reply is that they must look forward to it, for even the particular sign which they demanded must come. The superficial reader may think there is a refusal here to show a sign, but the concluding words are too clear to warrant such a conclusion; they are told to *wait* for the sign to come.

## SECTION 3

## Merciful Dealing

21-24. Divine mercy follows afflictions. 25, 26. The righteous shall remain in peace. 27-30. The wicked must be punished.

21 And when We make people taste of mercy after an affliction touches them,<sup>1122</sup> lo! they devise plans against Our communications. Say: Allah is quicker to plan; surely Our messengers write down what you plan.

22 He it is who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.

23 But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls—a provision (only) of this world's life—then to Us shall be your return, so We will inform you of what you did.

24 The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We

وَرَادَا أَفْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ  
ضَرَاءِ مَسْتَهْمِهِمْ إِذَا الْهُوَ مُكَرَّمٌ بِنَا  
قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا  
يَكْتُبُونَ مَا تَمْكُرُونَ ۝

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ  
حَتَّىٰ إِذَا أَكْتُمُمُ فِي الْفُلِكِ وَجَّيْنَهُمْ  
بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا بَجَاءِ نَفَارٍ  
عَاصِفٍ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ  
مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا  
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ؕ لَئِن لَّمْ يَكُنِ  
مِّنْ هَدِيٍّ لَّنَا كُونَنَّ مِنَ الشَّاكِرِينَ ۝  
فَلَمَّا أَخْرَجْنَاهُمُ إِذَا هُمْ يَبْعَثُونَ فِي الْأَرْضِ  
يَغْدِرُ الْحَقُّ لِيَأْتِيَهُمَا النَّاسُ ۚ إِنَّمَا لَكُمْ  
عَلَىٰ أَنْفُسِكُمْ مَتَاعُ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا  
مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝  
إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ  
مِّنَ السَّمَاءِ فَأَخْضَلْنَا بِهِ نَبَاتَ الْأَرْضِ  
وَمَا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا  
أَخْضَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ  
وَضَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا  
أَنهَآ أَمْرًا نَّالِيًا أَوْ نَهَارًا

1122 Some think that there is a reference here to the famine which prevailed for seven years at Mecca (Rz). For the famine itself see 2269. The statement here may only be a general description of ordinary afflictions which befall man, an instance of which is given in the next verse.

render it as reaped seed-produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.

25 And Allah invites to the abode of peace and guides whom He pleases into the right path.<sup>1123</sup>

26 For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.<sup>1124</sup>

Ar. nor.

27 And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them—they shall have none to protect them from Allah—as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire, in it they shall abide.

28 And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:

فَجَعَلْنَاهُمْ أَحْصِيلًا كَانَ لَمْ نَعْنِ يَا لَأَمْسٍ  
كُنْ لَكَ نَصِيبٌ لَا يَتِ لِقَوْمٌ يَفْكُرُونَ  
وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ  
وُجُوهَهُمْ قَارُورٌ وَلَا ذُلٌّ أَتَوْكَ  
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ  
وَالَّذِينَ سَبُّوا الشَّيَاطِينَ جَزَاءُ سَيِّئَةٍ  
بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ وَمَا لَهُمْ مِنَ  
اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ  
ظُطُمٌ مِنَ الْيَلِّ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ  
وَيَوْمَ نَخْسِفُهُمْ جَمِيعًا ثُمَّ نَقْضِلُ  
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَ  
شُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ  
شُرَكَاءُ هُمْ سَاءَ كُنْتُمْ أَتِيَانَا  
تَعْبُدُونَ

1123 This is another description of the Muslim paradise, which is called *the dārussalām*, or *the abode of peace*, as opposed to the place of the wicked, which is fire. The word *salām* is from the same root as *Islām*. *Islām*, in fact, makes even this world an abode of peace for a true Muslim. Even in this life he makes his peace with his Lord, and he lives at peace with his fellow-men. So prominent is this idea of perfect peace in Islam that the Holy Prophet gave the following definition of a true Muslim: "The Muslim is he whose tongue or hand does not injure any Muslim." The peace of the next life, which is again and again called a garden or paradise, is, in fact, a continuation of the peace of mind which a Muslim finds in this very life.

1124 Throughout the Holy Qur-án the reward of virtue is spoken of as being much more than actual recompense, while evil is either spoken of as being forgiven or as being punished only with a like punishment. Thus in 42:25 and 26: "And He it is who accepts repentance from His servants and pardons the evil deeds, and He knows what you do. And He answers those who believe and do good, and gives them more out of His grace." And in 6:161: "Whoever brings a good deed he shall have ten like it, and whoever brings an evil deed he shall be recompensed only with the like of it" (see 849).

Ar. between  
you.

29 Therefore Allah is sufficient as a witness between us and *you* that we were quite unaware of your serving (us).

30 There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

فَكَفَى بِاللَّهِ شَهِيدًا ابْتِغَاءً وَبَيْنَكُمْ إِنَّ  
كُنَّا عَنْ عِبَادِكُمْ غَافِلِينَ ۝  
هَذَا لِكَيْ تَبْلُغُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَ  
رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ  
مَّا كَانُوا يَفْتَرُونَ ۝

## SECTION 4

### Uniqueness of Divine Gifts

31-34. Uniqueness of Divine gifts in physical nature. 35, 36. Guidance is given by Allah. 37-40. Uniqueness of revelation.

31 Say: Who gives you sustenance from the heaven and the earth? or who controls the hearing and the sight? and who brings forth the living from the dead, and brings forth the dead from the living? And who regulates the affair? Then they will say: Allah. Say then: Will you not then guard (against evil)?

32 This then is Allah, your true Lord; and what is there after the truth but error: how are you then turned back?

33 Thus does the word of *your* Lord prove true against those who transgress that they do not believe.<sup>1125</sup>

34 Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence in the first instance, then He reproduces it: how are you then turned away?

35 Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ  
أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ  
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ  
مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ  
اللَّهُ ۖ فَقُلْ أَفَلَا تَتَّقُونَ ۝

فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعْدَ  
الْحَقِّ إِلَّا الضَّلَالَةُ فَأَلْفَوْا تَصْرُفُونَ ۝  
كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ  
فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ۝

قُلْ هَلْ مِنْ شَرِكَاكُمْ مَنْ يَبْدُو الْخَلْقَ  
ثُمَّ يُعِيدُهُ ۖ قُلِ اللَّهُ يَبْدُو الْخَلْقَ  
ثُمَّ يُعِيدُهُ فَأَلْفَوْا تَوَفُّكُونَ ۝

قُلْ هَلْ مِنْ شَرِكَاكُمْ مَنْ يَهْدِي  
إِلَى الْحَقِّ ۖ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۖ  
أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ

1125 "The word of the Lord" refers either to the sentence of punishment which must come to pass because they do not believe, or to the fact of their not believing as a result of their transgression.



who himself does not go aright unless he is guided? What then is the matter with you: how do you judge?

36 And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

37 And this Qur-án is not such as could be forged by those besides Allah, but it is a verification of that which is before it\* and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.<sup>1126</sup>

38 Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.<sup>b</sup>

39 Nay: they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them;<sup>1127</sup> even thus did those before them reject (the truth); see then what was the end of the unjust.

40 And of them is he who believes in it, and of them is he who does not believe in it, and *your* Lord best knows the mischief-makers.

أَتَنْ لَّا يُهْدَىٰ إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ  
بِكَيْفَ تَحْكُمُونَ ۝

وَمَا يَنْبَغُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ  
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ  
بِمَا يَفْعَلُونَ ۝

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ  
مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي  
بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ  
فِيهِ مِنْ رَبِّ الْعَالَمِينَ ۝

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ  
أَوْ نَزَّلْنَاهُ مِنْ دُونِ اللَّهِ فَإِنْ كُنْتُمْ صَادِقِينَ  
بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِإِلَهِهِ وَ  
لَسَاءَ يَاتِيهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ  
الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ  
عَاقِبَةُ الظَّالِمِينَ ۝

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا  
يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ۝

a 70.

b 36.

Ar. thy.

1126 The Qur-án explains in clear words many of the most important principles of religion which are left ambiguous or obscure in the previous books. For instance, the Bible is obscure on the important principle of resurrection or life after death; Jesus himself when questioned by the Sadducees had to resort to an argument instead of quoting chapter and verse (Matt. 22: 23, etc.). Similarly, the attributes of the Divine Being are not explained in clear words, and the result is the doctrine of the Divinity of Jesus Christ. The Qur-án fully explains all such points and finally settles all these questions.

1127 For the two significances of *ta'wil* see 594. By the final sequel here is meant the consequence of the rejection of the truth. This is clear from what is said in 7: 53: "Do they wait for aught but its final sequel? on the day when its final sequel comes about, those who neglected it before will say . . . Are there for us then any intercessors so that they should intercede on our behalf?"

## SECTION 5

## The Reprobate and their Punishment

41-44. The reprobate. 45-53. Consequences of rejection of truth.

Ar. *thee*.

41 And if they call *you* a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.

Ar. *thee*.  
Ar. *canst*  
*thou*.

42 And there are those of them who hear *you*, but *can* *you* make the deaf to hear though they will not understand?

Ar. *thee*.  
Ar. *canst*  
*thou*.

43 And there are those of them who look at *you*, but *can* *you* show the way to the blind though they will not see?<sup>1128</sup>

44 Surely Allah does not do any injustice to men, but men are unjust to themselves.

45 And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other.<sup>1129</sup> They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.

Ar. *thee*.

46 And if We show *you* something of what We threaten them with, or cause *you* to die, yet to Us is their return, and<sup>a</sup> Allah is the bearer of witness to what they do.<sup>1130</sup>

Ar. *thee*.<sup>a</sup> 45.

وَأَنْ كَذَّبْتُمْ فَلِي عَلَىٰ وَلَكُمْ عَلَيْكُمْ أَنْتُمْ  
يَرْتَبُونَ مَا أَعْمَلُ وَأَنَا يَوْمَئِذٍ مَّا تَعْمَلُونَ  
وَمِنْهُمْ مَنْ يَسْمَعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ  
الْصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تُهْدِي  
الْعَمَىٰ وَلَوْ كَانُوا لَا يَبْصُرُونَ  
إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ  
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ

وَيَوْمَ يُجْشِرُهُمْ كَانَ لَمْ يَلْمِزُوا إِلَّا  
سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ  
فَلْخَسِرَ الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ  
مَا كَانُوا مُهْتَدِينَ

وَأَمَّا نُرَبِّيكَ بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ تُوقِنُكَ فَلَا لَيْنَ لِمَنْ رَجَعَهُمْ ثُمَّ اللَّهُ  
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

1128 Compare 7: 179: "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear." See 962.

1129 They will either recognize each other as they were in the world, or some of them will recognize the others who remained in unbelief and error (Rz).

1130 The significance of the words "to Us is their return" is that those who are warned shall be dealt with by Allah as they deserve, and the warning shall prove true. In the first part of the verse they are told that it is no concern of theirs whether the Prophet lives to punish them with his own hands or that punishment is executed by Allah in some other way. The verse, therefore, only lays stress on their approaching doom, and warns them that they must suffer for their evil ways. That a part of the punishment must come about in the lifetime of the Prophet is made clear by the next verse.

47 And every nation had an apostle;<sup>1131</sup> so when their apostle came, the matter was decided between them with justice and they shall not be dealt with unjustly.<sup>1132</sup>

48 And they say: When will this threat come about, if you are truthful?

Ar. nor.

49 Say: I do not control for myself any harm, or any benefit except what Allah pleases;<sup>1133</sup> every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).<sup>1134</sup>

50 Say: Tell me if His chastisement overtakes you by night or by day! what then is there of it that the guilty would hasten on?<sup>1135</sup>

51 And when it comes to pass, will you believe in it? What! now (you believe)! and already you wished to have it hastened on.

52 Then it shall be said to those who were unjust: Taste abiding chastisement;

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَهُ  
رَسُولُهُمْ قَضَىٰ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا  
يُظْلَمُونَ ۝

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ  
قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا  
إِنَّمَا مَا شَاءَ اللَّهُ فَاعْلَمْ لِكُلِّ أُمَّةٍ أَجَلٌ  
إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْذِنُونَ سَاعَةً  
وَلَا يَسْتَفِيدُونَ ۝

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ بَيِّنَاتٍ أَوْ  
هَآؤُلَاءِ مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ۝  
أَتُمَدِّدُونَ إِذَا مَا وَقَعَ أَمْنٌ لَهُمْ أَلَمْ يَكُنْ  
وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ۝  
تُخَفِّلُونَ لِلَّذِينَ ظَلَمُوا ذُرُوعًا  
عَذَابَ الْخُلْدِ ۝

1131 Compare 35:24, "And there is not a people but a warner has gone among them." This is one of the noblest lessons that the Qur-án has taught, and for which humanity will always be under the deepest obligation to the Holy Prophet. See 2055.

1132 The warning that their doom must overtake the opponents of the Holy Prophet is reasserted in these words. By "between them" must be understood the Apostle and those who charge him with falsehood, because when an apostle has preached the truth and that has been rejected by the people, the issue then is between the preacher and the rejecters.

1133 These are not the words which a pretender would utter. The words are those of an honest man who, without assuming any personal pretensions, preaches truth in all sincerity. The Holy Prophet is repeatedly made to disclaim any control of good and evil, so that he offers no low temptation to his followers. Truth must be accepted for its own sake, not for any hope of worldly gain or fear of worldly loss.

1134 The verse does not teach fatalism. It lays down a truth which no historian can deny. To every nation, as to every individual, is granted a term of life, and nations live and die like individuals. What are the circumstances which play a part in the lengthening out or shortening of that term is a different question, but that every nation must live its term of life, and die when that term is finished, is an undoubted truth.

1135 The coming of the doom by night or by day signifies its coming at a time when people are engaged in their revelries or occupied with their business transactions, so as to be utterly inattentive to the most vital questions on which depends the life of a nation. There is a gentle remonstrance conveyed in the words, "What then is there of it that the guilty would hasten on?" The doom approaches; why then should a people hasten on its approach by their guiltiness? It also indicates the Prophet's sorrow for their hastening on their doom.

Ar. *thes.*

you are not requited except for what you earned!

53 And they ask *you*: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.

هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ  
وَيَسْتَفْتِيُونَكَ أَحَىٰ هُوَ قُلُوبُ إِيَّائِي  
إِنَّهُ الْحَيُّ مُوَمَّا أَنْتُمْ بِهِ مُجْرِمِينَ

## SECTION 6

## Mercy takes Precedence of Punishment

54-56. Redemption cannot be bought. 57, 58. The Qur-án is a mercy and a grace. 59, 60. Grace and mercy are always sent first.

Or, conceal.  
Ar. *it.*

54 And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will *manifest*<sup>1136</sup> regret when they see the chastisement, and *the matter* shall be decided between them with justice and they shall not be dealt with unjustly.

55 Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

56 He gives life and causes death, and to Him you shall be brought back.

57 O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.<sup>1137</sup>

58 Say: In the grace of Allah and in His mercy, in that they should rejoice; it is better than that which they gather.<sup>1138</sup>

وَلَوْ أَنَّ لِلْكَافِرِينَ مَا فِي الْأَرْضِ لَأَفْتَدَتْ بِهِ أَسْرَوْا  
الْبَدَاحَةَ لِمَاسَرٍ أَوَّ الْعَدَابِ  
وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

الْأَدْنَىٰ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا إِلَادُ  
وَعَدَ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ  
هُوَ الْحَيُّ وَيُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ  
يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ  
مِّنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُوَ  
هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ قَبِدْ لَّكَ  
فَلْيُبْشِرُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

1136 *Asarra* is one of the words which have contrary meanings. It means *he concealed it* as well as *he manifested it*.

1137 This verse and the next show how the Prophet was a mercy to them. They demanded punishment again and again, but they are told that Allah has sent to them first that in which they will find a healing and a guidance and a mercy for them, viz. the Holy Qur-án. Compare 29: 51, where, in answer to a demand for a sign which should destroy them, the unbelievers are told: "Is it not enough for them that we have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe." The Qur-án places mercy before punishment.

1138 They courted punishment and gathered everything that was evil for themselves, and they are told that instead of this they should rejoice in the grace and mercy of Allah which was vouchsafed to them through the Holy Qur-án; or the meaning may be that they reject

59 Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you or you forge a lie against Allah?<sup>1139</sup>

60 And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.

قُلْ أَدَّبَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ  
رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا مِثْلَ  
اللَّهِ إِذَنْ لَكُمْ أَمْرٌ عَلَى اللَّهِ تَعْتَدُونَ  
وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى  
النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ۝

## SECTION 7

### Protection of the Prophet and the Faithful

61-65. Good news for the faithful. 66-70. Unbelievers follow conjectures and tell lies.

Ar. thou art.  
Ar. dost  
thou.

61 And *you are* not (engaged) in any affair, nor *do you* recite concerning it any portion of the Qur-*án*, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from *your* Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.<sup>1140</sup>

62 Now surely the friends of Allah—they shall have no fear nor shall they grieve.<sup>1141</sup>

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ  
قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا  
عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَ  
مَا يُعْرَبُ عَنْ رَبِّكَ مِنْ شَيْءٍ نَقْدَرُ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْبَحَ  
مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ  
إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ۝

Ar. thy.

Ar. nor.

what is for their spiritual and moral welfare and gather worldly goods which would be of no use to them in the life after death.

1139 Just as Allah gave them the means of their physical sustenance, He has also sent His grace and mercy for their spiritual welfare through revelation, yet they discard the latter as unlawful for themselves; or the reference may be to their declaring certain things to be unlawful for them, out of reverence for their idols.

1140 The clear book mentioned here is not, of course, a collection of written or printed sheets bound together. It is the book of the Divine law which makes every deed, good or evil, great or small, bring its reward.

1141 They shall have no fear regarding the future, nor shall they grieve for what they have already done. It is a prophecy regarding the future triumph of Islam, for when a man attains his object he does not grieve for the sacrifices he has made in a cause. As regards fear, there is no doubt that the condition of Muslims at the time of this revelation was one in which they feared utter extinction, and there is a promise here that an entire change would be brought about in this condition.

63 Those who believe and guarded (against evil).

64 They shall have good news<sup>1142</sup> in this world's life and in the hereafter; there is no changing the words of Allah;<sup>1143</sup> that is the mighty achievement.

Ar. thea.

65 And let not their speech grieve *you*; surely might is wholly Allah's; He is the Hearing, the Knowing.

66 Now, surely, whatever is in the heavens and whatever is in the earth is Allah's;<sup>1144</sup> and they do not (really) follow any associates, who call on others besides Allah; they do not follow (any thing) but conjectures, and they only lie.

67 He it is who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.

68 They say: Allah has taken a son (to Himself)! Glory be to Him; He is the Self-sufficient; His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

69 Say: Those who forge a lie against Allah shall not be successful.

الَّذِينَ آمَنُوا وَكَانُوا يَسْتَفْتُونَ ۝

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا يَمَسُّهُمُ الْكَلْبُ وَلَا الْفَرْسُ وَلَا يَمَسُّهُمُ الْكَلْبُ وَلَا الْفَرْسُ وَلَا يَمَسُّهُمُ الْكَلْبُ وَلَا الْفَرْسُ وَلَا يَمَسُّهُمُ الْكَلْبُ وَلَا الْفَرْسُ ۚ هُوَ السَّمِيعُ الْعَلِيمُ ۝

أَلَا إِنَّ لِلَّهِ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَسْتَجِيبُوا إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ۝ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْلَمُونَ ۝

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنَّ عِنْدَ كَرَمٍ مِنْ سُلَاطِينَ ۚ هَذَا إِذَا نَفَرُوا ۚ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝ قُلْ إِنْ الَّذِينَ يَقْسُرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ۝

1142 The Holy Prophet said: "*Al-bushrā*, or the good news, signifies good visions which the Muslim sees or which are shown to others regarding him" (Rz). Bkh also records a saying of the Holy Prophet to the same effect: "There has remained nothing of prophet-hood except *mubashsharāt*. Asked what is meant by *mubashsharāt*, he replied, *The good visions*."

1143 The words *there is no changing the words of Allah*, read with the context, show clearly that the words of Allah here signify the *prophecies*. It is the prophecy of the good reward for the faithful that is mentioned immediately before these words, and the meaning of there being no change is that the prophetic word must be fulfilled. Compare similar words used in 6:34 and 116 and 18:27, and the context in each case shows clearly that no other significance can be attached to the words.

1144 These words explain what is said in the previous verse. The Prophet is there told not to be grieved at what the unbelievers said regarding the suppression of his mission, for "surely might is wholly Allah's," and therefore the Divine cause could not be brought to naught. The same idea is expressed in the words "Whatever is in the heavens and whatever is in the earth is Allah's."

70 (It is only) a provision in this world, then to Us shall be their return, then We shall make them taste severe chastisement because they disbelieved.

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا رُجُوعُهُمْ  
ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا  
كَانُوا يَكْفُرُونَ ۝

## SECTION 8

## A Reference to Sacred History

71-73. Noah and his enemies. 74. Other prophets follow. 75-82. Moses' warning to Pharaoh.

a 901.

71 And recite to them the story of Noah\* when he said to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you—yet on Allah do I rely—then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:<sup>1145</sup>

وَأَنْتَلِ عَلَيْهِمْ تَبَآئِيهِمْ رَافِقًا قَالُوا لَوْ  
يَقُولُونَ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَ  
تَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تُوكَلْتُ  
فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ  
أَمْرُكُمْ عَلَيَّ غَمًّا ثُمَّ افْضُوا إِلَيَّ  
وَلَا تُنظِرُونِ ۝

72 But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

إِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ  
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُفْوِدْتُ أُنْ  
أَكُونُ مِنَ الْمُسْلِمِينَ ۝

b 902.

73 But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications;<sup>b</sup> see then what was the end of the (people) warned.

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي  
الْفُلْكِ وَجَعَلْنَاهُمْ خُلَفَاءَ وَأَعْرَفْنَا  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَنَظَرُ كَيْفَ  
كَانَ عَاقِبَةُ الْمُتَذَكِّرِينَ ۝

74 Then did We raise up after him apostles to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.<sup>1146</sup>

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ  
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا يَتُوبُونَ  
يَسَاءَ لَكَ بِنُؤَايِهِ مِنْ قَبْلِ مَكُنْ لَكَ تَصْبِي  
عَلَى قُلُوبِ الْمُتَعَذِّبِينَ ۝

1145 The words of Noah no doubt convey a challenge similar to that thrown out to the opponents of the Holy Prophet, who are told that their most energetic plans could not do him the least harm.

1146 This verse explains how seals are set upon the hearts. It is not that a seal is set upon the hearts first, and people thereafter refuse to accept the truth owing to their hearts being already sealed; they first reject, then grow persistent in the rejection of the truth.



a 925A.

b 935.

75 Then did We send up after them Moses and Aaron to Pharaoh and his chiefs<sup>a</sup> with Our signs,<sup>b</sup> but they showed pride and they were a guilty people.

76 So when the truth came to them from Us they said: This is most surely clear enchantment!

77 Moses said: Do you say (this) of the truth when it has come to you? Is it enchantment? And the enchanters are not successful.

Ar. hast  
thou.

78 They said: *Have you* come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? and we are not going to believe in you.

79 And Pharaoh said: Bring to me every skilful enchanter.

80 And when the enchanters came, Moses said to them: Cast down what you have to cast.

c 929.

81 So when they cast down, Moses said to them: What you have brought is deception; surely Allah will make it naught;<sup>c</sup> surely Allah does not make the work of mischief-makers to thrive.

82 And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ  
إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا  
وَكَانُوا قَوْمًا مُجْرِمِينَ ۝

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا  
إِنَّ هَذَا سِحْرٌ مُبِينٌ ۝

قَالَ مُوسَى أَتَقُولُونَ الْحَقُّ فَلَمَّا جَاءَهُمْ  
أَيُّسَى هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ۝

قَالُوا أَجِئْتَنَا لِنَعْلَمَ آجِدَ نَا عَلَىٰ  
آبَاءِنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ  
وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ۝

وَقَالَ فِرْعَوْنُ أَتَدْعُونِي إِلَىٰ سِحْرِ  
فَلَمَّا جَاءَهُ السَّحَرَةُ قَالَ لَهُمْ مُوسَى

أَلْقُوا مَا أَنْتُمْ مُلْكُونَ ۝

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ  
السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ

لَا يَصْطَلِحُ عَمَلَ الْفَاسِقِينَ ۝  
وَيُخَيِّئُ اللَّهُ الْحَقَّ لِيُكْذِبَهُمْ وَلَوْ كَرِهَ  
الْبَاطِلُ مُؤَن ۝

They do not ponder over the truth, but having rejected once, go on opposing its progress without ever reflecting on it. This condition is described as the *setting of the seal on the heart*, because the heart, being made for reflection, would no doubt be fitly described as being sealed when it ceases to reflect. Hence it is that the seal is said to be set upon the hearts of those who exceed the limits. The setting of the seal is thus the consequence of some previous deeds.

## SECTION 9

## A Reference to Sacred History

83-87. Moses encourages his people and directs them to pray. 88, 89. Pharaoh's heart is hardened. 90-92. He is drowned.

83 But none believed in Moses except the offspring of his people, on account of the fear of Pharaoh and their chiefs, lest he should persecute them; and most surely Pharaoh was lofty in the land; and most surely he was of the extravagant.<sup>1147</sup>

84 And Moses said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

Or, a trial  
for.

85 So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people.<sup>1148</sup>

86 And do Thou deliver us by Thy mercy from the unbelieving people.

87 And We revealed to Moses and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship<sup>1149</sup> and keep up prayer, and give good news to the believers.

88 And Moses said: Our Lord! surely Thou hast given to Pharaoh and his chiefs finery and riches in this world's life, to this end,<sup>1150</sup> our Lord,

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتُهُ مِمَّنْ قَوْمِهِ  
عَلَى حُبٍّ مِمَّنْ فِرْعَوْنُ وَمَلَائِمُهُ أَتَى  
يَقِينَهُمْ وَأَنَّ فِرْعَوْنَ تَعَالَى فِي الْأَرْضِ  
وَأَنَّهُ لَمِنَ الْمُسْرِفِينَ ○

وَقَالَ مُوسَى يَقَوْمِ إِن كُنْتُمْ آمَنْتُمْ  
بِاللَّهِ فَاعْلَمُوا أَن كُنْتُمْ مُسْلِمِينَ ○  
فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا  
فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ○

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ  
وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ  
لِقَوْمِكُمَا بِمِصْرَ سُبُوتًا وَاجْعَلُوا بُيُوتَكُمْ  
قِبْلَةً وَاتَّقُوا الصَّوْأَةَ وَأَنْبَشِرَ الْمُؤْمِنِينَ ○

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ مَلَأَ  
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا

1147 Moses was no doubt a prophet to the Israelites, and by his people are apparently meant the Israelites. The meaning is that at first even his own people would not believe in him, on account of Pharaoh's fear, which was quite natural. Some think that *his* refers to Pharaoh, because some of Pharaoh's people, such as his wife (66: 11), and a believer (40: 28) and the enchanters had believed in Moses.

1148 The word *fitnah* here means an occasion of persecution (Kf, JB). If we take the alternative significance, the meaning of the passage would still be the same, for *make us not a trial for the unjust people* would mean that their punishment at the hands of Pharaoh's people may not harden the hearts of the latter, "for they would say: Had these people followed the truth they would not have been thus subject to disgrace at our hands" (Kf).

1149 *Qiblah* here means a place of worship (S, Kf), because the *qiblah* is that facing which one prays, and therefore it indicates a place of worship. The Israelites were obliged to pray in their houses because they did not enjoy full religious liberty in Egypt and had no public places of worship.

1150 The *lam* here is the *lam* used to indicate the consequence of a thing (Rz), and hence I translate it as such.

Or, assault.

that they lead (people) astray from Thy way: our Lord! destroy their riches and *harden* their hearts<sup>1151</sup> so that they believe not until they see the painful chastisement.

89 He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

\* 89.

90 And We made the children of Israel to pass through the sea,\* then Pharaoh and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in whom the children of Israel believe and I am of those who submit.<sup>1152</sup>

Ar. *thou*  
*didst dis-*  
*obey.*  
Ar. *thou*  
*wast.*

91 What! now! and indeed you disobeyed before and you were of the mischief-makers.

Ar. *thee.*  
Ar. *thy.*  
Ar. *thou*  
*mayest.*  
Ar. *thee.*

92 But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.<sup>1153</sup>

لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى  
أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا  
حَتَّى يَذُوقُوا الْعَذَابَ ۚ أَلَا يَلْمِزُ  
قَالَ قَدْ أُجِيبَتْ دَعْوَانَا  
فَاَسْتَفِمْ ۖ وَلَا تَشِيعَنَّ سَبِيلَ الَّذِينَ  
لَا يَعْلَمُونَ ۝

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَيْنَهُم  
فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعِلًّا ۖ فَاجْتَنَىٰ إِذَا  
أَدْرَكَهُ الْغَرَقُنُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ  
إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ  
وَأَنَا مِنَ الْمُسْلِمِينَ ۝

أَلَمْ يَرْوِدْ عَصِيَّتَ قَبْلَ وَلَمْ تَكُنْ مِنَ الْمُسْلِمِينَ ۝  
فَالْيَوْمَ نَبَيِّنُكَ لِبَدَنِكَ لِيَكُونَ لِمَنْ  
خَلَقَكَ آيَةً ۖ وَإِنَّ كَثِيرًا مِنَ النَّاسِ  
عَنْ آيَاتِنَا لَغَفُلُونَ ۝

1151 شد عليه means he made an assault upon him in war, and shadda-hu also means he strengthened him or bound it (a thing) firmly or fastly. The phrase اشدد على قلوبهم is generally taken as meaning *harden*, or *bind their hearts* so as to set a seal upon them. The adoption of the alternative significance makes the two parallel phrases اشدد على قلوبهم and اطمس على اموالهم carry a similar significance, the assaulting of their hearts being equivalent to the destruction of the things which were nearest to their hearts—the finery and riches of this life.

1152 Commenting on Exod. 9: 16, "And in very deed for this cause have I raised thee up for to show in thee my power," the Talmud says: "Recognize the power of repentance in the case of Pharaoh, King of Egypt, who rebelled excessively against the Most High: Who is God that I should hearken to His voice? (Exod. 5: 2). But with the same that sinned he did penance: *Who is like Thee, O Lord, among the gods?*" (Rodwell). Whether the comment is strange, as Rodwell thinks, or otherwise, there appears to be no doubt that in the agonies of death pronounced atheists have sometimes recognized the existence of God.

1153 That the body was really cast ashore, though the Bible does not mention it, is clear from the fact that the body of Rameses II, who is regarded as the Pharaoh of Moses, has been discovered as preserved among the mummies in Egypt (*Enc. Br. Art. Mummy*). This is another instance of the insufficiency of the Bible narrative and of the truth of the Quranic statement where it supplements the Bible. Surely the discovery now made could not have

## SECTION 10

## Those who heed Warning will benefit

93-95. Truth borne witness to by earlier revelation. 96, 97. People would see punishment. 98. Jonah's people heeded warning. 99-103. Only those to be delivered who believe.

93 And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them;<sup>1154</sup> surely *your* Lord will judge between them on the resurrection day concerning that in which they disagreed.

Ar. *thy.*Ar. *thou art.*Ar. *thee.*Ar. *thee.*Ar. *thee.*Ar. *thy.*Ar. *thou shouldst.*

Or,

Ar. *thou shouldst.*Ar. *thou shouldst.*Ar. *thou shouldst.*Ar. *thy.*

94 But if *you are* in doubt<sup>1155</sup> as to what We have revealed to *you*, ask those who read the Book<sup>1156</sup> before *you*; certainly the truth has come to *you* from *your* Lord, therefore *you should* not be of the *disputers*.

95 And *you should* not be of those who reject the communications of Allah, (for) then *you should* be one of the losers.

96 Surely those against whom the word of *your* Lord has proved true will not believe,

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَوتًا  
صِدْقٍ وَرَمَدَ فَنَهَضُوا مِنَ الطَّبِيبَةِ  
فَمَا اخْتَلَفُوا أَحَدٌ جَاءَهُمُ الْعِلْمُ  
إِنَّ رَبَّكَ يَفْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ  
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ○

وَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ  
الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ  
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ  
وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ  
فَتَكُونَنَّ مِنَ الْخَاسِرِينَ ○  
إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ  
لَا يُؤْمِنُونَ ○

been known to the Holy Prophet, and here we have a clear example of the supernatural knowledge contained in the Holy Qur-án.

1154 The occurrence of this passage in a Meccan sura, when the Holy Prophet had not as yet occasion to address the Jews directly nor had they shown their disagreement, is a prophetic announcement as to their later attitude towards him, when knowledge of the Prophet's advent in accordance with the prophecies and tests found in their books came to them. The first part of this passage is taken by some to refer to the Israelites who were with, and came after, Moses, and by others, among whom is T'Ab, to the Medina Jews (Rz). But to whomsoever the reference in that passage may be, the disagreement must be taken to be the disagreement with respect to the Holy Prophet.

1155 It should be noted that the person addressed in the Holy Qur-án is not always the Holy Prophet, though the form may be singular, as here. It is very often the reader. Nor does the form *revealed to you* (literally *thee*) show that the Prophet is meant, for the Holy Qur-án is in many places spoken of as being revealed to all the people, as, for instance, in *what has been revealed to us* (2: 136), and in "*We have revealed to you a Book*" (21: 10). And the opening words of the next section make it clear that the reader is addressed, because there we have: "Say, O people! if you are in doubt as to my religion." Throughout the Holy Qur-án the Holy Prophet appears as having the greatest certainty about the word which was revealed to him, so much so that he never entertained the slightest doubt about the truth of the promises of future success and triumph when to the material eye there appeared nothing around but failure and disappointment.

1156 That is, ask them whether previous revelation does not contain clear prophecies of the advent of the Prophet.

97 Though every sign should come to them, until they witness the painful chastisement.

98 And wherefore was there not a town which should believe so that their belief should have profited them but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.<sup>1157</sup>

Ar. *they*.

99 And if *your* Lord had pleased, surely all those who are in the earth would have believed, all of them; *will you* then force men till they become believers?<sup>1158</sup>

Ar. *will thou*.

100 And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.<sup>1159</sup>

101 Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.<sup>1160</sup>

102 What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا  
الْعَذَابَ الْآلِيمَ ۝

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا  
إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا  
كَشَفْنَا عَنْهُمْ غِيظَ الْبَحْرِ ۖ وَنَبِّئْهُمْ  
فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعَهُمْ إِلَى  
حِينٍ ۝

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ  
كُلَّهُمْ جَمِيعًا ۖ إِنْ أَنْتَ تَكْذِبُ إِلَّا النَّاسَ  
حَتَّى يَكُونُوا آمُومِينَ ۝

وَمَا كَانَ لِلنَّفْسِ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ  
وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ۝  
قُلْ أَنْظِرُوا مَاذَا بَرَأَ السَّمَوَاتِ وَالْأَرْضِ وَ  
مَا تَقْنِي الْأَيْتُ وَاللَّهُ عَن قَوْمِهِ يَوْمُئِذٍ  
قَهْلٌ يَنْتَظِرُونَ ۖ الْإِنَّمِثِلَ أَيَّامَ الَّذِينَ  
خَلَوْا مِن قَبْلِهِمْ قُلْ فَانْتَظِرُوا آيَاتِي  
مَعَكُمْ ۖ مِنَ الْمُنْتَظِرِينَ ۝

1157 Compare Jonah 3:10: "And God saw their works that they turned from their evil way, and God repented of the evil that He had said that He would do unto them, and He did it not." References to Jonah are contained in the Holy Qur-an in 6:87, 10:98, 21:87, 37:139-148, 68:48-50. He bears a resemblance to the Holy Prophet in that his people benefited by the warning, as did the Arabs by the warning of the Holy Prophet, though after much opposition. Jonah is thus the type of a prophet whose people were dealt with mercifully. It was in reference to this aspect of his character that the Holy Prophet is reported to have said: "Do not give me preference over Jonah."

1158 Compare 2:256: "There is no compulsion in religion." The reference is to the great zeal of the Holy Prophet and his over-exerting himself in preaching the truth. Compare "Maybe you will kill yourself with grief, sorrowing after them, if they believe not in this announcement" (18:6).

1159 Those who will not understand the truth will find uncleanness cast on them. That is only natural. The word *rijs* also means *punishment* (LL), and adopting this significance, the meaning of the passage is equally clear, viz. those who will not care for the warning and guard themselves against it must receive the punishment.

1160 That is, there is an abundance of signs in nature itself for the direction of man.

103 Then We deliver Our apostles and those who believe—even so (now), it is binding on Us (that) We deliver the believers.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نَجِ الْمُؤْمِنِينَ ۝

## SECTION 11

## All Good is controlled by Allah

104-106. Allah alone to be served. 107, 108. He controls good and evil.  
109. Judgment approaches.

104 Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah, but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

Ar. thou  
shouldst.  
Ar. thy.  
Ar. thou  
shouldst.

105 And that *you should* keep *your* course towards the religion uprightly; and *you should* not be of the polytheists.

Ar. thee.  
Ar. thee.  
Ar. thou  
dost.  
Ar. thou  
wilt.

106 And do not call besides Allah on that which can neither benefit *you* nor harm *you*, for if *you do* then surely *you will* in that case be of the unjust.

Ar. thee.

107 And if Allah should afflict *you* with harm, then there is none to remove it but He; and if He intends good to *you* there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.

Ar. thee.

108 Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

Ar. thee.

109 And follow what is revealed to *you* and be patient till Allah should give judgment, and He is the best of the judges.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَبْعَثُ مَوْتَكُمْ وَأُفَرِّقُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ۝

وَأَنْ أَضِلَّكُمْ وَبِحُكْمِ الَّذِينَ خَلَوْا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ۝

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ ۝

وَأِنْ يَسْأَلْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ۝

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخُضُّكَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

## CHAPTER XI

### HÚD

REVEALED AT MECCA

(10 sections and 123 verses)

#### Abstract:

- Sec. 1. A warning.
- Sec. 2. Truth of revelation.
- Sec. 3-8. Histories of Noah, Húd, Sálîh, Lot, and Shu'aib.
- Sec. 9. Punishment of the wicked is a Divine law.
- Sec. 10. The believers should shun evil.

#### The Title.

THE name of this chapter is taken from that of the Prophet *Húd*, whose history is referred to herein, because he seems to have been the first prophet to a people living within the Arabian peninsula.

#### Subject-matter.

I need not dilate upon its subject-matter. The opponents are warned first, and the truth of the revelation is most forcibly asserted in the second section by challenging them to produce ten chapters like it, and by showing that the truth of the Qur-án is borne witness to by previous prophets. A cruel and persecuting enemy is then warned of the evil fate of previous people who opposed the well-known prophets Noah, Húd, Sálîh, Lot, and Shu'aib. Moses is only briefly referred to in the ninth section, which really demonstrates the Divine law that evil must be followed by evil consequences. The last section requires the Holy Prophet and his followers to maintain the firmest attitude in the cause of righteousness and truth.

#### Context and date of revelation.

The chapter seems to be a complement to the last, which deals mostly with abstract questions relating to the truth of revelation, while this illustrates the truth of those questions by referring to the histories of former prophets. It is wholly a Meccan revelation, and must be placed at about the same period as the last chapter. Its connection with the previous chapter is thus also clear.



## SECTION 1

## A Warning

1-4. Mercy and punishment. 5. Concealed enmity. 6, 7. Providence of Allah. 8. Punishment is deferred.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 1109.

Or, characterized by wisdom, or rendered valid by arguments.

1 I am Allah the Seeing.<sup>a</sup> (This is) a book, whose verses are made decisive, then are they made plain, from one Wise All-aware:

الَّذِينَ كُنْزُ الْحِكْمَةِ آيَاتُهُ ثُمَّ قُصِّصَتْ

مِنْ لَدُنِّكَ حَكِيمٌ خَبِيرٌ

الْأَنْعَامُ وَالْأَلَا اللَّهُ دَرَأْتَنِ لَكَ وَمَنْعَهُ

نَذِيرٌ وَبَشِيرٌ

2 That you shall not serve (any) but Allah, surely I am a warner for you from Him and a giver of good news,

وَأَنْ أَسْتَغْفِرُكُمْ وَأَرْكَبُكُمْ ثُمَّ تَوْبُوا إِلَيْهِ

يَبْتَغِيكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى

وَيُؤْتِي كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا

فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَثِيرٍ

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ

3 And that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace,<sup>1161</sup> and if you turn back, then surely I fear for you the chastisement of a great day.

4 To Allah is your return, and He has power over all things.

5 Now surely they fold up their breasts<sup>1162</sup> that they may conceal (their enmity) from Him: now surely, when they put their garments as a covering,<sup>1163</sup> He knows what they conceal and what they make public; surely He knows what is in the breasts.

أَلَا اللَّهُمَّ يَتَنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا

مِنْهُ وَالْأَعْيُنُ يَسْتَخْفُونَ بِثِيَابِهِمْ

يَعْلَمُ مَا يَسْرُرُونَ وَمَا يُلِنُونَ إِلَّا أَنْ

عَلَيْهِمْ يَوْمَ الصُّدُورِ

1161 The *ẓi-faḍl*, lit. a possessor of grace, signifies one on whom Allah bestows His grace, so that the meaning is that every one on whom grace is bestowed has that grace bestowed upon him by Allah. Or the *ẓi-faḍl* is one whose good is in excess of his evil, because *faḍl* also signifies excess.

1162 ثَنَى صَدْرَهُ (lit. he folded his breast or bosom) means he concealed enmity in his breast or bosom (TA-LL), and hence the meaning of يَتَنُونَ صُدُورَهُمْ is they conceal in their breasts enmity and hatred for the Prophet (JB), or the meaning may be, they bend or turn their breasts from the truth (Kf).

1163 اسْتَخْفَى ثِيَابَهُ means he covered himself with his garment in order that he might not see nor hear (Q-LL). According to Rgh اسْتَخْفُوا ثِيَابَهُمْ means they made their garments a covering over their ears, and this signifies their holding back from lending an ear, or it is an allusion to their running away.

## PART XII

6 And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting-place and its depository; all (things) are in a manifest book.

<sup>a</sup> 8, 2199.

<sup>b</sup> 895.

Or, try.

Ar. thou.

Or,  
enchant-  
ment.

7 And He it is Who created the heavens and the earth in six periods<sup>a</sup>—and His dominion<sup>b</sup> (extends) on the water<sup>1164</sup>—that He might manifest you, which of you is best in action,<sup>1165</sup> and if you say, Surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear deceit.<sup>1166</sup>

8 And if We hold back from them the chastisement until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.<sup>1167</sup>

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا  
كُلٌّ فِي كِتَابٍ مُبِينٍ ٥

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَعْمُورُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْحَابٌ مُبِينٌ ٥

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى آَمَةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ الْيَوْمَ لَا يَنْفَعُهُمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَخَافَ قَوْمٌ مِمَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ٥

1164 The meaning of 'arsh has been explained in 895. As all life is produced from water, hence the special mention of the extension of Allah's dominion on the water along with the creation of heaven and earth, because without water life would have been impossible. Compare 21: 30, "And We have made of water every thing living."

1165 The object of the creation of man and all that has been brought into existence for him is that he should do good, because it is goodness that Allah loves. The two words *balâ* and *ibtîlâ* are synonymous according to TA, and signify the manifestation of good qualities and mean qualities.

1166 The use of the word *sihr* here is a clear indication that this word is used in the Holy Qur-ân in the sense of deceit or falsehood. Rz gives three explanations of the word *sihr*, under this verse, and all three corroborate this statement. The first explanation is that of Qaffâl, and that is that it is here equivalent to *khadi'at*, or deceit, the significance of the passage being that by talking of a life after death the Prophet only deceived men so that they should not enjoy the good things of this life as they desire. The second explanation is that it means *bâtîl*, i.e. falsehood. The third is that the life after death is called *sihr*, because it is a doctrine upheld by the Qur-ân, which was called *sihr*, because it fascinated men and was, as it were, an enchantment.

1167 The stated period of time is thus referred to in 8: 33: "But Allah was not going to chastise them while you were among them."

## SECTION 2

## Truth of Revelation

9-12. Mercy predominates. 13, 14. Uniqueness of revelation. 15, 16. But only those benefit who act on it. 17. Witnesses to the truth of the Qur-án. 18-24. The opponents and the faithful.

9 And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

10 And if We make him taste a favour after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;

11 Except those who are patient and do good, they shall have forgiveness and a great reward.

12 Then, may it be that *you* will give up part of what is revealed to *you* and *your* breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? *You* are only a warner; and Allah is custodian over all things.<sup>1167A</sup>

13 Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.<sup>1168</sup>

وَلَيْنَ أَذُقْنَا إِلَّا نَسَانَ مِتَارَحْمَةً ثُمَّ  
نَرَعْنَاهُ مِنْهُ إِنَّهُ لَيَسُوْسُ كَفُوْرٌ ۝

وَلَيْنَ أَذُقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَاءٍ مَسْتَه  
لَيَقُوْلُنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي طَارَتْ  
لَفَرِحَ فَخُوْرٌ ۝

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

فَلَمَّا كُنَّا نَارِكَ بَعْضُ مَا يُوحَىٰ إِلَيْكَ نَا  
صَائِنٌ بِهِ صَدْرُكَ أَنْ يَقُوْلُوا لَوْلَا  
أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ  
إِنَّمَا أَنْتَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝

أَمْ يَقُوْلُونَ افْتَرَاهُ وَقُلْ فَأْتُوا بِعَشْرِ  
سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَإِذَا نُوْحِمُنَّ اسْتَنْطَقْتُمْ  
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝

Ar. *thou*  
*wilt.*

Ar. *thee.*  
Ar. *thy.*

Ar. *thou*  
*art.*

1167A It should be noted that this passage does not signify, as may be supposed, that the Prophet intended to give up any part of the revelation: on the other hand, it is a strong statement indicating that he could not do it. It is a peculiar use of the word *la'alla*. Rz says: "You say of a person when you intend to show his remoteness from a thing: Maybe (Ar. *la'allaka*) you have power to do such a thing."

1168 This challenge is contained in four different chapters of the Holy Qur-án. (1) In 17: 88: "Say: If men and jinn should combine together to bring the like of this Qur-án, they could not bring the like of it though some of them were aiders of others," where the like of the whole of the Qur-án is required to be produced. Then in the verse under discussion the demand is reduced to ten chapters, and lastly in 10: 38 and 2: 23 they are required to produce a single chapter like the Qur-án. Another point worth noting is that while in some chapters men and jinn are challenged, in others *shuhadâ*, which means their *great* or *learned men*, is substituted for *jinn*, thus showing that *jinn* in such places means only *their great men*. The Qur-án does not call for a *like* in any particular qualification, but for a *like* in every characteristic and every qualification of the Holy Book. See 36.

14 But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He: will you then submit?<sup>1169</sup>

15 Whoever desire this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.

16 These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.<sup>1170</sup>

17 Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Moses, a *guide* and a mercy? These believe in it: and whoever of the (different) parties disbelieves in it, the fire is his promised place; so be not in doubt about it, surely it is the truth from *your* Lord, but most men do not believe.<sup>1171</sup>

18 And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust,<sup>1172</sup>

فَلَا يَسْتَجِيبُوا الْكُفْرَ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِهِ  
اللَّهُ وَأَنَّ الْكَلَامَ إِلَّا هُوَ هَؤُلَاءِ أُنْتُمْ مُسْلِمُونَ  
مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا  
نُؤْتِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا  
لَا يُخْسِرُونَ ۝

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ  
إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلٍ  
مَا كَانُوا يَعْمَلُونَ ۝

أَقْبِنَ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ  
شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوَسًى  
إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ  
وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ  
مَوْجِلًا ۚ فَلَا تَكُنْ فِي رَيْبٍ مِنْ ذَلِكَ الْخُشْيُ  
مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ  
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أُولَئِكَ يُعَذِّبُهُمْ عَلَى نَسَمٍ وَيَقُولُ لَا تَحَدُّوا  
هَؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ إِلَّا لَفْظَةً  
اللَّهُ عَلَى الظَّالِمِينَ ۝

Ar. leader.

Ar. thy.

1169 The unbelievers are addressed here, the meaning being that if the false gods or the leaders should not answer their devotees when they call on them to assist them in producing a like of the Qur-án, then at least no doubt should be left in their minds that the Qur-án is not the work of the Prophet, but a revelation from the Divine Being.

1170 That is, their opposition to the Holy Prophet shall be fruitless.

1171 The several statements made in this verse require to be explained. *He who has with him clear proof from his Lord* applies to every believer in the truth of the Holy Qur-án, the words *these believe* in it, occurring farther on, making this clear. The *witness* from Allah who recites it is the Holy Prophet, who is called a witness elsewhere, as being an exemplar for the believers. Besides being a clear proof in itself, the Holy Qur-án has a further evidence of its truth in the book of Moses, which is, therefore, called a guide and a mercy, because it contains clear prophecies of the truth of the Holy Prophet. The meaning of the whole passage is: He who, being a believer in the truth of the Holy Qur-án, has clear proof from his Lord; who has an exemplar for him in the person of the Holy Prophet, and has additional testimony of his truth in the book of Moses: is he like him who loves this world and does not care for the truth? The latter statement, being included in the previous verses, is omitted here.

1172, see next page.

19 Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.

20 These shall not escape in the earth,<sup>1173</sup> nor shall they have any guardians besides Allah; the chastisement shall be doubled for them; they could not bear to hear and they did not see.<sup>1174</sup>

21 These are they who have lost their souls, and what they forged is gone from them.

22 Truly in the hereafter they are the greatest losers.

23 Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.

24 The likeness of the two parties is as the blind and the deaf, and the seeing and the hearing; are they equal in condition? Will you not then mind?

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَسْعَوْهَا  
عِجَابًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝

أُولَٰئِكَ لَا يَكُونُ لَهُمْ جُزْءٌ مِنَ الْأَرْضِ وَمَا كَانَ لَهُمْ  
مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضْعِفُ لَهُمْ الْعَذَابَ

مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ  
أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَصِلَ اللَّهُ مِنْهُمْ

مَا كَانُوا يَفْرُقُونَ ۝  
لَجَرَمَهُمْ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَجْتَبَا إِلَىٰ  
رَبِّهِمْ وَأُولَٰئِكَ أَصْحَابُ الْجَنَّةِ فِيهَا خَالِدُونَ

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَ  
الْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِينَ مَثَلًا

أَفَلَا تَذَكَّرُونَ ۝

### SECTION 3

#### History of Noah

25-34. Noah preaches, is opposed and warns. 35. Opponents of the Holy Prophet given a similar warning.

\* 901:

25 And certainly We sent Noah\* to his people: Surely I am a plain warner for you.<sup>1175</sup>

26 That you shall not serve any but Allah, surely I fear for you the chastisement of a painful day.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِذْ كَانَ يَدْعُوهُمْ إِلَىٰ رَبِّهِمْ  
أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ طَائِفًا خَافَ

عَلَيْكُمْ عَنْ آبَائِهِمْ يَوْمَ يُنْفَخُ

1172 The witnesses are according to some *the angels*, according to others *the prophets*, according to others still *the believers* (Rz).

1173 They would not escape the chastisement if Allah intended to punish them in this world (Kf). *A'jaza-hu*, of which *mu'jiz* is a noun-form, may also be translated as *he found him without strength or ability*, or *he frustrated his power*.

1174 The phrase *ما كانوا يستطيعون السمع* does not signify that they were not gifted with the organs of hearing, nor that they were utterly deprived of the power to accept. It is only to show their great hatred of the truth, so that they could not bear even to hear what the Prophet said, and ran away when he spoke.

1175 In every prophet's message to his people, the chief points to which attention is called are always to believe in the Unity of the Divine Being and to mend their ways. It is those very points on which stress is laid in the message of the Holy Prophet. This has led

Ar. *thee*.Ar. *thee*.

27 But the chiefs of those who disbelieved from among his people said: We do not consider *you* but a mortal like ourselves, and we do not see any have followed *you* but those who are the meanest of us at first thought, and we do not see in you any excellence over us; nay, we deem you liars.

28 He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?

29 And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant:

30 And, O my people! who will help me against Allah if I drive them away? Will you not then mind?

31 And I do not say to you that I have the treasures of Allah; and I do not know the unseen, nor do I say that I am an angel; nor do I say about those whom your eyes hold in mean estimation (that) Allah will never grant them (any) good—Allah knows best what is in their souls—for then

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
مَا نَرُكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرُكَ  
اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لَنَا بَادِي  
الرَّأْيِ وَمَا نَرَى لَكَ عَلَيْنَا مِنْ فَضْلٍ  
بَلْ نَحْسَبُكَ كَذِبًا ۝

قَالَ يَقُومُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ  
مِّن رَّبِّي وَأَنْشَأَ رَحْمَةً مِّنْ عِنْدِي  
فَعَصَيْتَ عَلَيْهِمْ أَفَلَا تَذَكَّرُونَ ۝

وَيَقُومُوا لَا آسَأُ لَكُمْ عَلَيْهِ مَا لَأَهُ إِنْ  
أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ  
الَّذِينَ آمَنُوا إِنَّهُمْ مُّثْلَقُوا رَبِّهِمْ فَا  
لِكَيْتُمْ أَزِيدُكُمْ قَوْمًا يَّجَاهِلُونَ ۝

وَيَقُومُوا مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ  
طَرَدْتَهُمْ أَفَلَا تَنْكَرُونَ ۝

وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ  
لَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ إِنِّي مَلَكٌ  
وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ  
يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي الصُّفُوفِ

some Christian critics to think that the Holy Prophet was putting his own experience into the mouth of others. The fact is, however, whatever may have been the details of the messages of the prophets of different nations to their people, the broad principles of the preachings of all of them have always been the Unity of Allah and the brotherhood of man: and as the Holy Qur-án is not concerned with details, it simply lays stress upon the broad doctrines which are common to their preaching, because it was on these two principles that the first message of Islam was given to the world, and during the whole of the Meccan period the Qur-án mainly dealt with only these broad principles. Similarly, the Holy Qur-án does not enter into details of how each prophet was received by his people, for its object is to illustrate in the life of each of them the prophesied final triumph of the Holy Prophet and the utter discomfiture of his enemies, and therefore prominence is given only to these two points. The Qur-án is not a book of history, hence there is no reason why it should enter into all the details of history.

most surely I should be of the unjust.

Ar. thou  
hast.  
Ar. made  
frequent.  
Ar. thou  
threaten-  
est.  
Ar. thou  
art.

32 They said: O Noah! indeed *you have* disputed with us and *lengthened* dispute with us, therefore bring to us what *you threaten* us with, if *you are* of the truthful ones.

33 He said: Allah only will bring it to you if He please, and you will not escape:

34 And if I intend to give you good advice, my advice will not profit you if Allah intended that He should *cause you to perish*.<sup>a</sup> He is your Lord, and to Him shall you be returned.

Or, *punish*  
*you for*  
*erring.*  
<sup>a</sup> 865.

35 Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.<sup>1176</sup>

إِنِّي إِذْ أَلَمِنَ الظَّالِمِينَ  
قَالُوا يَنْصُوحٌ قَدْ جَادَلْتَنَا فَاكْثَرْتَ  
جِدَالَ السَّافِلِينَ أَمْ تَعِدُّنَا أَنْ  
مِنَ الصَّادِقِينَ  
قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ  
وَلَا يَنْفَعُكُمْ نَصِيَاحِي إِنْ أَرَدْتُمْ أَنْ  
أَنْفَعَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ  
يُبْعَثَكُمْ هُوَ رَبُّكُمْ يَعْلَمُ إِلَيْهِ تُرْجَعُونَ  
أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ أَفْتَرَيْتُهُ  
فَعَلَى إِجْرَائِي وَأَنَا بِرَبِّي وَمِمَّا تُشْجَرُونَ

## SECTION 4

### History of Noah

36-48. Noah's opponents are drowned. 49. A like fate awaits the Holy Prophet's opponents.

Ar. thy.

36 And it was revealed to Noah: That none of *your* people will believe except those who have already believed, therefore do not grieve at what they do:

37 And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust: surely they shall be drowned.

38 And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).<sup>1177</sup>

وَأَوْحَى إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ  
إِلَّا مَنِ قَدْ آمَنَ فَلَا يَبْتَئِسْ بِكَافِرٍ وَكَافِرٌ يَفْعِلُونَ  
وَاصْبِرْ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيُنَا وَلَا  
تَحَاطَبُنِي فِي الدِّينِ ظَلَمُوا إِنَّهُمْ  
مُغْرَقُونَ  
وَيَصْنَعُ الْفُلْكَ تَوَكَّلْ عَلَيْنَا  
مَلَأْنَا مِنْ قَوْمِهِ يَتَحَدَّثُونَ فِي الْإِن  
تَحَدَّثُوا إِنَّا كُنَّا مُنْصَرِّفِينَ

1176 The change shows positively that the unbelievers of Mecca are meant, and the reference is to their calling the Qur-án a forgery.

This shows that the histories of prophets are referred to in the Holy Qur-án, not for the purpose of those histories, but as representing the history of the Holy Prophet himself.

1177 Rodwell quotes Midr Tauchuma: "They laughed and jeered at him in their words." It was only natural that they should have laughed; it is the gravest error to think that



39 So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

40 Until when Our command came and water came forth from the valley,<sup>1178</sup> We said: Carry in it two of all things, a pair,<sup>1179</sup> and your own family—except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

41 And he said: Embark in it, in the name of Allah be its

سَوْفَ نَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ  
وَنَجْئِلْ عَلَيْهِ عَذَابًا مُّقِيمًا ۝

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ  
قُلْنَا احْمِلْ فِيهِمَا مِنْ كُلِّ رَوْحَيْنِ  
اِثْنَيْنِ وَأَهْلِكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ  
الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ  
إِلَّا قَلِيلٌ ۝

وَقَالَ ارْكَبُوا فِيهِمَا بِسْمِ اللَّهِ

anything relating to these patriarchs could not have happened that is not found in the Bible. The *laughing* of the righteous at the wicked is not to be taken literally. You laugh at a thing to show your contempt for it; even as the unbelieving people showed their contempt for the making of the ark, the believer in Divine promise shows his contempt for the unbelief of the others; the reason is given in the words *as you laugh at us*. Kf gives another significance: *If you think us ignorant on account of what we are doing, we consider you ignorant on account of your unbelief . . . because your thinking us ignorant is due really to your own ignorance.*

1178 نار التنور is translated by Sale as meaning *the oven poured forth water*, by Palmer *the oven boiled*, and by Rodwell *the earth's surface boiled up*, all three at the same time adding a note that the word *tannûr* also signifies *a reservoir* (Palmer), or *a reservoir of water* (Rodwell), or *a place whence waters spring forth or where they are collected* (Sale). It is therefore strange to find the words translated as they are, in spite of the translators' knowledge that the word has another significance better suited to the context. But it is, I think, more a misconception of the word *fāra* which has led to the error, than that of the word *tannûr*. *Fāra* means *it (the water) boiled*, or *it (the fire) raged*, but neither of these significances is applicable here, as the *oven* could not *boil*, nor could it *rage*, because *tannûr* does not mean *fire*. But *fāra* has another significance. LL says: "*Fāra*, said of water, signifies also *it welled or came forth from the earth or ground* (Mgh); *it appeared, spouting forth from the spring or source* (TA)." Hence also *fawwārah* signifies *a spring or source of water*. And *tannûr*, according to the same authority, means *the highest part of the earth or ground . . . (TA)*; *any place from which water pours forth* (M, Q); *a place where the water of a valley collects* (M, Q). Now these two significances of the two words *fāra* and *tannûr* so suit each other, and each so suits the context, that they would appeal even to a man of ordinary intelligence. We know, from v. 43, where Noah's son is made to say: "I will betake myself for refuge to a mountain," that there must have been a valley, and hence, in my opinion, it is the only reasonable interpretation of the words. Another interpretation is that given by the Caliph 'Ali, who is said to have interpreted these words as meaning *the daybreak rose*. The word *tannûr*, which also means *an oven*, has given rise to a number of ridiculous stories which must be rejected.

1179 Each of a pair is called in Arabic a *zawj*, and hence the dual form *zawjain* means only a pair, and اِثْنَيْنِ accordingly signifies *one male and one female of each pair* (Rz). By *all things* are apparently meant all things needed by Noah, and not all things existing in the world, which was too extensive for Noah to travel over the whole of it.

sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

42 And it moved on with them amid waves like mountains;<sup>1180</sup> and Noah called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers.<sup>1181</sup>

43 He said: I will betake myself for refuge to a mountain that shall protect me from the water. He said: There is no protector to day from Allah's punishment but He Who has mercy;<sup>1182</sup> and a wave intervened between them, so he was of the drowned.

44 And it was said: O earth, swallow down *your* water, and O cloud, clear away; and the water was made to abate and the affair was decided, and *the ark* rested on the Judi,<sup>1183</sup> and it was said: Away with the unjust people.

Ar. *amr*  
(lit., com-  
mand-  
ment).

Ar. *thy*.

Ar. *it*.

بِجَهْرٍ نَاقٍ وَمَرْسَاهُ لَنْ رَأَى لِقْفُورٍ رَجِيمٍ  
وَهُى تَجَرُّى بِهِمْ فِي مَوْجٍ كَالْجِبَالِ  
وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرَاضٍ  
ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ  
قَالَ سَآوِىْ اِلَى جَبَلٍ يَعْصِمُنِى مِنَ  
الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ  
اللّٰهِ اِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ  
فَكَانَ مِنَ الْمَغْرُوبِينَ  
وَقِيلَ يَا اَرْضُ ابْلَعِي مَاءَكِ وَنَسَمَاءَ  
اَقْلَعِي وَغِيضَ الْمَاءِ وَنُفِى الْاَمْسُ وَ  
اسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا  
لِّلْقَوْمِ الظَّالِمِينَ

1180 It should be borne in mind that the Qur-án does not give any countenance to the story that the deluge covered the whole surface of the earth. On the other hand, it repeatedly speaks of Noah as having been sent to *his people*, i.e. to a single tribe, and according to the Divine law the punishment must have overtaken merely his people, who not only rejected the truth, but also sought to destroy Noah and his followers. The mention of the water flowing from the valley also shows that it was only a tract of land that was deluged, and not the entire earth. The taking in of a pair of all things does not mean that Noah had travelled over the whole earth and taken a pair of every living animal wherever it could be found: in that case he would have spent perhaps a thousand years in collecting pairs of all living creatures on earth, and then without success. The order is clearly to take in pairs of all those things that he considered necessary for himself and those who were with him in the ark. The Bible narrative, which makes God "bring a flood of water upon the earth to destroy all flesh wherein is the breath of life from under heaven," and then makes Noah collect and lodge in an ark a pair of each of the thousands of animals and birds, cannot be accepted by any reasonable person.

1181 The son referred to here is said to have been the son of Noah's wife by a former husband. This is corroborated by a second reading, according to which 'Ali read *ibna-há*, i.e. *her son* (Rz). Most of the early Muslims held that view (JB). The mention of the same person in v. 45 lends further support to this conviction, as there he is called *min ahli*, which may be translated as meaning *from my wife*. Some have held him to be a grandson of Noah, Can'aan by name, the word *ibn* being equally applicable to a son and a grandson.

1182 *Man rahima* may either mean *He who has mercy*, referring to Allah, the significance being that only the Merciful One can save from the punishment, or the phrase may mean *he on whom He has mercy*; the meaning of the passage in this case is: no one can protect from the chastisement sent by Allah, but he only shall be protected on whom Allah has mercy.

1183 The Greek name of this mountain is said to be Gordyoei, being "one of those mountains which divide Armenia on the south from Mesopotamia" (Sale). According to

	45 And Noah cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the justest of the judges.	وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ
Ar. thy.	46 He said: O Noah! surely he is not of <i>your</i> family; surely he is (the doer of) other than good deeds, <sup>1184</sup> therefore ask not of Me that of which <i>you have</i> no knowledge; surely I admonish <i>you</i> lest <i>you may</i> be of the ignorant.	قَالَ يَنْوَحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ
Ar. thou hast.		
Ar. thee. Ar. thou mayest.	47 He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.	قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَرَحْمَتِي أَكُنْ مِنَ الْخَاسِرِينَ
Ar. thee.	48 It was said: O Noah! descend with peace from Us and blessings on <i>you</i> and on	قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى

the same authority, "the tradition which affirms the ark to have rested on those mountains must have been very ancient, since it is a tradition of the Chaldeans themselves (Berosus, *apud* Joseph); the Chaldee paraphrasts consent to their opinion, which obtained very much formerly, especially among the Eastern Christians. To confirm it we are told that the remainders of the ark were to be seen on the Gordycean mountains. Berosus and Abydenus both declare there was such a report in their time, the first observing that several of the inhabitants thereabout scraped the pitch off the planks as a rarity, and carried it about them for an amulet; and the latter saying that they used the wood of the vessel against many diseases with wonderful success. The relics of the ark were also to be seen in the time of Epiphanius, if we are to believe him (Epiph. *Hæres*, 18); we are also told that the Emperor Heraclius went from the town of Thamanin up to the mountain Al-judi, and saw the place of the ark (Elmacin, I. i. c. l.). Formerly there also existed a famous monastery, called the monastery of the ark, on some of those mountains." But the word as it stands in Arabic may simply be a derivative of *jūd*, meaning *excellence* or *approval*, the *yā* being added to denote the relation.

1184 The meaning of *انه عمل غير صالح* is made clear by the parallel phrase

*انه ليس من اهلك* the personal pronoun *hi* referring in both cases to the same person. It should be borne in mind that when it is meant to speak of a person as the very embodiment of a certain quality, he is designated not as the possessor of that quality, but as that quality itself. Thus you say of a person *انه كرم* i.e. *surely he is excellence*, or *انه جود* i.e. *surely he is charity*, meaning he is the very embodiment of excellence or charity. In the Qur-ān we have *البر من امن* i.e. *righteousness is he who believes*, etc. (2: 177), the meaning apparently being that such a person is the embodiment of righteousness. Therefore *انه عمل غير صالح* means *surely he is the embodiment of other than good deeds*. A second reading which uses the preterite '*amila*, meaning *he did*, instead of the infinitive '*amaḍun*, meaning *deed*, also corroborates this significance.

Ar. *thee*.

the nations from among those who are with *you*, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

Ar. *thee*.  
Ar. *thou*  
*didst*.  
Ar. *thou*.  
Ar. *thy*.

49 These are announcements relating to the unseen which We reveal to *you*, *you* did not know them—(neither) *you* nor *your* people—before this; therefore be patient; surely the end is for those who guard (against evil).<sup>1185</sup>

أَفَمِنْ مَعَكُمْ طَائِفَةٌ  
سَمِعُوا مِنْهُمْ شَيْئًا يَسْتَهْزِئُونَ  
عَذَابَ الْآلِئِينَ  
بَلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ  
مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ  
مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ  
لِلْمُتَّقِينَ ۝

## SECTION 5

## History of Húd

50-57. Húd preaches, is rejected and warns. 58-60. His opponents are destroyed.

a 903.

b 905.

50 And to 'Ad\* (We sent) their brother Húd.<sup>b</sup> He said: O my people! serve Allah, you have no god other than He; you are nothing but forgers (of lies):

51 O my people! I do not ask of you any reward for it; my reward is only with Him who created me: do you not then understand?

52 And, O my people! ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.

Ar. *thou*  
*hast*.

53 They said: O Húd! *you* have not brought to us any clear argument and we are not going to desert our gods for *your* word, and we are not believers in *you*:

Ar. *thy*.Ar. *thee*.

وَالْأَعَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
إِنْ أَنْتُمْ إِلَّا مُفَرِّقُونَ  
يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ  
أَبْرَأَى إِلَّا عَلَى الْإِلَهِ فَطَرَنِي أَفَلَا تَعْقِلُونَ  
وَيَقَوْمِ اسْتَغْفِرُكُمْ وَارْجِعْكُمْ إِلَىٰ رَبِّكُمْ  
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ دُرَّاسًا وَابْتَغِ  
قُوَّةَ إِلَىٰ قَوْمِكُمْ وَلَا تَنْوُوا الْفِرَارَ مِنْ  
قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ  
بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ  
لَكَ بِمُؤْمِنِينَ ۝

1185 The announcement relating to the unseen is not the history of Noah, but the fate of the Meccans opposed to the Holy Prophet, as read in that history. The words that follow—be *patient*—are a clear indication of what the announcement relating to the unseen was, for patient waiting was needed for the fate of the Holy Prophet's opponents, not for anything relating to Noah's history. At the end of the last section there was also a similar reference to the opponents of the Holy Prophet; compare also the 26th chapter, in which the history of every prophet is concluded with the words: "Most surely there is a sign in this, but most of them will not believe," where the fate of the opponents of the Holy Prophet is indicated as being identical with the fate of those who opposed earlier prophets.

Ar. *these*.

54 We cannot say aught but that some of our gods have smitten *you* with evil. He said : Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah)

55 Besides Him, therefore scheme against me all together ; then give me no respite :

Ar. *holds it by its forelock.*

56 Surely I rely on Allah, my Lord and your Lord : there is no living creature but He *has it in His control* ; surely my Lord is on the right path.<sup>1186</sup>

57 But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm : surely my Lord is the Preserver of all things.

58 And when Our decree came to pass, We delivered Húd and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.

59 And this was 'Ad ; they denied the communications of their Lord, and disobeyed His apostles and followed the bidding of every insolent opposer (of truth).

a 910.

Or, *perdition overtaken.*

60 And they were overtaken by curse in this world\* and on the resurrection day ; now surely 'Ad disbelieved in their Lord ; now surely, *away with* 'Ad, the people of Húd.

إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا  
يَسُوًّا ۖ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَاشْهَدُوا  
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ۝

مِنْ دُونِهِ فَكَيْدٌ زَيْنٍ جَمِيعًا ۖ لَا تَنْظُرُونَ  
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ  
دَآبَّةٍ إِلَّا هُوَ آخِذٌ بِعَاصِيَتِهَا ۚ إِنَّ رَبِّي  
عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝

وَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ  
بِهِ إِلَيْكُمْ ۚ وَبَسْخَلْتُ رَبِّي قَوْمًا  
غَيْرَكُمْ ۚ وَلَا تَنْصُرُونَهُ شَيْئًا ۚ إِنَّ رَبِّي  
عَلَى كُلِّ شَيْءٍ حَفِيطٌ ۝

وَلَمَّا جَاءَ أَمْرُنَا بَنَيْنَاهُمْ أَوْدَادًا لِّلَّذِينَ  
آمَنُوا مَعَ بَرِحْمَةٍ مِّمَّنَّا ۚ وَنَجَّيْنَاهُمْ  
مِّنْ عَذَابٍ عَلِيمٍ ۝

وَبَلَكَ عَادٌ جَحْدًا وَإِبَانَتِ رَبِّهِمْ وَ  
عَصَاوُا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ  
عَنِيدٍ ۝

وَأَتَيْنَاهُم بِهَلِيلٍ مِّنَ اللَّذِّ نَيَّا لَعْنَةً وَيَوْمَ  
الْقِيَامَةِ أَلَا إِنَّ عَادَ أَكْفَرًا وَارْتَبَهُمُ  
أَلَا بَعْدَ الْعَادِ قَوْمُ هُودٍ ۝

1186 The phrase *my Lord is on the right path* signifies that He does not deviate from justice so that He should destroy the righteous or that the unjust should escape His punishment (Bd).

## SECTION 6

## History of Sálìh

61-64. Sálìh preaches and warns. 65-68. His opponents are destroyed.

a 911.  
b 912.

61 And to Samood\* (We sent) their brother Sálìh.<sup>b</sup> He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.

Ar. thou wert.

Ar. dost thou.

Ar. thou callest.

62 They said: O Sálìh! surely *you were* one amongst us in whom great expectations were placed before this: *do you* (now) forbid us from worshipping what our fathers worshipped? and as to that which *you call* us to, most surely we are in disquieting doubt.

63 He said: O my people! tell me if I have clear proof from my Lord and He has granted to me mercy from Himself—who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:

c 913.

64 And, O my people! this will be (as) Allah's she-camel for you,<sup>c</sup> a sign, therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.

65 But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a promise not to be belied.

Ar. thy.

66 So when Our decree came to pass, We delivered Sálìh and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely *your* Lord is the Strong, the Mighty.

d 915.

67 And the rumbling overtook those who were unjust,<sup>d</sup> so they became motionless bodies in their abodes,

وَالِى تَمُودَ أَخَاهُ هُؤَالَةَ ضَلُّوا مَقَالَ يَعْزِمُ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ  
فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَتَوَبَّأَ إِلَيْهِ إِنَّ  
رَبِّي قَرِيبٌ مُجِيبٌ ۝

قَالُوا الصَّالِحُ قَدْ كُنْتَ فِينَا مِنْ حُرِّ  
قَيْلٍ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا  
يَعْبُدُ آبَاؤُنَا وَإِنَّنَا فِى شَكٍّ مِمَّا  
تَدْعُونَا إِلَيْهِ قُرَيْبٌ ۝

قَالَ يَقُولُونَ لِمَ تَقُولُ عَلَىٰ بَيْتَةٍ  
مِنْ رَبِّى وَإِنِّى مِنْكُمْ رَحْمَةٌ مِّنْ  
رَّبِّى يُنْصَرِّفُ مَنِ اللَّهُ إِنَّ عَصِيَّةً لَّكَ فَمَا  
تَزِيدُ وَتُبَىٰ غَيْرَ تَحْسِينٍ ۝

وَيَقُولُ هَذِهِ نَافَةٌ لَّكُمْ لَا تَبْدُرُوهَا  
تَأْكُلُ فِي الْأَرْضِ وَاللَّهُ لَا تَسْهَوْهَا يَسْئُرُ  
فَيَأْخُذَكُمْ عَنْ آبِ قُرَيْبٍ ۝

فَعَصَوْهَا فَقَالَ تَسْتَغْفِرُونِى ذِكْرُكُمْ ثَلَاثَةَ  
أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ۝  
فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ  
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ  
يَوْمٍ مِّدٍ إِنَّ رَبَّكَ هُوَ الْقَسِيبُ  
الْعَزِيزُ ۝

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا  
فِى دِيَارِهِمْ جُثَثٍ ۝

Or, perdition overtake.

68 As though they had never dwelt in them; now surely did Samood disbelieve in their Lord; now surely, *away with* Samood.

كَانَ لَمْ يَنْفُؤْا فِيهَا إِلَّا أَنْ تَمُوتَ أَكْفَرُوا  
رَبَّهُمْ إِلَّا بَعْدَ الشُّمُورِ

## SECTION 7

### History of Lot

69-76. Birth of a son announced to Abraham, as also fate of Lot's people. 77-80. Lot's argument with his people. 81, 82. They are destroyed. 83. Meccans warned of a similar fate.

69 And certainly Our messengers<sup>1187</sup> came to Abraham with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.

Ar. did not reach.

70 But when he saw that their hands *were not extended towards it*,<sup>1188</sup> he deemed them strange and conceived fear of them. They said: Fear not, surely we are sent to Lot's people.

71 And his wife was standing (by), so she laughed, then We gave her the good news of Isaac and after Isaac of (a son's son) Jacob.<sup>1189</sup>

72 She said: O wonder!<sup>1190</sup> shall I bear a son when I am an extremely old woman and this my husband an extremely old man? most surely this is a wonderful thing.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى  
فَالْوَأَسِلَاءُ قَالُوا سَلَامٌ قَالُوا لَيْتَ أَنْ  
جَاءَ بِبَحِيلٍ حَنِينٍ  
فَلَمَّا سَمِىَ الْبُشْرَى لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ  
وَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَمَحْضُ  
إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ  
وَأَمْرَانَهُ قَائِمَةً فَصَبَّحْتَ فَبَشَّرْنَا  
بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ  
قَالَتْ يَوْنِيكُنِي الْيَدُ وَأَنَا حَيَّوْرٌ وَهَذَا  
بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ  
عَجِيبٌ

1187 Compare Gen. 18: 1-7. The Qur-án does not expressly say that they were angels.

1188 This, however, contradicts the Bible statement (Gen. 18: 8), which says that they ate the roasted calf and other food provided by Abraham. But the contrary, as Rodwell notes, was maintained by the Rabbins, and he directs attention to Is. Baba Mezia, fol. 86: "They made as though they ate."

1189 Compare Gen. 18: 10-12. The mention of a son's son (Jacob) was to show that that son should have progeny. It should be borne in mind that *wará*, which ordinarily signifies *behind* or *before*, also means a *son's son*—TA: الوراء ولد الولد Hence I have translated

it as such. And elsewhere the Holy Qur-án says ويعقوب نافلة where the addition of the word *nāfilah* to Jacob's name is clearly to show that he was a grandson.

1190 The original words are *yā wailatā*, and as *wail* means ordinarily *woe*, the meaning would appear to be *Woe is me!* But as these words are expressive of grief and sorrow, while the occasion on which they are spoken is one of joy, I render them differently. It should be remembered, however, that, according to the best authorities, *wail* is used to express wonder, whether the occasion be one of weal or woe. Thus we have in TA: "And *wail* does occur



Ar. dost  
thou.

73 They said: *Do you* wonder at Allah's bidding? the mercy of Allah and His blessings are on you, O people of the house,<sup>1191</sup> surely He is Praised, Glorious.

74 So when fear had gone away from Abraham and good news came to him, he began to plead with Us for Lot's people.<sup>1192</sup>

75 Most surely Abraham was forbearing, tender-hearted, oft-returning (to Allah):

Ar. thy.

76 O Abraham! leave off this, surely the decree of *your* Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.

a 017.

77 And when Our messengers came to Lot,\* he was grieved for them, and he lacked strength to protect them,<sup>1193</sup> and said: This is a hard day.

78 And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters—they are purer—for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?<sup>1194</sup>

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ  
اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ  
إِنَّهُ سَمِيدٌ مُجِيدٌ ○

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَ  
جَاءَتْهُ الْبَشَرَىٰ نَجَّاهُ لِنَافَىٰ تَوَرُّطِهِ

إِنَّ إِبْرَاهِيمَ حَلِيمٌ ○ أَوَّاهٌ مُنِيبٌ ○

يَا إِبْرَاهِيمُ أَخْرِضْ عَنْ هَذَا إِنَّهُ  
قَدْ جَاءَ أَمْرُ رَبِّكَ ○ وَأَنْتُمْ آتِيهِمْ

عَنْ أَبِي عَيْرٍ صَادُورٍ ○

وَالْتَجَاءَتْ رُسُلُنَا لُوطًا سِتًّا بِهَمٍّ ○  
ضَيَّاقٍ بِهِمْ ذَمًّا ○ قَالَ هَذَا يَوْمُ

عَصِيبٍ ○

وَجَاءَهُ نَوْمَةٌ يُهَمُّهُنَّ أَلِيًّا ○ وَمِنْ  
قَبْلِ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ○ قَالَ

يَقَوْمُ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ○  
فَاتَّقُوا اللَّهَ وَلَا تُخْشَوْنِي فِي ضَيْفِي ○ الَّذِينَ

مِنْكُمْ رَجُلٌ زَانِيَةٌ ○

in the sense of wonder." The commentators consider this to be the meaning here (Kf, Bq). According to AH it is a word which is frequently used by women when anything causing wonder occurs to them.

1191 اهل البيت includes the wife of a person: in fact, it is Abraham's wife that is primarily addressed here. The same phrase in the case of the Holy Prophet (33: 33) includes his wives as well as his children.

1192 Compare Gen. 18: 21-23.

1193 *Zar*, which primarily signifies the stretching forth the arm (LL), is used in the sense of power or ability (TA, TH, Kf, JB), and hence the phrase ضاق بالامر ذرا means he was unable to do the thing, or he lacked strength to accomplish the affair (Q-L-LL).

1194 Lot, it appears from Gen. 19: 9, was a stranger in the city: "This one fellow came in to sojourn, and he will needs be a judge," and the messengers being strangers, the townsmen would not allow him to keep them. Lot offered his daughters as hostages so that he might be allowed to keep his guests with him, for according to 15: 70 he had not the permission to allow any stranger under his roof: "Have we not forbidden you from other people?" i.e. from giving shelter to them, this no doubt being due to the constant danger of tribal

Ar. *thou*  
*knowest.*Ar. *thy.*Ar. *thou*  
*knowest.*Ar. *for.*Ar. *thy.*Ar. *thec.*  
Ar. *thy.*  
a 917A.Ar. *thy.*Ar. *thy.*

79 They said: Certainly *you* know that we have no claim on *your* daughters, and most surely *you* know what we desire.

80 He said: Ah! that I had power to *repel* you, rather I shall have recourse to a strong support.<sup>1194a</sup>

81 They said: O Lot! we are the messengers of *your* Lord; they shall by no means reach *you*; so remove *your* followers\* in a part of the night—and let none of you turn back—except *your* wife,<sup>1195</sup> for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

82 So when Our decree came to pass, We turned them upside down<sup>1196</sup> and rained down upon them stones,<sup>1197</sup> of what had been decreed,<sup>1198</sup> one after another.

83 Marked (for punishment) with *your* Lord; and it is not far off from the unjust.<sup>1199</sup>

قَالُوا الْقَدْ عَلِمْتَ مَا لَنَا بِبَنَاتِكَ مِنْ  
حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ  
قَالَ لَوْ أَنِّي رَأَيْتُكُمْ فُتُورًا أَوْ أَدْوَىٰ إِلَىٰ  
رُكْنٍ شَدِيدٍ ۝

قَالُوا يَلْبُوطُ إِنَّا رُسُلُ رَبِّكَ لَنَصِلُوا  
إِلَيْكَ فَأَنسِرْ بِأَهْلِكَ يَقْطَعُ مِنَ النَّيْلِ  
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا تَكُ  
رَأَيْتَهُ مُصِيبًا مَّا أَصَابَهُمْ إِلَّا نَوعًا مِّنْهُمُ  
الصَّبِيُّ وَالْأَيْسَ الصَّبِيُّ يَقْرَبُ ۝

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافَهَا  
وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّنْ سَيْلٍ  
مَّنْضُوبٍ ۝

مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ۝

fighting. It may also be noted that the more generally received opinion among the commentators is that Lot did not point to his real daughters, but to women of the tribe, because a prophet would speak of the women of his tribe as his daughters (Rz, JB), and in that case he did no more than point to the natural relation of man and woman. The answer of his people seems, however, to relate to his daughters.

1194a Allah is the strong support to whom the righteous have recourse when they are in trouble. The particle *au* signifies *or*, as well as *rather*, in the latter case being the equivalent of *bal* (Mgh-LL).

1195 Compare Gen. 19: 26.

1196 It was a severe earthquake, which so utterly demolished the cities as to have turned them upside down. In 15: 73 it is called *saiḥah*, i.e. *the rumbling* that precedes an earthquake. See 918. The stories of Gabriel taking up the cities to heaven and then throwing them down are entirely baseless.

1197 The raining down of stones might have been the result of a volcanic eruption which was accompanied by an earthquake. See 918.

1198 The word *sijjil* is a pure Arabic word and not a corruption of the Persian *sang-i-gil*, as thought by some lexicologists. It is derived from the root *sajala*, meaning *he poured forth* (water), from which a large number of derivatives has followed, as usual in Arabic: for instance, the verb forms *sajjala*, i.e. *he wrote a paper* or *a scroll*, or *decided judicially*, *sajala-hi*, i.e. *he vied with him for superiority in anything*, originally in the drawing of water, *asjala-hi*, i.e. *he gave him a bucketful*, *insajala*, i.e. *it (water) poured forth*, and nouns such as *sijill*, meaning *a writing*, or *a scroll*, *sajl*, meaning *a full bucket*, etc. (LL). In consonance with the original meaning of *writing*, *sijjil* means *what had been written* or *decreed for them* (Q-LL), or according to AO *many and hard* (LL).

1199 As in the previous instances, the concluding words show a reversion to the subject of the punishment of the Meccan opponents of the Holy Prophet.

## SECTION 8

## History of Shu'aib

84-93. Shu'aib preaches, is opposed and warns. 94, 95. Punishment overtakes the people.

\* 919.

84 And to Midian (We sent) their brother Shu'aib.\* He said: O my people! serve Allah, you have no god other than He, and do not give short measure and weight; surely I see you in prosperity and surely I fear for you the chastisement of an all-encompassing day:

85 And, O my people! give full measure and weight fairly, and defraud not men of their things, and do not act corruptly in the land, making mischief:

86 What remains with Allah is better for you if you are believers, and I am not a keeper over you.<sup>1200</sup>

Ar. thy.  
Ar. thee.

87 They said: O Shu'aib! does *your* prayer enjoin *you* that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? forsooth *you are* the forbearing, the right-directing one.

Ar. thou  
art.

88 He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself; and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to a right issue: on Him do I rely and to Him do I turn:

89 And, O my people! let not opposition to me make you guilty so that there may befall you the like of what befell

وَالْمَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَقُومُ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ الَّذِي  
تَقْضُوا الْكَيْلَ وَالْمِيزَانَ إِنِّي أُرَاكُمْ  
يَخْذِرُونَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ  
وَيَقُومُوا وَفِي الْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ وَلَا يَخْشَوُ  
النَّاسَ شَيْئًا هُمْ لَا يَفْقَهُونَ إِلَى الْأَرْضِ مَقْسِدِينَ  
بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ  
وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ

قَالُوا الشُّعَيْبُ أَصْلَحُكَ نَاصِرُكَ أَنْ  
تَذُرَكَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا نَفْعَلُ  
فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَا أَنْتَ  
الْحَكِيمُ الرَّشِيدُ

قَالَ يَقُومُوا أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى  
بَيِّنَةٍ مِنْ رَبِّي وَسَرَّ قَرْنِي مِنْ سِرِّ رَقَا  
حَسَنًا وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ  
إِلَى مَا أَنْهَيْتُمْ عَنْهُ إِنْ أُرِيدُ  
إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا  
تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ  
وَالْيَهُ أُنِيبُ

وَيَقُومُوا لَا يَجِبُ مِنْكُمْ شِقَاقِي أَنْ  
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ

1200 *Baqiyat-ullah* would properly signify that part of man's doings which remains with Allah, i.e. the righteous or good works of which the recompense remains, the word conveying the same significance as *bāqiyāt* in 18: 46 and 19: 76. Rgh and TA prefer this significance. But it may also mean what Allah leaves to you after you have paid the dues of others.

a 902.  
b 910.  
c 915.  
d 918.

the people of Noah,<sup>a</sup> or the people of Húd,<sup>b</sup> or the people of Sâlih,<sup>c</sup> nor are the people of Lot<sup>d</sup> far off from you:

90 And ask forgiveness of your Lord, then turn to Him: surely my Lord is Merciful, Loving-kind.

91 They said: O Shu'aib! we do not understand much of what *you say* and most surely we see *you* to be weak among us, and were it not for *your* family we would surely stone *you*, and *you are* not mighty against us.

Ar. *thou sayest.*  
Ar. *thice.*  
Ar. *thy.*

Ar. *thee.*  
Ar. *thou art.*

92 He said: O my people! is my family more esteemed by you than Allah? and you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:

93 And, O my people! act according to your ability, I too am acting: you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar: and watch, surely I too am watching with you.

94 And when Our decree came to pass We delivered Shu'aib and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,<sup>e</sup>

• 930

95 As though they had never dwelt in them: now surely perdition overtook Midian as had perished Samood.

قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ  
مَا قَوْمٌ لَوْ أَنَّهُمْ يَفْقَهُونَ

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

قَالُوا يَشْعِبُ مَا نَفَقَهُ كَثِيرًا أَمْ مَّا

تَقُولُ وَإِنَّا لَنَرُكَ فِيْنَا ضَعِيفًا وَ لَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ

قَالَ يَقُولُوا لِرَهْطِ اعْرُ عَلَيْكُمْ مِنَ اللَّهِ وَ اتَّخَذُوا شُؤْلَهُ وَرَاءَ كُفْرِهِمْ تَبَاءُ

إِنَّ رَبِّي بِمَا تَعْمَلُونَ فَخَبِيرٌ وَ يَقُولُوا عَمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ

سَوْفَ تَعْلَمُونَ مِمَّنْ تَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَ إِنْ تَقِيبُوا إِلَى مَعَكُمْ سَرِيبٌ

وَلَمَّا جَاءَ أَمْرُنَا لَنَجْشِعَنَّ أَشْعِينَآ وَ الَّذِينَ آمَنُوا مَعَهُ يُرْسِلَنآ مِنَّا وَ أَخَذْنَا الَّذِينَ ظَلَمُوا الصَّيْئَةَ فَاصْبَحُوا فِي

دِيَارِهِمْ جَثِيئِينَ وَ كَانُوا يُقَسُّونَ فِيهَا إِلَّا بَعْدَ الْمَدِينِ كَمَا بَعَدَتْ شُؤْدٌ

## SECTION 9

## Punishment of the Wicked is a Divine Law

96-102. Iniquity draws punishment on Pharaoh. 103-105. A like fate for the opponents of the Prophet. 106, 107. Punishment is only remedial and not everlasting. 108. Reward of the righteous is unceasing. 109. The Meccans shall receive punishment.

96 And certainly We sent Moses with Our communications and a clear authority,

97 To Pharaoh and his chiefs, but they followed the bidding of Pharaoh, and Pharaoh's bidding was not right-directing.

98 He shall lead his people on the resurrection day, and bring them down to the fire: and evil the company brought down.

Or, place to which they are brought.

99 And they are overtaken by curse in this (world), and on the resurrection day: evil the gift which shall be given.

100 This is an account of (the fate of) the towns which we relate to you: of them are some that stand and (others) mown down.

Ar. thee.

101 And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.

Ar. thy.

Ar. increased them in nothing but.

Ar. thy.

102 And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.

103 Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

104 And We do not delay it but to an appointed term.

105 On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ۝

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۚ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ۝

بَقَدْرُ مَا تَوَمَّاهُ يَوْمَ الْقِيٰمَةِ فَأَوْرَدَهُمُ النَّارَ وَلَبِئْسَ الْإِمْرَادُ الْمُوْرَدُونَ ۝

وَأَتَّبَعُوا فِي هٰذِهِ لَعْنَةً وَيَوْمَ الْقِيٰمَةِ يَشْسُ الرِّقْدُ الْمَرْتَدُونَ ۝

ذٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصَةٌ عَلَيْهِمْ مِنْهَا قَائِمَةٌ وَحَصِيدٌ ۝

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ ۚ وَمَا زَادُهُمْ إِلَّا تَتَابِعِينَ ۝

وَلَكِنْ لَّكَ اخْدَادُكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْدَافَ الْيَمِّ سَدِيدٌ ۝

إِنَّ فِي ذٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ يَوْمَ تَجْمَعُ لَكَ النَّاسُ وَذٰلِكَ يَوْمُ مَنَظَرٍ ۝

وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ۝ يَوْمَ مَرَبَاتٍ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ مُّقْتَصِدٌ وَسَعِيدٌ ۝

	106 So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:	فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ۝
Ar. thy.	107 Abiding therein so long as the heavens and the earth endure, except as <i>your</i> Lord please; surely <i>your</i> Lord is the mighty doer of what He intends. <sup>1201</sup>	خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ قَدِيرٌ ۝
Ar. thy.	108 And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as <i>your</i> Lord please: a gift which shall never be cut off. <sup>1202</sup>	وَأَمَّا الَّذِينَ سُعدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَحْدُودٍ ۝

1201 This limitation on the duration of abiding in hell—*except as your Lord please*—is given twice in the Holy Qur-án, here and in 6:129, and it shows clearly that the punishment of hell is not everlasting. A comparison with the verse that follows makes it clearer. There, too, we have that those in paradise shall abide there as long as the heaven and the earth endure, but the statement is immediately followed by another: *a gift which shall never be cut off*, thus showing that in fact there is no limitation upon the eternity of paradise, and the words *except as your Lord please* have been used only to express the unbounded power and greatness of the Divine Being. In the case of hell, however, the words *except as your Lord please* are followed by a statement which corroborates the limitation thus placed, for the word *fa'al*, as an attribute of the Divine Being, indicates that He does even those things which seem impossible to others, the word being an intensive form of *fa'il*, meaning *doer*. The same words are in the two cases followed by entirely different statements, showing that the same sense is not to be attached to the words *إلا ما شاء ربك* in both cases. In the case of hell it is an actual limitation, because Allah is the great doer, who does what He intends even though it may appear impossible to men, while in the case of heaven it is not a limitation on its eternity—for *that is a gift never to be cut off*, but an expression of Divine greatness.

Various sayings of the Holy Prophet corroborate the statement made above. For instance, the concluding portion of one of these which is met with in one of the most reliable collections runs thus: "Then will Allah say: The angels and the prophets and the faithful have all in their turn interceded for the sinners, and now there remains none to intercede for them except the most Merciful of all merciful ones. So He will take out a handful from fire and bring out a people *who never worked any good*" (Mus). There are also other sayings in the Kanz-ul-'Ummál: "Surely a day will come over hell when it will be like a field of corn that has dried up after flourishing for a while"; and again, "Surely a day will come over hell when there shall not be a single human being in it" (vol. vii. p. 245). There is also a saying of 'Umar on record (see Fat-h-ul-Bayán, Fat-h-ul-Bari, Durr-i-Mansoor, and the Hád-il-Arwah of Ibn-i-Qayyum): "Even if the dwellers in hell may be numberless as the sands of the desert a day will surely come when they will be taken out of it."

One question, however, remains to be answered, and that is the use of the word *abad* (which is generally considered as meaning *for ever*). This abiding in hell (*abadan*) is mentioned thrice in the Holy Qur-án, in 4:169, 33:65, and 72:23. On all these three occasions I render the words as meaning *for a long time*, and this significance appears to be correct, in the light of what has been stated above. It must be borne in mind that *abad* signifies a *long time* (LL), being synonymous with *دهر طويل* (Mgh), or as TA says *الدهر الطويل* *ليس محدود* i.e. *a long time which is not limited*; it also signifies *time* (in an absolute

109 Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.

فَلَا تَكُنْ فِي مِرَّةٍ وَمَا يُعْبُدُ هَؤُلَاءِ مَا  
يُعْبُدُونَ إِلَّا كَمَا يُعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ  
وَأَنَّا لَمُوقُوهُمْ نُصِيبُهُمْ غَيْرَ مَنْقُوصٍ

## SECTION 10

## The Believers should shun Evil

110-113. Believers should not incline towards the unjust. 114-117. Evil to be shunned because it must have an evil consequence. 118, 119. Differences cannot be obliterated. 120. Histories of former prophets are given for consolation. 121-123. The end must be waited for.

110 And certainly We gave the book to Moses, but it was gone against;<sup>1203</sup> and had not a word gone forth from *your* Lord,<sup>a</sup> the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.

Ar. thy.  
a 1120.

111 And *your* Lord will most surely pay back to all their deeds in full; surely He is aware of what they do.

Ar. thy.

112 Continue then in the right way as *you are* commanded, as also he who has turned (to Allah) with *you*, and be not inordinate (O men!), surely He sees what you do.

Ar. thou  
art.

Ar. thee.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخُلِعَ  
فِيهِ وَكَوَلَا كَلِمَةً سَبَقَتْ مِنْ  
رَبِّكَ لَقَضَىٰ بَيْنَهُمْ وَأَرْسَلْنَا  
شَاكِرًا مِنْهُمْ مُرِيْبًا  
وَأَن كَلَّا لَتَنَالِفَنَّ مِنْهُمْ رُبُكَ إِنَّمَا نَحْنُ  
إِنَّا إِنَّمَا نَعْمَلُونَ خَيْرًا  
فَأَسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ  
مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ

sense) or *time without end*; hence *eternity*. But the other significance of the word has its use in Arabic literature, and hence its plural *abad*, which would be meaningless if the word signified nothing but *eternity*. Rgh also gives us a clue to the other significance (i.e. *abad* being equivalent to a *long time*), for he says تَابَدَ الشَّيْءُ means *the thing remained for*

*abad*, adding مَدَّة طَوِيلَةٍ i.e. *it is also used to signify that which remains for a long time*. The Qur-án makes this use of the word clear by stating in 78: 23 that the unbelievers shall remain in hell for *ahqáb*, i.e. *long ages*, the word being plural of *hugbah*, which means *seventy or eighty years* (see 2645). If *abad* in the case of hell signified *eternity*, the word *ahqáb* could not have been used. Hence a *long time* is the correct rendering of the word. Thus the Qur-án rejects the doctrine of the eternity of hell.

1202 See note on the preceding verse, where the words *except as your Lord please* are fully explained. In accordance with what is said here in connection with the heavenly life, that it is a gift which shall never be cut off, we have in 15: 48, "Nor shall they be ever ejected from it."

1203 *Ikhtalafa* means also *khálafa*, i.e. *he acted in opposition to, or disagreed with* (see 212A for full explanation).



113 And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.<sup>1204</sup>

114 And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds; this is a reminder to the mindful.<sup>1205</sup>

115 And be patient, for surely Allah does not waste the reward of the good-doers.

116 But why were there not among the generations before you those possessing understanding,<sup>1206</sup> who should have forbidden the making of mischief in the earth, except a few of those whom we delivered from among them? and those who were unjust went after what they were made to enjoy of plenty, and they were guilty.

117 And it did not beseem your Lord to have destroyed the towns on account of wrong belief, while their people acted well.<sup>1207</sup>

Ar. thy.  
Or, un-  
justly.

وَلَا تَزُولُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَنْصَحُهُمُ النَّارُ  
فَالَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ  
وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرُكْعَاتِ  
الْأَيْلِ إِنَّ الْحَسَنَاتِ يُدْهِبْنَ السَّيِّئَاتِ  
ذَلِكَ ذِكْرٌ لِلَّذِينَ أَكْرَمَهُ  
وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ  
فَقَوْلًا كَانَ مِنَ الْقَادِرِينَ عَلَى إِلَافِكُمْ  
أَوْ لَوْ أَبْقَيْنَا بِهِمْ عَيْنَ الْفَسَادِ فِي  
الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ  
وَاصْبِرْ يَا دَاوُدُ إِنَّكَ أَنْتَ الْغَافِرُ  
وَمَا كَانَ رَبُّكَ لِيُضِلَّ قَوْمًا يَهْتَدُونَ  
وَأَهْلًا مُصْلِحِينَ

1204 Not only is it forbidden to man to commit any injustice himself, but he should also refrain from leaning towards those who are guilty of injustice—a very hard rule of conduct to carry out, no doubt, but the only one that can keep him upright.

1205 The times of prayer are clearly indicated in this verse, and it is not true that it was revealed before any time was fixed for prayer. The prayer is to be said in the two parts of the day and the first hours of the night. In the first part of the day is the *fajr*, or the morning prayer before sunrise, and in the second part of the day the *zuhr*, or the early afternoon, and the *'uṣr*, or the later afternoon, prayers. In the first hours of the night we have the *maghrib*, or the after sunset prayer, and the *'ishā*, or the night prayer, just before going to bed. It is a remarkable fact that the two afternoon prayers and the two sunset prayers, which are spoken of together, may under exceptional circumstances be said together. It should also be noted that though *ṭarf* means an end or extremity, it also means a *quarter*, or a *portion*, or a *part* (synonym *ṭā'ifah*) of a thing (S, O, Q-LL), and it is used in relation to bodies or material things and to times, etc. (Rgh, TA-LL). Hence I prefer the rendering *two parts* (of the day) to *two ends*, which is not applicable here.

1206 In the phrase *ulūḥ baqīyyah*, the word *baqīyyah* is interpreted in a number of ways. LL collects all of these in the article on *baqy*. Some of these are: *persons possessed of excellence*, or *possessing a relic of judgment and intelligence* (Bd), or *persons of understanding* (Q, TA) and *discrimination* (TA), or *persons of obedience* (TA), or *having the quality of preserving themselves* (Az, Bd, Q) *from punishment*.

1207 *Zulm* here signifies *wrong belief* as distinct from guilty conduct. The commentators almost agree in giving it here the significance of *shirk* or *polytheism* (Rz, Bd, JB). The Holy Qur-ān generally speaks of Divine punishment and Divine wrath overtaking men in this world for their inordinacy, or transgression, or grossly immoral conduct, and not for wrong

Ar. thy.	118 And if <i>your</i> Lord had pleased He would certainly have made people a single nation, and they shall continue to differ. <sup>1208</sup>	وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُ الَّذِينَ مُنَحَّرِينَ ۝
Ar. thy.	119 Except those on whom <i>your</i> Lord has mercy; and for this did He create them; <sup>1209</sup> and	إِلَّا الَّذِينَ رَحِمَ رَبُّكَ وَلِلَّهِ خَلْقُهُمْ وَمَنْتَ كُلَّمَا رُزِّقَ لَا مَلَكَنَ حَتَّمَهُمْ مِنْ
Ar. thy.	the word of <i>your</i> Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together. <sup>1210</sup>	الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝ وَكَلَّا تَقْصُصَ عَلَيْكَ مِنْ أَنْبَاءِ الَّذِينَ سَلِ
Ar. thee.	120 And all We relate to <i>you</i> of the accounts of the apostles is to strengthen <i>your</i> heart therewith; and in this has come to <i>you</i> the truth and an admonition, and a reminder to the believers.	مَا نَسِيتُ بِهِ فُؤَادَكَ، وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ۝ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَى
Ar. thee.	121 And say to those who do not believe: Act according to your state, surely we too are acting:	مَكَانَتِكُمْ إِنْ أَعْمَلْتُمْ ۝ وَاتَّقُوا إِنَّا مَنظُورُونَ ۝
	122 And wait, surely we are waiting also.	وَلِلَّهِ غَيْبُ السَّمُوتِ وَالْأَرْضِ وَإِلَيْهِ يَرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ
Ar. thy.	123 And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and <i>your</i> Lord is not heedless of what you do.	عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

or erroneous beliefs, which may be compatible with good conduct. Here this is asserted very plainly. It should be noted that the word *zulm*, which I have generally translated as *injustice*, is very broad in its significance. Rgh deals with all the shades of its meaning, saying that *zulm* is of three kinds: (1) as between man and Allah, the greatest of which is *kufir* or *unbelief*, and *shirk* or *polytheism*; this would, of course, include all wrong beliefs with regard to the Divine Being; (2) as between man and man, which would include all kinds of immoralities and transgressions involving a violation of the rights of others; (3) as between man and his own self, which would include all kinds of guilty action injurious not to others but to man's own self. The other meaning is given in the margin.

1208 The meaning is that if it were a Divine law to force men to one particular belief, they would have become a single nation, but as it is, He has so created them that they shall continue to differ, hence some of them accept the truth and others reject it.

1209 Here it is clearly stated that Allah created all men to have mercy on them. By His mercy He guides some to the right path, while to others, who go over to evil and make themselves deserving of hell, mercy shall come only after punishment. It is by their own hands that they get into distress and difficulty, while Allah has mercy on them in extricating them from it.

1210 Because they went against the ways which Allah had mercifully shown to them, therefore they must pass through another ordeal, so that they may be purged of evil and made fit for spiritual progress.

## CHAPTER XII

### JOSEPH

(*Yûsuf*)

REVEALED AT MECCA

(12 sections and 111 verses)

#### Abstract:

- Sec. 1. Joseph's vision.
- Sec. 2. Plot against Joseph by his brothers.
- Sec. 3. Joseph's firmness under temptations.
- Sec. 4. Joseph is imprisoned.
- Sec. 5. Joseph's preaching in the prison.
- Sec. 6. The king's vision and its interpretation by Joseph.
- Sec. 7. Joseph is cleared of the charge and raised to eminence.
- Sec. 8. Joseph helps his brothers.
- Sec. 9. Joseph's youngest brother.
- Sec. 10. Joseph discloses his identity to his brothers.
- Sec. 11. Israel goes to Egypt.
- Sec. 12. A lesson for the Prophet's opponents in the histories of the former prophets.

#### Title and Subject-matter.

THIS chapter receives its title from the story with which it deals. The entire chapter gives a continuous account of the history of Joseph, the first three verses and the concluding section both pointing to the purpose which underlies the story. It is not, in fact, a mere narrative, but foretells the ultimate triumph of the Holy Prophet, who was being turned out of his native city, and also the final submission of those who were plotting against his very life.

The chapter deals with three kinds of visions, viz. the vision of a prophet (Joseph), which pointed to his ultimate triumph and the triumph of the truth which he preached (vv. 4 and 100); the vision of a king, relating to the measures of the material welfare of those under his care (vv. 43-49), and the visions of ordinary men, relating to their own adversity or prosperity (vv. 36-41). The grander the purpose, the longer it takes for its due fulfilment; Joseph's vision took a whole lifetime, the king's vision fourteen years, while the visions of ordinary men come to immediate fulfilment. The Holy Prophet doubtless obtained consolation from these facts, and as he had before him a very grand object—the reformation first of the Arabs and then of the whole world—he patiently awaited the realization of these noble ideals, knowing that it would surely take some time.

#### Context.

In the arrangement of the chapters, the connection of this chapter with the one preceding it is clear. That chapter deals with the histories of several well-known prophets and the fate of

## SECTION 1

## Joseph's Vision

1-3. The revelation. 4-6. Joseph's vision.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

\* 1109.

1 I am Allah the Seeing.\*  
These are the verses of the  
Book that makes (things)  
manifest.

الْكَتَابِ  
الْمُبِينِ

2 Surely We have revealed  
it—an Arabic Qur-án—that you  
may understand.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Ar. thee.

3 We explain to *you* with  
the best explanation<sup>1211</sup> by Our  
revealing to *you* this Qur-án,  
though before this *you were*  
certainly of the unaware  
ones.<sup>1212</sup>

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا  
أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ  
مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

Ar. thee.

Ar. thou  
wert.

their opponents. This prophetically states that the dealings of the enemies towards the Holy Prophet, and those of the Holy Prophet towards his enemies, were more in the nature of the mutual dealings of Joseph and his brothers, there being strict persecution on one side and entire forgiveness and merciful dealing on the other. It will be further seen that the concluding words of the last chapter speak of the accounts of the apostles to *strengthen your heart therewith* (11:120), and as this chapter is expressly mentioned to have been revealed to give solace to the Holy Prophet in his persecution by his enemies (AH) and to comfort him at a time when that most critical moment of his life was approaching which led to his flight to Medina, it is a fitting sequel to the eleventh chapter.

## Date of revelation.

As to the place of its revelation, there is almost a consensus of opinion that the whole of it was revealed at Mecca. The conjecture that the first three verses were revealed at Medina does not deserve attention, because these are clearly necessary as a preliminary to the chapter which, there is good ground for believing, was revealed on the eve of the Holy Prophet's flight to Medina. Such is the opinion of Sayooti; Weil, among the European critics, holds the same opinion. It is an undisputed fact that when the Holy Prophet conquered Mecca he repeated the very words, when forgiving his bitterest enemies, that Joseph had spoken when forgiving his brothers. Thus no doubt is left that the revelation of the chapter belongs to the period when the Holy Prophet's enemies were actively plotting against him, there being a clear reference to this in v. 7.

1211 احسن القصص does not mean the best of the stories, nor does it here refer to the story of Joseph. *Qaṣaṣ* is an infinitive noun, from *qaṣṣa*, meaning *he related or explained* (LL). And نحن نقص عليك احسن القصص is explained in Q and TA as meaning *we explain to you with the best explanation*. It should be noted that the plural of *qisṣah*, meaning *a story*, is *qisṣaṣ*, and not *qaṣaṣ* (LL). See also the commentators (Kf, Rz, JB), who consider it as an infinitive noun. The meaning of the passage is that the revelation of the Qur-án affords the best explanation in regard to the spiritual and moral needs of man, and also regarding the future events of the life of the Holy Prophet.

1212 The Prophet's "unawareness" relates to his own future, of which this chapter gives a clear indication in the incidents of Joseph's life, viz. that he shall be expelled from

4 When Joseph said to his father: O my father! surely I saw eleven stars and the sun and the moon—I saw them making obeisance to me.<sup>1213</sup>

Ar. thy.  
Ar. thy.

5 He said: O my son! do not relate *your* vision to *your* brothers, lest they devise a plan against *you*; surely the devil is an open enemy to man.

Ar. thee.

Ar. thy.

Ar. thee.  
Ar. thee.

6 And thus will *your* Lord choose *you* and teach *you* the interpretation of sayings and make His favour complete to *you* and to the children of Jacob, as He made it complete before to *your* fathers, Abraham and Isaac; surely *your* Lord is Knowing, Wise.

Ar. thee.

Ar. thy.

Ar. thy.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ  
كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ  
قَالَ يَبْنَؤُ لَا تَقْصُصْ رُءُوكَ عَلَى إِخْوَتِكَ  
فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ  
لِلنَّاسِ عَدُوٌّ مُبِينٌ ۝

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَحْتِ  
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى  
إِلٍ يُعْتَبَرُ كَمَا أَتَتْهَا عَلَى أَبِيكَ مِنْ  
قَبْلُ إِنَّهُمْ وَالِاسْتَحَى إِنَّ رَبَّكَ عَلَيْهِمْ حَكِيمٌ  
لَقَدْ كَانَ لِي يُونُسُ وَأَخَوْتُهُ أَيْتُ السَّائِلِينَ  
إِذْ قَالُوا لِيُونُسُ وَأَخَوْتُهُ أَحِبُّ إِلَيْنَا  
وَمَا وَهْنُ عَصَبَةٍ لِمَ إِنْ أَبَا نَالِفِي  
صَلِّ مُبِينٌ ۝

## SECTION 2

### Plot against Joseph by his Brothers

7. A sign as to the Prophet's future. 8-20. Plot of Joseph's brothers and their casting Joseph into a pit.

7 Certainly in Joseph and his brothers there are signs for the inquirers.<sup>1214</sup>

8 When they said: Certainly Joseph and his brother<sup>1215</sup> are dearer to our father than we, though we are a (stronger) company: most surely our father is in manifest error:

his home as Joseph was expelled, but that his countrymen shall ultimately come to him in submission, asking pardon for their faults, as Joseph's brothers had done. The Holy Prophet's reference to the reply of Joseph to his brothers (v. 92), after the conquest of Mecca, when the Quraish came to him asking pardon for their crimes, shows clearly that the story of Joseph was understood to convey this meaning from the first. But "unawareness" here may also refer to all those things that are related in the Qur-án, because the Prophet knew nothing of them before the revelation. This is also stated in 42: 52: "And thus did We reveal to you an inspired Book by Our command; you did not know what the Book was, nor what the faith was, but We made it a light, guiding thereby whom We please of Our servants."

1213 Compare Gen. 37: 9: "And behold the sun and the moon and the eleven stars made obeisance to me." It should be noted that there is nothing in this verse to show that it was a vision.

1214 What was hinted at in the first section is now made clearer. At the time of this revelation the Prophet was in the greatest difficulty, for the chief men of Mecca conspired against his life, and therefore people no doubt inquired about his fate. In answer they are told that their treatment of him and his treatment of them would be similar to that which Joseph experienced at the hands of his brothers, and that which they met with from him.

1215 Benjamin, his brother by the same mother, is meant here.

9 Slay Joseph or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.<sup>1216</sup>

10 A speaker from among them said: Do not slay Joseph, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.<sup>1217</sup>

11 They said: O our father! what reason have you that you do not trust in us with respect to Joseph? and most surely we are his sincere well-wishers:

12 Send him with us to-morrow that he may enjoy himself and sport, and surely we will guard him well.

13 He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

14 They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

15 So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: *You will most certainly inform them of this their affair while they do not perceive.*<sup>1218</sup>

لَقَتُوا يُوسُفَ وَأَظْهَرُوهُ أَوْصَايَ نَحْلَ  
لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِن بَنِي  
قَوْمٍ صَالِحِينَ

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَ  
الْقُوَّةُ فِي عَيْبَتِ الْخَبِّ يَلْقَظُهَا بَعْضُ  
السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ  
وَإِنَّا لَهُ لَنَاصِحُونَ

أَرْسَلْهُ مَعَنَا غَدًا يَزْتَمِ وَيَلْعَبُ وَنَا  
لَهُ لَحَفِظُونَ

قَالَ لِي بَخْرٌ شَدِيدٌ أَن تَذْهَبُوا بِهِ وَخَافَ  
أَن يَأْكُلَهُ الذِّئْبُ وَأَنَّهُ عَنَدَهُ غَفْلُونَ  
قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ  
إِنَّا لَكَا إِذَا خَشِمْوهُ

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن  
يَفْعَلُوهُ فِي عَيْبَتِ الْخَبِّ وَأَوْصَيْنَا  
إِلَيْهِ لَنُنَبِّئَنَّهُمْ بِأَمْرِ هَذَا وَهُمْ  
لَا يَشْعُرُونَ

Ar. hast  
thou.  
Ar. thou  
dost.

Ar. thou  
shalt.

1216 The conspiracy of the Quraish against the Holy Prophet was of a similar nature. It is referred to in the Qur-án in the following words: "And when those who disbelieved devised plans against you, that they might confine you or slay you or drive you away" (8: 30).

1217 "And Reuben said unto them: Shed no blood, but cast him into this pit that is in the wilderness and lay no hand upon him" (Gen. 37: 22).

1218 The essential difference between the two versions of this story, one given in the Bible and the other in the Qur-án, is this, that while the Bible narrates it as a simple story, the Holy Qur-án preserves in it the spiritual element which alone can justify its record in a book meant for the spiritual guidance of man. Here is a child whose age does not exceed seventeen years, who, though to all appearance lost for ever, receives a Divine revelation and promise that he will one day be the master of his present oppressors. It is this circumstance in the life of a prophet which really enables him to face all distresses and difficulties, viz. the deep conviction of the ultimate triumph of truth which is produced by revelation from on high. By omitting the spiritual significance the Bible narrative divests the story of all its beauty.

16 And they came to their father at nightfall, weeping.

17 They said: O our father! surely we went off racing and left Joseph by our goods, so the wolf devoured him, and *you will not believe us though we are truthful.*

Ar. *thou wilt.*

18 And they brought *his shirt with false blood upon it.* He said: Nay, your souls have made the matter light for you, but patience is good, and Allah is He Whose help is sought for against what you describe.<sup>1219</sup>

Ar. *false blood upon his shirt.*

19 And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.

20 And they sold him for a small price, a few pieces of silver, and they showed no desire for him.<sup>1220</sup>

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ  
قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا  
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا  
أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ  
وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ  
بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ  
جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ  
وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ  
فَادُلُّهُ عَلَى كَلْوَةٍ قَالَ لِبَشْرَى هَذَا غُلَامٌ  
وَأَسْرَوْهُ بِضَاعَةً وَاللَّهُ عَالِمُ  
بِمَا يَعْمَلُونَ  
وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ  
وَكَانُوا فِيهِ مِنَ الرَّاحِدِينَ

1219 The Qur-án represents Jacob as doubting from the very first the sincerity of Joseph's brothers, but not so the Bible. Again, according to the Holy Qur-án, Joseph relates his vision to his father, who is at once apprehensive of the envy of his brothers if they are apprised of it; but according to the Bible, Jacob himself rebuked Joseph for his dream, which being true, the circumstance casts a reflection upon Jacob's prophetic character. Besides several discrepancies, the Bible narrative represents Jacob as an ordinary mortal, while the Holy Qur-án represents him as a prophet. The former makes him grieve for the loss of a beloved son as any other mortal would, but the latter shows that he had from the first a hope: "And Allah is He Whose help is sought for against what you describe." And throughout the story this hope is the bright ray without which the story would be a gloomy description, devoid of all value as a spiritual lesson. There are traces left still in the Bible narrative which show that the account as now met with in Genesis does not truly depict the character of Jacob, for in Gen. 37:11 we are told: "And his brethren envied him, but his father observed the saying," i.e. kept the vision in his heart, which shows that he was convinced of its truth. This is so inconsistent with the rest of the narrative as to Jacob's belief in the sincerity of his sons, that there is no alternative left but the admission that the Quranic narrative not only fits in with the prophetic character of Jacob, but also that wherever it contradicts the Bible it removes in fact the inconsistencies of the Bible, which only records a distorted version of the story.

1220 Compare Gen. 37:28: "Then there passed by Midianites, merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver." Those who sold him were either Joseph's brothers or the merchants who found him in the pit; according to the story as related in Genesis, Joseph's brothers sold him to the Midianites, who again sold him in Egypt.



## SECTION 3

## Joseph's Firmness under Temptations

21, 22. Joseph is brought to Egypt. 23, 24. His trial. 25-29. His innocence.

Ar. one  
from  
Egypt.

21 And the *Egyptian* who bought him<sup>1221</sup> said to his wife: Give him an honourable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Joseph in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.

22 And when he had attained his maturity, We gave him wisdom and knowledge; and thus do We reward those who do good.<sup>1222</sup>

23 And she in whose house he was sought to make himself yield (to her),<sup>1223</sup> and she made fast the doors and said: Come forward.<sup>1224</sup> He said: I seek Allah's refuge, surely my Lord made good my abode: surely the unjust do not prosper.

24 And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.<sup>1225</sup>

Or, chosen,  
purified.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ  
اَكْرِمِي مَثْوَاهُ عَسَىٰ اَنْ يَنْفَعَنَا اَوْ نَتَّخِذَهُ  
وَلَدًا ۖ وَكَذٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْاَرْضِ  
وَلِنُعَلِّمَهُ مِنْ تَاْوِيلِ الْاَحَادِيثِ ۗ وَاللّٰهُ عَلِيمٌ  
عَلٰى اَمْرِهِ ۗ وَلَكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝  
وَلَمَّا بَلَغَ اَشَدَّ اَتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ  
وَكَذٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝  
وَرَاوَدَتْهُ الْفَاحِشَةُ الْيَهُودِيَّةُ بِذَاتِ بَيْتٍ مِّنْ نَّفْسِهِ  
وَعَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ  
مَعَاذَ اللّٰهِ ۗ اِنَّكَ رَبِّيْ اَحْسَنُ مَثْوًى ۖ اِنْ  
اِنَّهُ لَازِفُهُمُ الظَّالِمُونَ ۝  
وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْ لَا اَنْ رَّا  
بُرْهَانَ رَبِّهٖ ۖ كَذٰلِكَ لِنُصْرِفَ عَنْهُ  
السُّوْءَ وَالْفَحْشَاءَ ۗ اِنَّهٗ مِنْ عِبَادِنَا  
الْمُخْلِصِينَ ۝

1221 "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh and a captain of the guard" (Gen. 37:36). And Gen. 39:1 says: "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him thither."

1222 "And the Lord was with Joseph, and he was a prosperous man" (Gen. 39:2).

1223 *Rāwada-hu* means he endeavoured to turn him from a thing (LA-LL), and hence *راودته* literally means she sought by blandishment to turn him from his disdain and make him yield to her (T-LL).

1224 A comparison with Gen. 39:7-12 will give the reader a true impression of the purity of the language of the Qur-ān.

1225 This does not show that Joseph had the least desire for her; but that the temptation was so strong that if he had not been strengthened by great faith in Allah he would have fallen a prey to mortal weakness.

Ar. thy.

25 And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to *your* wife except imprisonment or a painful chastisement?

26 He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:

27 And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

28 So when he saw his shirt rent from behind, he said: Surely it is a device of you women: surely your device is great:<sup>1226</sup>

Ar. thy.

Ar. thou  
art.

29 O Joseph! turn aside from this; and (O my wife!) ask forgiveness for *your* fault, surely *you* are one of the wrong-doers.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ  
دُبُرٍ فَلَمَّا رَأَىٰ سَيِّدُهَا كَذَلِكَ الْبَابَ قَالَتْ  
مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا  
أَنْ يُجْعَلَ أَوْ عَذَابُكَ أَلِيمٌ ۝

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ  
شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ  
مِنْ قُدِّ قَصِدَتْ وَهُوَ مِنَ الْكَاذِبِينَ ۝  
وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ  
وَهُوَ مِنَ الصَّادِقِينَ ۝

فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ  
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ۝  
يُوسُفُ اعْرِضْ عَنْ هَذَا سْتَغْفِرُوا مُغْفِرًا  
لِذُنُوبِكُمْ إِنَّكُنَّ مِنْ الْخَاطِئِينَ ۝

## SECTION 4

## Joseph is imprisoned

30 And women in the city said: The chief's<sup>1227</sup> wife seeks her slave to yield himself (to her), surely he has affected her deeply<sup>1228</sup> with (his) love; most surely we see her in manifest error.

وَقَالَ يَسُوفاً فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ  
تُرَاوِدُهُمْ عَنْ نَفْسِهِ فَقَدْ شَفَعَهَا  
حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ۝

1226 The vindication of Joseph's character on this occasion, and the production of the evidence of the shirt, are not related in the Bible; but without it the episode of leaving the garment becomes meaningless. It seems to be a clear omission. The next section proves that Joseph was not cast into prison for being guilty of having committed an outrage against his master's wife. The Holy Book does not allow even an accusation of this nature to stand against a prophet.

1227 *Al-'Aziz* stands for Potiphar (Kf). '*Aziz* really means *mighty, powerful, strong*, and might as such be applied to such a dignitary as the captain of the guard, which rank was held by Potiphar. *Al-'Aziz* has become associated with the rulers of Egypt as their title, but the fact that it is not meant here to express that position is clear from the ruler being called *al-Malik*, or the *king* (v. 43), and Joseph himself, who was admittedly not the ruler but only the chief dignitary of the empire, being addressed as '*aziz* in v. 78.

1228 *Shaghafa-hā* literally means *he has affected her so that the love of him has entered beneath the shighāf, i.e. the pericardium of her heart.*

31 So when she heard of their device,<sup>1229</sup> she sent for them and prepared for them a repast,<sup>1230</sup> and gave each of them a knife, and said (to Joseph): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection): this is not a mortal; this is but a noble angel.<sup>1231</sup>

32 She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

33 He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

34 Thereupon his Lord accepted his prayer and turned away their device from him; surely He is the Hearing, the Knowing.

35 Then it occurred to them after they had seen the signs that they should imprison him till a time.<sup>1232</sup>

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ  
وَأَعَدَّتْ لَهُنَّ مَتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ  
مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ  
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ  
وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ  
هَذَا إِلَّا مَلَكٌ كَرِيمٌ ۝

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَوْ  
لَقَدْ رَأَوْهُ عَنْ تَقْسِيمٍ فَاسْتَعْصَمَ  
وَكَلَنَ لِمَنْ يَفْعَلُ مَا أَفْعَلُ لَيْسَ بَشَرًا  
لَكِنَّهُ رَأْسُ الصُّبُرِينَ ۝

قَالَ رَبِّ الْيَجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي  
إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ  
أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ۝  
فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ  
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ  
ثُمَّ بَدَأَ لَهُمْ فِي بَعْدِ مَا رَأَوُا آلَايَاتٍ  
لَّيْسَ بَشَرًا حَتَّى حُجِرَ ۝

1229 The secret imputation of the women is called here their *makr* or *device* (Kf, Bq). Some, however, think that she knew that certain women had circulated the news with the object of getting a chance to see Joseph, and hence it is called their *makr* or *device*.

1230 *Muttaka'a* means originally a place in which one reclines, then that upon which one reclines in eating, drinking, or talking, and also food, or repast, which last is considered by TA to be the meaning here (LL). The commentators add that *muttaka'a* is the particular food which requires to be cut with a knife (Kf, Rz), and suggest that to be the reason for handing over knives to them.

1231 The Egyptians were a superstitious and polytheistic people, and anything strange, or any human being about whom they witnessed anything wonderful, was considered by them to be a god. Hence, when they saw Joseph they thought he was not a mortal. The words *حاش لله* are generally spoken to express wonder or admiration.

1232 There is nothing to show that Joseph was cast into prison on a charge of having committed an outrage on Potiphar's wife. As he was proved guiltless of that charge, it is very likely that some other accusation was brought against him; and more probably an autocratic ruler needed no excuse for putting an innocent man into prison. By *signs* must be understood the *signs of Joseph's innocence*.

## SECTION 5

## Joseph's Preaching in the Prison

Ar. thes.

36 And two youths entered the prison with him.<sup>1233</sup> One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.<sup>1234</sup>

37 He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you: this is of what my Lord has taught me: surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:

38 And I follow the religion of my fathers, Abraham and Isaac and Jacob: it beseems us not that we should associate aught with Allah: this is by Allah's grace upon us and on mankind, but most people do not give thanks:

39 O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?

40 You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion, but most people do not know:

وَدَخَلَ مَعَهُ السَّبْعِينَ قَلِيلًا قَالَ لَحَدَّثَهُمَا  
إِنِّي أَرَأَيْتُ أَحْصِرُ خَمْرًا وَقَالَ الْآخَرُ  
إِنِّي أَرَأَيْتُ أَحْمِلُ قَوْقُورًا فِي رَأْسِي خُبْرًا  
تَأْكُلُ الطَّيْرُ مِنْهُ لَوْلَا إِلَهُي لَنَبَذْتُهَا بِالْأُبُلِ  
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقُ فِيهِ إِلَّا نَبَاتُكُمَا  
يَتَأْوِيلُهُ قَبْلِ أَنْ يَأْتِيَكُمَا مِنْ ذَلِكَ مَتَا  
عَلَيْهِ رَيْئِي إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ قَوْمِي لَا يُلْمُونَ  
بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ  
وَاتَّبَعْتُ مِلَّةَ آبَائِي لِمَا بَلَغُوا مِنْهُمُ الرِّجْزَ  
يَغْوُونَ مَا كَانَ لَنَا أَنْ نَشْرَكَ بِاللَّهِ مِنْ  
شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى  
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ  
يُصَاحِبِي السَّبْعِينَ عَازًا بَابٌ مُتَفَرِّقُونَ  
خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ  
سَمِيتُمْ مُوْهًا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ لَمْ يَكُنْ إِلَّا اللَّهُ  
أَمْرًا لَأَتَّعِبُوهَا إِلَّا نَبَاةً ذَاكِرِينَ الَّذِينَ  
الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

1233 For the whole of this section compare Gen. 40th chapter, which, however, omits Joseph's preaching. The two youths were the butler and the baker.

1234 It should be noted that in the case of the four dreams mentioned in this chapter, viz. the two recorded here and Joseph's dream mentioned in v. 4 and Pharaoh's dream mentioned in v. 43, the word used for seeing a vision is the same word *arā* (from *ru'yat*, meaning to see) as is used for the seeing of ordinary things. This consideration would help us in interpreting correctly many verses of the Qur-ān and the sayings of the Holy Prophet.

41 O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head: the matter is decreed concerning which you inquired.

42 And he said to him whom he knew would be delivered of the two: Remember me with *your* lord; but the devil caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.<sup>1235</sup>

Ar. *thy*.

يَصَاحِي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي  
رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ  
الطُّيُورُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي  
فِيهِ تَسْتَفْتَيْنِ ۝  
وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي  
عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ دُرُورَ رَبِّهِ  
فَلَيْسَ فِي السَّجْنِ بِضَعَمٍ سِنِينَ ۝

## SECTION 6

### The King's Vision and its Interpretation by Joseph

43 And the king said:<sup>1236</sup> Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry; O chiefs! explain to me my dream, if you can interpret the dream.

44 They said: Confused dreams, and we do not know the interpretation of dreams.

45 And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so *let me go*:

Ar. *send me*.

46 Joseph! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

Or, *continuously*.

47 He said: You shall sow for seven years *as usual*, then what you reap leave it in its ear except a little of which you eat.

48 Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سَوِيَّاتٍ  
يَأْكُلْنَ سَبْعَ عَجَائِفَ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ  
وَأُخَرَ يَبْسُطُ يَأْكُلُهَا الْمَلَأُ أَفْتُونِي فِي  
رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَى كَافِرُونَ ۝  
قَالُوا أَضْعَافُ أَسْفَلَ وَزَعْفٌ أَفْوَنُ  
الْأَخْلَامِ يَعْلَمُونَ ۝

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ  
أَنَا أَنْتِ تَكُمُ بَنُو يَسَافِرٍ فَارْسَلُونِ ۝  
يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ  
يَأْكُلْنَ سَبْعَ عَجَائِفَ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ  
وَأُخَرَ يَبْسُطُ لَعَلَّيْ أَزْجِرُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ۝  
قَالَ نَرَزَعْنِ سَبْعَ سِنِينَ دَانًا فَمَا حَصَدْتُمْ  
فَذَرُوهُ فِي سُنبُلِهِ إِلَّا لَوْنًا تَأْكُلُونَ ۝  
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ  
يَأْكُلْنَ مَا قَدَّمْتُمْ

1235 The word *bid* is applied to indicate a number from three to ten. Some lexicologists, however, consider it to be applicable from one to ten (LL).

1236 Compare this section with Gen. 41: 1-31.

up in store for them, except a little of what you shall have preserved:

49 Then there will come after that a year in which people shall have rain and in which they shall press (grapes).

لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصُونَ  
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَارِثُ  
النَّاسُ وَفِيهِ يَعْصِرُونَ

## SECTION 7

Joseph is cleared of the Charge and raised to Eminence

50 And the king said: Bring him to me. So when the messenger came to him, he said: Go back to *your* lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their device.

Ar. thy.

51 He said: How was your affair when you sought Joseph to yield himself (to you)?<sup>1237</sup> They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become *established*: I sought him to yield himself (to me), and he is most surely of the truthful ones.

Or, mani-  
fest.

52 This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.<sup>1238</sup>

وَقَالَ الْمَلِكُ اسْتَوْثِنِي بِهِ، فَلَمَّا جَاءَهُ  
الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ ذِيكَ فَسَلِّهْ  
مَا بَالُ النِّسَاءِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ  
إِنَّ رَبِّي يَبْعِدُ عَنْ عَلِيمٍ  
قَالَ مَا خَطْبُكُمْ أَذْأَدْتُنَّ يُوسُفَ  
عَنْ نَفْسِهِ، أَفَلَنْ حَاسِبْنَا عَلَيْهِ  
مِنْ سَوْءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّسْ  
حُفَّصَ الْحَقُّ دَانَا أَوْ ذُنَّةً عَنْ نَفْسِي  
وَأَنَّهُ لَمِنَ الصَّادِقِينَ

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَ  
أَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ

## PART XIII

53 And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on: surely my Lord is Forgiving, Merciful.<sup>1239</sup>

وَمَا أُبْرِئُ نَفْسِي، إِنَّ النَّفْسَ لَأَمَّارَةٌ  
بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي  
غَفُورٌ رَحِيمٌ

1237 That is, the king said to the women.

1238 These are the words of Joseph, who explains his conduct in preferring to remain in prison until his innocence was established. But they may also be attributed to Potiphar's wife as an assurance to Joseph.

1239 These are generally accepted to be the words of Joseph, though some are inclined to attribute them to Potiphar's wife. Even taking the first view, there is no objection, for the prophets of God never attribute any good to themselves, but attribute all good to the Great Source of Goodness—God. Man's self is here called *ammārah*, i.e. *one wont to command*. It

Ar. thou  
art.

54 And the king said : Bring him to me, I will choose him for myself. So when he had spoken with him, he said : Surely *you are* in our presence to day an honourable, a faithful one.

55 He said : Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.

56 And thus did We give to Joseph power in the land—he had mastery in it wherever he liked : We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

57 And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

وَقَالَ الْمَلِكُ اشْتُرِنِي بِهٖ اَسْتَخْلِصْهُ  
لِنَفْسِي ۚ فَلَمَّا كَلَمَهُ قَالَ اِنَّكَ اَيُّوْمَ  
لَدَيْنَا مَكِينٌ اٰمِيْنٌ ۝

قَالَ اَجْعَلْنِي عَلَى خَزَايِنِ الْاَرْضِ  
اِنِّي خَفِيْظٌ عَلِيْمٌ ۝

وَكُنْ لَكَ مَكْنٰتٌ لِّيُوسُفَ فِي الْاَرْضِ  
يَتَّبِعُوْا مِنْهَا حَيْثُ يَشَآءُ نَتَّصِبُ رِجَالًا  
مِّنْ نَّشَآءٍ ۚ وَلَا نَضِيْعُ اَجْرَ الْاٰخِسِيْنَ ۝  
وَلَا جُرْ اِلَآ اِخْرَاقَ خَيْرٍ لِّلَّذِيْنَ اٰمَنُوْا  
وَكَانُوْا يَتَّقُوْنَ ۝

## SECTION 8

## Joseph helps his Brothers

58 And Joseph's brothers came and went in to him, and he knew them, while they did not recognize him.

59 And when he furnished them with their provision, he said : Bring to me a brother of yours from your father : do you not see that I give full measure and that I am the best of hosts ?

60 But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

61 They said : We will strive to make his father yield in respect of him, and we are sure to do (it).

وَجَاءَ اِخْوَةُ يُوسُفَ نَدَحَلُوْا عَلَيْهِ  
فَعَرَفَهُمْ وَهُمْ لَمْ يَمْكُرُوْنَ ۝

وَلَمَّا جُمِعَ لَهُمْ اَخْبَرَهُمْ قَالَ اشْتُرِنِيْ  
بِاِخِيْكُمْ مِّنْ اَبْنِكُمْ ۚ اَلَا تَرَوْنَ اِنِّيْ  
اَوْفِى الْكَيْلِ ۚ وَاَنَا خَيْرُ الْمُنْزِلِيْنَ ۝  
فَاِنْ لَّمْ تَاْتُوْنِيْ بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِيْ  
وَلَا تَقْرُبُوْنِيْ ۝

ثَالِثًا ۚ اَسْتَاوِدُّعْنَهٗ اَبَاهُ ۚ وَاِنَّا لَفَاعِلُوْنَ ۝

is in fact the lowest stage in the spiritual growth of man. His inner self, as it were, again and again commands him to do evil, but he refrains from doing it, being involved as it were in a great struggle to get out of the power of evil. The next stage is called the *lawwamah*, which is referred to in 75 : 2 as the *self-accusing spirit*, when the slightest departure from the path of rectitude at once rouses the pangs of the conscience. The third stage is the stage of perfection—the *mutma'innah*, or the *soul at rest*, where it is in perfect peace, having attained the goal of perfection. See 2732.

Those who have attained the second stage in the spiritual advancement and those who have attained the goal of perfection are spoken of as those on whom the Lord has had mercy.



62 And he said to his servants: Put their money<sup>1240</sup> into their bags that they may recognize it when they go back to their family, so that they may come back.

63 So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

64 He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

65 And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel-(load); this is an easy measure.

66 He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the one in whom trust is placed as regards what we say.

67 And he said: O my sons! do not (all) enter by one gate and enter by different gates,<sup>1241</sup> and I cannot avail you aught against Allah: judgment is only Allah's: on Him do I rely, and on Him let those who are reliant rely.

وَقَالَ لِفَتَيَيْهِ اجْعَلُوا بِضَاعَهُمْ فِي  
بُرَاثِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا  
إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ٥

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مَنَعَهُ  
مِنَّا الْكَيْلَ فَأَرْسِلْ مَعَنَا الْخَالَ كَنُكَلْ  
وَلَا تَالَهُ يَحْفَظُونَ ٦

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا  
آمَنُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ قَالَ اللَّهُ  
خَيْرٌ حَفِظْنَاكَ وَهُوَ أَرْحَمُ  
الرَّاحِمِينَ ٧

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَهُمْ  
رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي  
هَذَا بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ  
أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ  
بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ٨

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا  
مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ  
يُخَاطَبَكُمْ ۚ فَلَمَّا أَتَوْهُ مَوْثِقَهُمْ  
قَالَ اللَّهُ عَلَى مَا نَقُولُ  
وَكَفِيلٌ ٩

وَقَالَ يَبْنَى لَأَنْتُمْ خُلُوفٌ بِأَيِّ جِهَةٍ ادْخُلُوا  
مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أَخْفَى عَنْكُمْ  
مِنْ اللَّهِ مِنْ شَيْءٍ طَائِرُ الْحُكْمِ إِلَّا اللَّهُ عَلَيْهِ  
تَوَكَّلْتُ ۚ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ١٠

1240 *Biḍā'ah* means merchandise, or a portion of one's property which one sends for traffic (S, LL). Money is also called *biḍā'ah*, because it is a man's stock with which he can traffic.

1241 Jacob, it seems, had come to know by Divine revelation that Joseph was there, and therefore he ordered them to enter by different gates so that Joseph might find his brother.

68 And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Jacob which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.<sup>1242</sup>

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلِمَهَا الْكِنَافُ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

## SECTION 9

## The Youngest Brother

Ar. thy.

69 And when they went in to Joseph, he lodged his brother with himself, saying: I am *your* brother, therefore grieve not at what they do.

70 So when he furnished them with their provisions, (some one) placed the drinking cup in his brother's bag.<sup>1243</sup> Then a crier cried out:<sup>1244</sup> O caravan! you are most surely thieves.

71 They said while they were facing them: What is it that you miss?

72 They said: We miss the king's drinking cup, and he who shall bring it shall have a

وَلَمَّا دَخَلُوا عَلَى يُسُفَ الْأَى إِلَى أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ۝ فَلَمَّا خُزَّ هُمْ بِخِزَانِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيثُ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْنَهَا الْغَيْرُ أَتَكُمْ لَسَارِقُونَ ۝ قَالُوا وَاقْبَلُوا عَلَيْكُمْ مَاذَا تَفْقِدُونَ ۝

قَالُوا تَفْقِدُ صَرَاةَ الْمَلِكِ وَلَمْ نَكُنْ بِجَائِدِهِ

The next verse makes it clear when it says: *And surely he was possessed of knowledge because We had given him knowledge.* The statement is corroborated by Mid. Rab and Midr Jalkut. See Rodwell's note

1242 The Bible narrative represents Jacob as being quite ignorant in the matter.

1243 Though the Bible narrative ascribes the placing of the cup to Joseph, the Qur-án does not say so. It is evident that the furnishing of provisions was not done by Joseph himself. It was somebody else who carried out the orders and furnished the provisions; from the preceding section it is clear that Joseph's servants did so, and when he had to return the money he had to give an order to that effect to his servants. And therefore it was by the king's servants that the drinking-cup (which belonged to the king) was placed in the bag of Joseph's brother. It is not stated here whether it was done intentionally or was put there by mistake: the words may imply either, but even if the servants put it there intentionally it may have been done as an act of special favour to "Benjamin, the well-beloved" brother, seeing that Joseph, on their first visit, treated them with such kindness as even to give instructions that their money should be put into their bags.

1244 It is another mistake to suppose that the crier was the very person who had placed the cup there. As v. 72 makes it clear, it was the *king's* drinking-cup—in other words it was not Joseph's personal property, but the property of the king, or government property; and it is clear that the men who distributed corn were different from those who had charge of the king's property. This would show that the cup was really misplaced unintentionally.

camel-load, and I am responsible for it.

73 They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.

74 They said: But what shall be the requital of this, if you are liars?

75 They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrong-doers.

76 So he began with their sacks before the sack of his brother,<sup>1245</sup> then he brought it out from his brother's sack. Thus did We plan for the sake of Joseph;<sup>1246</sup> it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.

77 They said: If he steal, a brother of his did indeed steal before;<sup>1247</sup> but Joseph kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.

78 They said: O chief! he has a father, a very old man,

جُلُوعٍ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ۝

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْتُمُ الْغَيْبِ

فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ۝

قَالُوا أَفَمَا جِئْتُمْ بِآثَرِهِ إِن كُنْتُمْ

كَاذِبِينَ ۝

قَالُوا اجْزِئْهُ مِنْ وُجْدٍ فِي رَحْلِهِ

فَهُوَ جِزْءٌ آثَرُهُ لَكَ إِنَّكَ تَجْزِي

الظَّالِمِينَ ۝

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ رَحْلِ أَخِيهِ

ثُمَّ اسْتَخْرَجَهَا مِنْ رَحْلِهِ أَخِيهِ كَذَلِكَ

كَذَّبَ يُوْسُفُ مَا كَانَ لِيَأْخُذَ أَخَاهُ

فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ

دَرَجَاتٍ مِّنْ شَاءَ يُوفِّرُ كُلَّ شَيْءٍ

عِلْمًا عَلِيمٌ ۝

قَالُوا إِنْ يَتَّبِعْ فَقَدْ سَرَقَ أَخٌ لَهُ

مِّن قَبْلُ لَفَاسِرٌ هَآؤُسُفٌ فِي نَفْسِهِ

وَلَمْ يَبْدِ لَهُمْ هَآؤُسُفٌ قَالُوا أَنْتُمْ شَرُّ

مَّكَانًا وَاللّٰهُ أَعْلَمُ بِمَا تَصِفُونَ ۝

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا

Ar. soul.

1245 The personal pronoun *his* refers to Joseph. This was done out of respect for that brother, for they knew that Joseph had lodged him with himself.

1246 This makes it clear that this was not Joseph's plan, but a Divine plan. In other words, the circumstances were made to assist Joseph to keep his brother with him. Joseph's desire, no doubt, was to retain his brother Benjamin while the others returned; but he was unable to do so under the laws of Egypt, as is shown by what follows. Circumstances, however, enabled him to satisfy his desire. The Qur-an here tells us how one living under an alien government should abide by the laws of that government.

1247 The reference is said to be to Joseph's having taken away an image belonging to his mother's father. Compare Gen. 31:19: "And Rachel had stolen the images that were her father's." Christian critics say there is a confusion here between the stories of Joseph and Rachel. But there is nothing to show that the Qur-an actually regards Joseph as having stolen an idol. It is very probable that his brothers made a false statement to cast a veil over their own shame. Joseph's reply shows that he treated this statement as a falsehood, because he spoke of them as being in an evil condition.

Ar. *thee*.

therefore retain one of us in his stead; surely we see *you* to be of the doers of good.

79 He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.

فَخَذَ أَحَدُ نَاكَمَانَا إِنَّا نَرَاكَ مِنَ  
الْحَسِينِينَ ٥

قَالَ مَعَاذَ اللَّهِ إِنِّي نَآخِذُ بِاللَّهِ مِنْ  
مَتَاعِهِ عِنْدَهُ إِنَّا إِذَا ظَلَمْنَا لَنَا

## SECTION 10

Joseph discloses his Identity to his Brothers

80 Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Joseph before? therefore I will by no means depart from this land until my father permit me or Allah decide for me, and He is the best of the judges:

81 Go back to your father and say: O our father! surely *your* son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:

82 And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.

83 He said: Nay, your souls have made a matter light for you, so patience is good; may-be Allah will bring them all together to me; surely He is the Knowing, the Wise.

84 And he turned away from them, and said: O my sorrow for Joseph! and his eyes were filled<sup>1248</sup> (with tears) on account of the grief, and he was a represser (of grief).

فَلَمَّا اسْتَأْذَنُوا مِنْهُ خَلَصُوا بِحَيْثُ  
قَالَ كَيْفَ هُمْ أَلَمْ نَقُلْ لَكَ أَنَّ  
أَبَاكَ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ  
اللَّهِ وَمِنْ قَبْلُ مَا كُنَّا نَعْتَمِدُ  
بِیُوسُفَ فَاذْنُ أَبْنَاءِ الْأَرْضِ  
حَتَّى يَأْذُنَ لِيَ الْإِنِّي أَوْفِيكُمْ  
اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ٥

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا  
أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا  
أَلَّا يَسْمَا عَلَيْهِ وَأَمَّا كُنَّا لِلْغَيْبِ  
خَفِظِينَ ٥

وَسْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا  
وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا  
وَأَنَا لَصِدْقُونَ ٥

قَالَ بَلْ سَوَّلَتْ لَكُمْ  
أَنْفُسُكُمْ أَفْئًا فَصَبِّرْ  
بِحَبِيمٍ ۚ إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ ٥ وَتَوَلَّى عَنْهُمْ  
وَقَالَ يَا سَعْدُ عَلَىٰ  
يُوسُفَ وَأَبْيَضَّتْ عَيْنُهُ مِنَ  
الْحَزَنِ فَهُوَ كَظِيمٌ ٥

1248 *Ibyadā* and *bayyadā* convey almost identical significance, and under the latter we find *مِيسُ السَّعَادِ* meaning *amla'a-hu*, i.e. *he filled the vessel*, and *bayyadā-hu* also signifies *afraḡha-hu*, i.e. *he emptied it* (TA). LL also gives this significance of the words. P'Ab, too,

Ar. thou  
wilt.  
Ar. thou  
art.  
Ar. thou  
art.

85 They said: By Allah! you will not cease<sup>1249</sup> to remember Joseph until you are a prey to constant disease<sup>1250</sup> or (until) you are of those who perish.

86 He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.<sup>1251</sup>

87 O my sons! go and inquire respecting Joseph and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.

88 So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

89 He said: Do you know how you treated Joseph and his brother when you were ignorant?

Ar. art  
thou.

90 They said: *Are you* indeed Joseph? He said: I am Joseph and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

Ar. thee.

91 They said: By Allah! now has Allah certainly chosen you over us, and we were certainly sinners.

92 He said: (There shall be) no reproof against you this day,<sup>1252</sup> Allah may forgive you,

قَالُوا إِنَّا لِلَّهِ تَقَفُّوا أَنْ كُرِيَ يُوسُفَ حَتَّى  
تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ  
الْهَالِكِينَ ○

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ  
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ○

يُسَيِّئُ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ  
أَخِيهِ وَلَا تَأْيِسُوا مِنْ رُؤْسِ اللَّهِ إِنَّهُ  
لَا يَأْيِسُ مِنَ رُؤْسِ اللَّهِ إِلَّا الْفُؤُورُ الْكَافِرُونَ ○

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ  
مَسْنَا وَاهَلْنَا الضَّرُّ وَجِئْنَا بِبِضْرَاعَةٍ  
مُرْجُئَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا

إِنَّ اللَّهَ يُجْزِي الْمُتَصَدِّقِينَ ○

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَ  
أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ○

قَالُوا أَعْرَأَكَ كَأَنْتَ يُوسُفَ قَالَ إِنَّا  
يُوسُفَ وَهَذَا أَخِي ذَقَدْ مِنَ اللَّهِ عَلِيمًا  
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا

يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ○

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَ

إِنْ كُنَّا لَخَاطِئِينَ ○

قَالَ لَا تَذَرُنَّ آلِهَتَكُمْ يَوْمَ يَنْفِرُ اللَّهُ لَكُمْ

interprets the words as meaning the filling of eyes with tears (Rz). The story of Jacob becoming blind in his grief for the loss of Joseph may be rejected, as it has for its basis only this word.

1249 *Tafta'u* here stands for *lā tafta'u*, the *lā* being omitted (Rz).

1250 *Haraḍ* is, according to Q, a person who is in a disordered and diseased state, so that he is one from whom good is not expected, nor is evil feared from him. Hence it is also applied to one who is at the point of death. It also signifies one who falls down so that he is not able to rise again (TA), or one affected by constant disease (AZ-LI), which seems to be the meaning here.

1251 This shows clearly that he knew by Divine revelation that Joseph was alive.

1252 How much the Holy Prophet regarded the story of Joseph as a prophetic description

and He is the most Merciful of the merciful.

93 Take this my shirt and cast it before my father,<sup>1253</sup> he will come to know,<sup>1254</sup> and come to me with all your families.

وَهُوَ أَرْحَمُ الرَّاحِمِينَ  
إِذْ هَبُوا بَصِيصًا هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي  
يَأْتِ بَصِيرًا وَأَوْتِي يَا هَٰؤُلَاءِ أَجْمَعِينَ

## SECTION 11

### Israel goes to Egypt

94-101. Jacob in Egypt. 102-104. The history of Joseph is repeated in the Holy Prophet's life.

94 And when the caravan had departed, their father said: Most surely I perceive the greatness of Joseph, unless you pronounce me to be weak in judgment.<sup>1255</sup>

Ar. thou  
art.  
Ar. thy.

95 They said: By Allah, you are most surely in your old error.

96 So when the bearer of good news came he cast it before him,<sup>a</sup> so he became certain.<sup>b</sup> He said: Did I not say to you that I know from Allah what you do not know?

وَكَمَا قَصَصْتَ الْبَرِّ قَالَ أَبُوهُمْ  
لَئِنِّي لَا أَجِدُ رَيْحَ يُوسُفَ لَوْلَا أَنْ  
تَقْسِدُونِ

قَالُوا تَأْتِيكَ الْفِتْنَةُ  
فَلَمَّا كَانَ جَاءَ الْبَشِيرُ الْفِتْنَةُ عَلَى وَجْهِهِ  
فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي  
أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

a 1253.

b 1254.

of the events that were to befall him is shown by the following report. It is related that the Apostle of Allah, may peace and the blessings of Allah be upon him, took hold of the two sides of the gate of the Ka'ba on the day of the conquest (of Mecca) and said to the Quraish: How do you think I will treat you? They said: We hope for good, a noble brother and the son of a noble brother. Then he said: I say as my brother Joseph said: "There shall be no reproof against you this day" (Rz).

1253 *على وجه أبي* may either mean *before my father's face* or *before my father*, for *waj-h* also means *zât*, or *person*, and being the most noble part is used for the whole. Joseph's giving them a shirt was in allusion to their first false statement about marks of blood on his shirt when they pretended that a wolf had torn him.

1254 The words *يأت بَصِيرًا* do not imply that Jacob was blind and recovered his eyesight when Joseph's shirt was cast on his face. *Baṣīr* means *one who sees things with the eyes*, as well as *one endowed with mental perception* or *one knowing* (S, M, A, Q, Msb-LL). And *أنا بصير به* means *I am knowing respecting it* (Msb-LL). All that is meant is that when Jacob saw Joseph's shirt he would possess certain knowledge of Joseph's abiding place; for though he knew by Divine revelation that Joseph was yet alive, he did not know the actual place of his habitation.

1255 When the caravan in which were Joseph's brothers departed from Egypt, Jacob again received assurance from on high about Joseph, so he said to those about him that he perceived the power of Joseph, i.e. he saw that Joseph was a man who possessed power. The word *riḥ* signifies both *wind* and *predominance* or *power* (LL). Hence I render the word as meaning *greatness*.

97 They said: O our father! ask forgiveness of our faults for us, surely we were sinners.

98 He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

99 Then when they came in to Joseph, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.<sup>1256</sup>

Or, on account of.

100 And he raised his parents upon the throne<sup>1257</sup> and they made obeisance to<sup>1258</sup> him, and he said: O my father! this is the significance of my vision of old: my Lord has indeed made it to be true: and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after that the devil had sown dissensions between me and my brothers: surely my Lord is benignant to whom He pleases: surely He is the Knowing, the Wise.

Ar. between my brothers.

101 My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good.

Or, in sub-mission.

102 This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them

Ar. thee.

Ar. thou wert.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَى الْيَدِ الْأُيُوبِ

وَقَالَ ادْخُلُوا أَمْوَاجَكُمْ رِجَالًا لِّئَلَّا تُهْلِكُوا الْهَرَجَ وَرَكِبُوا فِي السَّيْرِ

وَمَنْ مَعَهُ أَبُو يُوسُفَ عَلَى الْعَرْشِ وَسَمُّوْا

سُبْحَانَ رَبِّكَ وَأَقْبَلْ يَابْتُ هَذَا تَأْوِيلُ

رُؤْيَاكَ مِنْ قَبْلُ زَكَوْا جَعَلَهَا مَرْبًى

حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ

السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ وَمِنْ بَعْدِ

أَنْ تَنْزِعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي

إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ

الْعَلِيمُ الْحَكِيمُ

رَبِّ قَدْ آتَيْنِي مِنَ الْمُلْكِ وَعَلَّمَنِي

مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ

وَالْأَرْضِ أَنْتَ وَلِيِّ الْدُّنْيَا وَالْآخِرَةِ

تَوْفَنِي مُسْلِمًا وَأَجْعَلْنِي بِالصَّالِحِينَ

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ

إِلَيْكَ وَمَا كُنْتَ لَهُمْ

1256 Leah was Rachel's elder sister and a wife of Jacob (Gen. 29, 16-28). The fact that Rachel was dead in no way contradicts this statement, because Leah would be Joseph's mother in both capacities, as his mother's sister and as his father's wife.

1257 The royal throne is not meant here, for Joseph himself did not sit on the royal throne. Joseph raised his parents to his own raised seat; or the meaning may be that he placed them in a good position. Compare Gen. 47:11: "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land."

1258 The words do not definitely state who it was that made obeisance. It may have been the people of Egypt who did obeisance to Joseph as a mark of his high dignity, for it is not necessary that the number of men making obeisance should be the same as the number of stars in Joseph's vision. All that the vision meant was that Joseph would be raised to great dignity: Or the meaning may be that when Joseph's parents and his brothers saw the great dignity to which Joseph had attained, they made obeisance to Allah on account of Joseph.



when they resolved upon their affair, and they were devising plans.<sup>1259</sup>

Ar. *thou*  
*desirest.*

103 And most men will not believe though *you desire it* eagerly.

Ar. *thou*  
*dost.*

104 And *you do* not ask them for a reward for this : it is nothing but a reminder for all mankind.

إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ  
وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ مُؤْمِنِينَ  
وَمَا نَسَأَلُكَ عَلَيْهِمْ مِنْ أُجْرٍ إِنْ هُوَ إِلَّا  
ذِكْرٌ لِلْعَالَمِينَ

## SECTION 12

### A Lesson for the Prophet's Opponents in the Histories of the Former Prophets

105-109. Unbelievers warned. 110. Divine assistance shall not be withheld. 111. A lesson.

105 And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

Ar. *except*  
*that they*  
*associate.*

106 And most of them do not believe in Allah *without associating others (with Him).*

107 Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?

وَكَايْنٍ مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ  
يُتْرُونَ عَلَيْهِمْ وَهُمْ يَخْتَفُونَ  
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ  
أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ  
اللَّهِ أَوْ أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ  
لَا يَشْعُرُونَ

1259 It is indeed strange to find men like Rodwell and Muir giving vent to their feelings of hatred of the Holy Prophet on occasions like this. The remark that "Muhammad must at this period, while recasting and working up these materials, have entered upon a course of wilful dissimulation and deceit (although the end would justify to him the means employed) in claiming inspiration for them" (Rodwell) is due to crass ignorance if not to deep malice. It has already been noted how the Qur-án, after relating that which befell the opponents of a prophet, immediately changes the subject, hinting that the same punishment was in store for the opponents of the Holy Prophet Muhammad, and throughout the Holy Qur-án the *anbá-ul-ghaib*, or the announcements relating to the unseen, signify, not the ancient histories of past prophets, but a repetition of those histories in the life of the Holy Prophet Muhammad. Take this case, for instance. The present history of Joseph ends in the last verse with his prayer for being classed with the righteous at his death, and there is a reversion in this verse to the similar events that befell or must befall the Holy Prophet. It has already been shown how the events in the lives of the two prophets closely resembled each other. The reference in "When they resolved upon their affair and they were devising plans" is to the resolution of the Quraish and their plans of either *killing him* or *banishing him* or *imprisoning him* (see 8 : 30, where the very word *yamkurún* is used for these plans). The two verses which follow and the whole of the next section show still more clearly that the change of subject has already been introduced. The Qur-án does not relate stories for the sake of giving information of the past, but for the lessons which they afford for the future guidance of man : hence it is that it omits many details and long portions, and mentions sometimes apparently trifling incidents, when these minor incidents have some bearing on the future, while the others have not. Compare 421, 1185, and 1212.

a 1254.

108 Say: This is my way: I call to Allah, I and those who follow me being certain,<sup>a</sup> and glory be to Allah, and I am not one of the polytheists.

Ar. *thee*.

109 And We have not sent before *you* but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? and certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?

Ar. *they*.

110 Until when the apostles despaired and *the people* became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.<sup>1260</sup>

b 70.

111 In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it<sup>b</sup> and a distinct explanation of all things and a guide and a mercy to a people who believe.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا  
وَمَنِ اتَّبَعْنِي وَبِشْعَانِ اللَّهِ مَا أَنَا مِنَ الشَّاكِرِينَ  
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا  
نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَا  
يَسِيرُونَ فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَ  
لَئِذَا الْأَخْيَارُ خَيْرٌ لِلَّذِينَ اتَّقَوْا  
أَفَلَا تَعْقِلُونَ ۝

حَتَّىٰ إِذَا اسْتَأْذَنَ الرُّسُلُ وَطَنُوا آلَهُمْ  
قَدْ كُنُوا رِجَالًا هُمْ يَقْتَرِنُونَ فَجَاءَ  
مَنْ شَاءَ وَلَا يَرُدُّ بَأْسًا عَنْ الْقَوْمِ  
الْمُجْرِمِينَ ۝

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي  
الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ  
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝

1260 The personal pronouns, if not rightly understood, quite distort the sense of the passage. The apostles warn their people, but the latter are so stubborn that the apostles at length despair of their people benefiting by the warning. The people, on the other hand, were sure, on account of the delay of the punishment, that what the prophets had spoken to them about the warning and the coming of the punishment was a lie. Then it is that the promised help for the prophets and the punishment with which the evil-doers are threatened come to them. That the prophets never despair of Divine assistance coming to them in accordance with Divine promise is clear from what has already been said in v. 87: "For none despairs of Allah's mercy except the unbelieving people."

## CHAPTER XIII

### THE THUNDER

(*Al-Ra'd*)

REVEALED AT MECCA

(6 sections and 43 verses)

#### Abstract :

- Sec. 1. Truth of Revelation.
- Sec. 2. Demand for punishment.
- Sec. 3. Righteousness will bring its reward and transgression its evil consequences.
- Sec. 4. Miracles of the Qur-án.
- Sec. 5. Opposition shall fail.
- Sec. 6. Steady progress of truth.

#### The Title.

THIS chapter is named the *Thunder* from the analogy of the rain, which is often likened to revelation in the Holy Qur-án. As the rain is a mercy from Allah, so is revelation, yet as rain is accompanied with thunder and lightning, so revelation is accompanied with warning of punishment, though its real object is to confer benefit. Thus the name of this chapter gives us a hint as to its subject-matter. It has necessarily to deal with the punishment of the offenders, yet punishment must not be mistaken to be the object of revelation.

#### Context and subject-matter.

It deals with the truth of revelation, and a reference to previous history in the chapter preceding the last is here followed by a discussion as to the fate of the opponents of the Holy Prophet. As regards the internal arrangement of the verses of this chapter, it will be seen that it opens with an assertion as to the truth of Divine revelation, and points to the numerous signs in physical nature which bear witness to its truth; but not satisfied with these signs, the unbelievers demand that the punishment with which they were threatened as being their ultimate fate should overtake them. The second section is a reply to this demand. There is a law according to which nations rise and fall, and the fall of idolaters, and the rise of the Muslim nation, were to be brought about in accordance with that law. Here it is that the warning is compared to thunder, revelation being rain, the suggestion being that a demand for punishment is as foolish as a desire to be struck by lightning instead of being benefited by the rain. In the third section the unbelievers are told that there is no showing of partiality for one or hatred for another in Divine nature, but that it is in accordance with Divine laws that righteousness should bring its own reward, while continued transgression must be followed by evil consequences. And why should they again and again demand a miracle from without? The much-talked-of miracles, we are told in the fourth section, are miracles which work within man. The satisfaction which the Holy Book brings to the hearts of the true believers, the great transformation which it was to bring about in the world, the moving away of the great mountains which were obstacles to the spread of truth, and the quickening of those who were dead in spirit, were the real miracles which a

## SECTION 1

## Truth of Revelation

1-5. Signs in nature for man's guidance. 6, 7. Demand for punishment.

In the name of Allah, the  
Beneficent, the Merciful.

a 13.  
Ar. *theo.*  
Ar. *thy.*

1 I am Allah, the Knowing, the Seeing.<sup>1261</sup> These are the verses of the Book;<sup>a</sup> and that which is revealed to *you* from *your* Lord is the truth, but most people do not believe.

b 895.

2 Allah is He who raised the heavens without any pillars that you see, and He is firm in power,<sup>b</sup> and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the communications that you may be certain of meeting your Lord.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَنزِيلُ إِنَّكَ الْكَلِيمُ الَّذِي أَنزَلَ  
إِلَيْكَ مِنْ رَبِّكَ الْحَقَّ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يُؤْمِنُونَ

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ  
تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ فَتَحَرَّ  
الشَّمْسُ وَالْقَمَرُ كُلٌّ يَجْرِي لِأَجَلٍ  
مَّسْئُومٍ يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

heavenly book should work among men; and this is what the Qur-án was destined to do, and what it had already effected to a remarkable extent. There was no doubt great opposition, and mountains of difficulties had risen to obstruct the spread of truth; but this opposition, we are told in the fifth section, was destined to fail because truth must spread in the world and prevail over falsehood, and the time must come when the righteous should no more be mocked at, but should prosper, because the prosperity of truth was bound up with their prosperity. The closing section brings in the evidence of the progress of truth, which, however slow, was certainly steady. Unbelief was already at a discount, for while the ranks of the unbelievers continued to be thinned, the number of Muslims was gradually increasing.

## Date of revelation.

This chapter, like the three sister chapters preceding it and the two that follow it, was revealed at Mecca, and all six of them belong to about the same period, viz. to the period preceding the flight to Medina, as does also the 16th chapter, all of them dealing with and affirming the truth of revelation, and speaking as it were the last word on that point preparatory to the flight to Medina. V. 41 clearly shows that truth was gradually gaining ground, and the reference to the curtailing of the sides in that verse either refers to the conversions which were made in Medina or to the increasing number of conversions at Mecca itself, which even the severest opposition had not been able to check. Similarly there is a reference in v. 42, in the word *makr*, to the plans of the opponents by which they sought to deal a final blow to the movement by taking away the life of the Holy Prophet.

<sup>1261</sup> The letters are *alif*, standing for *aná* and meaning *I*, *lám* for *Allah*, *ním* for *a'lám*, meaning the *Knowing*, and *rá* for *rá'ee*, i.e. the *Seeing*.

3 And He it is who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

4 And in the earth there are tracts side by side and gardens of grapes and corn and palm-trees having one root and (others) having distinct roots—they are watered with one water, and We make some of them to excel others in fruit; most surely there are signs in this for a people who understand.<sup>1262</sup>

Ar. thou  
wouldst.

5 And if *you would* wonder, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.<sup>1263</sup>

Ar. thee.

6 And they ask *you* to hasten on the evil before the good, and indeed there have been exemplary punishments<sup>1264</sup> before them: and most surely *your* Lord is the Lord of forgiveness to people,

Ar. thy.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِجَالًا وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رَوْحَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

وَفِي الْأَرْضِ ظُفُرٌ مُّجْتَمِعَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ صُنُوفٌ وَأَغْنَابٌ صُنُوفٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْثِلُ بَعْضُهُمْ عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ○

وَأَنْ تَحْجَبَ فَحُجِبَ قَوْلُهُمْ إِذَا كُنْتُمْ سُبَاءًا إِنْ أَرَأَيْتُمْ خَالِقَ جَدِيدِهِ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ○

وَيَسْتَعْجِلُونَكَ بِالْسِّنَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ لِّالْمُنَاسِكِينَ

1262 Unity in diversity is observable in the whole of nature, which is a sure sign of the Unity of the great Author of all existence. Besides this, as there is a difference in the produce of different tracts, though they are subject to the same laws of nature, even so are the hearts of men in relation to the growth of the seed of virtue which is sown by revelation.

1263 The chains spoken of here are the chains which keep them constrained to evil usages and wicked courses. Bq's explanation is that *they are constrained to error, their deliverance cannot be hoped for*. Kf says it is to describe *their great persistence in error* that this form is used, like as the poet says: لهم عن الرشـد اغلال و اقياد i.e. *they are kept back from the right course by chains and restraints*. AH adds: *The chains here signify their corrupt practices, which are like chains on their necks*. It should be noted that as those very invisible chains which keep a man constrained to an evil course in this life become the visible chains of the next life, so also the fire of the heart-burnings arising from disappointments and avarice would become the palpable fire of that life. Such is the true nature of the hell of the next life, which really begins in this very life.

1264 *Maḡulāt* is the plural of *muglah* which, according to Rgh, means *a punishment that comes down upon a man so that he is made an example by which another is restrained*. JB and Kf translate the word as meaning *punishment that overtook rejecters like them*.

Ar. thy.

notwithstanding their injustice;<sup>1265</sup> and most surely *your* Lord is severe in requiting (evil).

Ar. thou  
art.  
Or, (there  
is) a guide.

7 And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? *You are* only a warner and a *guide* for every people.<sup>1266</sup>

حَتَّىٰ ظَنَّمُوا أَن رَّبِّكَ لَشَدِيدٌ  
الْعِقَابِ ۝

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا آيَةٌ  
عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ  
مُنذِرٌ لِّرَجُلٍ مِّن قَوْمٍ هَادٍ ۝

## SECTION 2

## Demand for Punishment

8-10. Allah knows good-doers and evil-doers. 11. Rise and fall of nations. 12, 13. He threatens that you may mend. 14-18. Truth will prevail.

8 Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.<sup>1267</sup>

اللَّهُ يَنْتَهِمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا  
تَغِيضُ الْأَرْحَامَ وَمَا تَزْدَادُ وَلِكُلِّ  
شَيْءٍ عِنْدَهُ بِعَقْدٍ ۝

1265 Surely *your* Lord is the Lord of forgiveness to people, notwithstanding their injustice, is a Quranic teaching which one would in vain seek elsewhere. The word *zulm* or *injustice*, as has been shown elsewhere, includes all kinds of iniquities and wrongs, whether erroneous beliefs or evil practices. The Meccans were warned again and again and they demanded that the threatened punishment should overtake them, but they are told that the Merciful God would deal with them not according to their iniquities, but according to His vast and comprehensive forgiveness. The same principle is enunciated in different words in 39:53: "Say: O my servants who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether, surely He is the Forgiving, the Merciful."

But when evil outsteps all bounds, His very mercy, which must be exercised towards His righteous servants, then requires that the iniquitous should not be left without punishment. Hence the Lord is also *severe in requiting evil*.

1266 The words *وَلِكُلِّ قَوْمٍ هَادٍ* may refer to the Holy Prophet, as being a warner to the Arabs, who were directly addressed by him and who directly opposed his mission, and as being a *guide* for all the nations of the earth, the reference thus being to the universality of his mission. The commentators generally consider this phrase to be independent of the first part of the sentence, thus taking the meaning to be *and there is a guide for every people*, and then explain it as signifying either that the Holy Prophet was a warner in the same manner as there had been before him a guide for every people, being the equivalent of what is said in 35:24, *and there is not a people but a warner has gone among them*; or that the Prophet was only a warner, while it rested with Allah to guide people in the right way, He being the true *Guide* (Rz).

1267 By "the falling short of wombs of completion" and by "their increasing" is meant respectively the absence of gestation and the completion of gestation; and by there being a measure of everything is meant that every thing is adapted to a particular end. The object of this verse is to state that it is known to Allah whether a person will be righteous or wicked. This is not only clear from what has been said before, but also from what follows. It is to apprise the opponents of the Holy Prophet of the fact that their mischiefs are known to Allah, and the meaning is expressed more clearly in v. 10, which is again followed by the

9 The Knower of the unseen and the seen, the Great, the Most High.

10 Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.<sup>1268</sup>

11 For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment;<sup>1269</sup> surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

12 He it is who shows you the lightning causing fear and hope and (who) brings up the heavy cloud.

13 And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.

14 To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَسِيبِ  
الْمُتَعَالِ

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ  
جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ

وَسَارٍ بِالنَّهَارِ

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ  
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ  
مَا يَقُومُ حَتَّى يَتَغَيَّرَ وَآيَاتُ نَفْسِهِمْ  
وَإِذَا أَرَادَ اللَّهُ يَقُومَ سُوءًا فَلَا مَرَدَ لَهُ

وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا  
وَيُنَشِئُ السَّحَابَ الثِّقَالَ

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ  
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُضِيبُ  
بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ  
وَهُوَ شَدِيدُ الْحِجَالِ

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ  
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا  
كِبَاسٌ لَنْفُسِهِمْ إِلَى الْمَاءِ لِيَبْلُغَهُمْ  
وَمَا هُوَ بِمَالِكِهِمْ وَمَا دَعَا الْكَافِرِينَ  
إِلَّا فِي ضَلَالٍ

still plainer statement that no nation can hope for a good and prosperous future if it does not forsake the ways of evil.

1268 The reference is no doubt to the secret and open counsels against the Prophet and to enemies seeking his life by day and by night. A perusal of the history of his life shows that those who sought his life sometimes followed him secretly when he went out to pray during the early hours of the morning, and sometimes openly followed him in the daytime with an evil purpose.

1269 While the statement is no doubt general and refers to the *guardian angels* referred to in 6:61, there is a deeper allusion to the Divine protection specially vouchsafed to the Holy Prophet against the numerous enemies among whom he lived day and night. *Mu'atqibat* means *following one another* and the *guardian angels* of man are so called



a. 978.

Ar. nor

15 And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.\*

16 Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you take then besides Him guardians who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.<sup>1269a</sup>

17 He sends down water from the cloud, then water-courses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus<sup>1270</sup> arises a scum like it: thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables.<sup>1271</sup>

18 For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the

وَاللَّهُ يَجْعَلُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَظِلُّهُمْ يَالِئِلُؤُا وَعَالِ أَصْبَالٍ  
قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ  
اللَّهُ قُلْ أَفَأَتَّخِذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ  
لَا يَخْلُقُونَ إِلَّا أَنْفُسَهُمْ نَعْمًا وَلَا ضَرًّا  
قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرَةُ  
أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ  
أَمْ جَعَلَ اللَّهُ شُرَكَاءَ خَلْقِهِ  
فَتَسَابُهَ الْخَلْقِ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ  
كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ  
أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ  
بِقَدَرِهَا فَاحْتَمَلَ الشَّيْلُ رَبْدًا آرَابِيًا  
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ  
حُلِيِّهِ أَوْ مَتَاعٍ رَبْدٌ مِثْلَهُ لَمْ يَكُنْ لِكَ يَضُرُّ  
اللَّهُ الْحَيُّ وَالْبَاطِلُ قَامًا الزَّيْدُ مِثْلُ هَبْ  
جَفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَكُونُ فِي  
الْأَرْضِ كُنْ لِكَ يَضُرُّ اللَّهُ الْأَمْثَالُ  
لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى وَالَّذِينَ لَمْ  
يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ فَا فِي الْأَرْضِ جَمِيعًا

because they follow one another during day and night, man being at no moment deprived of their guardianship.

1269a The verse lays down the principle in the most clear and emphatic words that all creation has been brought into existence solely by Allah, and that those who are taken as gods besides Allah (Christ being one of them) have not created anything. The words *so that what is created became confused to them* signify that the things made by man can never be so like the creation of nature that the two should ever become mixed up.

1270 *Matā'* includes here all kinds of things necessary for the life of man, such as utensils, tools, implements, and instruments of war (S).

1271 The parable set forth here signifies that the Holy Prophet and his followers, being meant for the good of mankind, will live and prosper; on the other hand, the worthless usages and customs of the Meccans, as well as those who upheld them, shall be swept away before the mighty current of truth as rubbish is borne away by a torrent.

earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.

وَمَثَلَهُمْ لَكَ لَا فِتْنَةً لَهُمْ وَلَا يَكُونُ لَهُمْ  
لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ  
وَبِئْسَ الْإِمَادُ

### SECTION 3

#### Righteousness will bring its Reward and Transgression its Evil Consequences

19-24. The righteous and their reward.      25, 26. The transgressors and their end.

Ar. thee.  
Ar. thy.

19 Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind,

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ  
الْحَقُّ كَمَنْ هُوَ أَعْيَىٰ أَسْمًا يَتَّبِعُ كُنْ  
أُولَٰئِكَ الْأَنْبِيَاءُ

20 Those who fulfill the promise of Allah and do not break the covenant,

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يُفْضِلُونَ الْإِثْمَانِ

21 And those who join that which Allah has bidden to be joined<sup>1272</sup> and have awe of their Lord and fear the evil reckoning.

وَالَّذِينَ يَمِيزُونَ مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ  
وَيَحْشُونَ رَبَّهُمْ وَيَخَافُونَ سَعْيَ  
الْحِسَابِ

Ar. coun-  
tenance.

22 And those who are constant,<sup>1273</sup> seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good;<sup>1274</sup> as for those, they shall have the (happy) issue of the abode,

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ  
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ  
السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَىٰ الدَّارِ

1272 While the previous verse deals with man's duty to his Maker, this treats of the relations with His creatures. "What Allah has bidden to be joined" includes all those ties of love and relationship which Allah has taught man to observe and keep inviolate.

1273 *Patience* in trials and sufferings is only one of the ideas which the word *ṣabr* conveys. According to Rgh, *ṣabr* is the keeping oneself constrained to that which reason or law requires, or to withhold from that from which they require to withhold, which in similar words may be put as being constant in doing good and refraining from evil.

1274 This passage lays down the noble doctrine of meeting evil with good, which Christians generally put forward as being taught nowhere but in the Christian religion. The Qur-ān not only teaches it but improves upon it, making it practicable, so that its observance in Islam does not interfere with law and order, whereas the Gospel doctrine, owing to its impracticability, has not been observed to this day. The words used here are يَذَرُونَ بِالْحَسَنَةِ *i.e. repel evil with good. Evil is a thing which is by all means to be repelled, and hence good for evil is recommended only in cases when evil would be repelled by that good. A society which unconditionally requited evil with good would abolish all safeguards; evil-doers who received nothing but good for every evil they committed would most assuredly establish a condition of anarchy by their evil deeds. In a similar strain the Qur-ān says elsewhere, he who forgives and amends (thereby) (42: 40).*

23 The gardens of perpetual abode which they will enter along with those who do good from among their parents<sup>1275</sup> and their spouses<sup>1276</sup> and their offspring; and the angels will enter in upon them from every gate:

24 Peace be on you because you were constant, how excellent is then the issue of the abode.

25 And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

26 Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَّاهُ  
مِنْ آبَائِهِمْ وَآزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ  
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ  
كُلِّ بَابٍ ۝

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ  
عُقُوبَى الَّذِينَ ۝

وَالَّذِينَ يَنْفِقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ  
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ لَهُمُ الْعَذَابُ وَلَهُمْ سُوءُ الدَّارِ  
اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَيَقْدِرُ رُؤُوسَ الْحَيَاةِ الدُّنْيَا  
وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ  
إِلَّا مَتَاعٌ ۝

## SECTION 4

### Miracles of the Qur-án

27-30. The Qur-án gives true satisfaction to man's heart. 31. The transformation to be wrought.

27 And those who disbelieve say: Why is not a sign sent down upon him by his Lord?<sup>1277</sup> Say: Surely Allah makes *him who will*, go astray, and guides to Himself those who turn (to Him).<sup>1278</sup>

Or, whom  
He pleases.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ  
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يَخْلُقُ  
مَنْ يَشَاءُ وَيَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

1275 *Ábá* is the plural of *abwá*, i.e. *parents*, and means *fathers and mothers* (Kf).

1276 A distinct statement that not only shall women enjoy the bliss of paradise for what they do, but even the righteousness of their husbands shall entitle them to share those joys. As against the raillery of Gibbon and Muir, I need only remark that *azwáj* is the plural of *zawj*, which means either *husband* or *wife*, and hence I have rendered it as *spouse* or *mate*.

1277 The answer to this question is given in the concluding words of the section: "There will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes until the promise of Allah comes about." This promise related to the utter annihilation of the power of the unbelievers. The question, *why is not a sign sent down upon him?* here as elsewhere in the Holy Qur-án, is really a demand for the

1278, see next page.

28 Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.

29 (As for) those who believe and do good, a good final state shall be theirs and a goodly return.<sup>1279</sup>

Ar. *thee*.

Ar. *thou mightest*.

Ar. *thee*.

30 And thus We have sent *you* among a nation before which other nations have passed away, that *you might* recite to them what We have revealed to *you* and (still) they deny the Beneficent God. Say: He is my Lord, there is no god but He: on Him do I rely and to Him is my return.

31 And even if there were a Qur-án with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby,<sup>1280</sup> nay! the commandment is wholly

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ  
بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ  
الْقُلُوبُ ۝

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
وَحْسَنُ مَّآبٍ ۝

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ  
مِنْ قَبْلِكَ أَمْثَلُتُنَا عَلَيْهِمْ آلَ إِبْرَاهِيمَ  
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ  
قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ  
تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ ۝

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ  
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتُ  
بَلْ لَلَّهِ الْأَمْرُ جَمِيعًا

promised annihilation of their power and their vanquishment, and the answer is always conveyed in somewhat similar terms, stating first that they should ask for mercy; that the Qur-án has healing power, the condition of the faithful being a witness to it; that the fate of the former generations affords a lesson; that smaller calamities continue to afflict them, and in these they can see the signs of their ultimate vanquishment; and that finally, if all those tokens are rejected, the great calamity will not fail to overtake them.

1278 Of the two alternative significances the words may bear either. The contrast with those *who turn to Him* makes the meaning adopted preferable. Thus there are two kinds of men, those who will go astray and those who will turn to Allah. The former are made to go astray and the latter are guided. But even if the meaning given in the margin is adopted, it is not meant that Allah leads certain men astray though they may desire to walk in the right way. Mark the contrast: "And guides to Himself those who turn to Him," and this will explain the meaning of the first part: "Allah makes whom He pleases go astray," for if He guides those who turn to Him, it follows naturally that those who do not turn to Him are led astray. Their leading astray by Allah is therefore only equivalent to a pronouncement of judgment as to their having gone astray. Compare 2: 26: "He does not cause to err by it any except the transgressors who break the covenant of Allah . . ." and 14: 27: "And Allah causes the unjust to go astray."

1279 *Tubá*, as an infinitive noun (from *tába*, meaning *it became good*), means a good final state or good future (LL).

1280 What would have happened if there were a Qur-án with which the mountains were made to pass away is not mentioned. Some commentators say the words

لَكَانَ هَذَا الْقُرْآنُ are understood, i.e. *this Qur-án would have answered this description* (JB), thinking that there is a reference here to such demands as removing the mountains and the cutting short of journeys to distant lands (or, according to some, cleaving asunder the

Or, <i>you</i> .	<p>Allah's. Have not yet those who believe known<sup>1281</sup> that if Allah please He would certainly guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allah comes about;<sup>1282</sup> surely Allah will not fail in (His) promise.</p>	<p>أَفَلَمْ يَأْتِشِرِ الَّذِينَ آمَنُوا أَنْ زُيِّنَ لَهُمْ اللَّهُ لَهْدَى النَّاسِ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا آفَاقَةً أَوْ يَحِلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْوَعْدَ</p>
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## SECTION 5

## Opposition shall fail

32-34. Mockers shall be brought low. 35-37. The righteous shall prosper.

Ar. *thee*.

32 And apostles before *you* were certainly mocked at, but I gave respite to those who disbelieved, then I *destroyed* them; how then was My requital (of evil)?

Or, *overtook*.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ  
فَأَمَلَيْتَ لِلَّذِينَ كَفَرُوا أَنْتُمْ أَخَذْتُمْ  
فَكَيْفَ كَانَ عِقَابِ

earth or cutting it up into rivers and canals) and the raising of the dead. But I think that the answer is contained in what follows and there is no omission here. That the Qur-ān should work great wonders is not here treated as an impossibility, but rather as a very near probability, for it is immediately followed by the words *the commandment is wholly Allah's*, which is equivalent to saying that He is by no means unable to do it, and that His commandment will soon be established, by which is meant the establishment of the superiority of Islam. The "mountains," by which are meant the chief opponents of the Holy Prophet in the spread of Islam, were made to pass away; it soon spread in distant countries, and the dead were no doubt made to speak, for the whole of Arabia, which was quite dead, resounded with the proclamations of the Unity of Allah. That by the *mountains* are to be understood *great men* is sufficiently clear from what is said in the Q., which explains the word *jabal* as meaning *سيد القوم* i.e. *the chief of a people and their most learned man*. And that the dead signify those spiritually dead is made clear by the Qur-ān itself in many places; see, for instance, 27: 80: "Surely you do not make the dead to hear."

1281 *Yai's* does not here convey the significance of *despair*, but that of *knowing*, and this significance is favoured by the majority of commentators (Rz). There are examples of this use of the word in Arab poetry, as:

أقول لهم بالشعب إذ يأسرني *يد* الم تياسوا انى ابن فارس زهدم

i.e. *I said to them when they imprisoned me on the road, Do you not know that I am the son of the rider of Zahdam?*

1282 The passage is capable of bearing a double significance. The meaning is either that smaller calamities will continue to afflict them, or alight near their abodes, until the final promise relating to the utter annihilation of their power is accomplished; or by the calamities are meant the reverses in battles which the Meccans will, it is prophesied, suffer, and the Prophet (taking the alternative significance given in the margin) alight close by their abodes, as happened in Hudaibiyya, until the triumphant entry into Mecca was brought about. Whatever the significance, it is a grand prophecy relating to the triumph of the helpless Muslim community, which was now flying to Medina for refuge, and of the utter discomfiture

33 Is He then who watches every soul as to what it earns?<sup>1283</sup> And yet they give associates to Allah! Say: Give them a name;<sup>1284</sup> nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying?<sup>1285</sup> Rather, their plans are made to appear fairseeming to those who disbelieve,<sup>1286</sup> and they are kept back from the path; and whom Allah makes err,\* he shall have no guide.

\* 44, 1099.

34 They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.

35 A likeness of the garden which the righteous are promised:<sup>1287</sup> there flow beneath it rivers, its fruits are perpetual

أَقَمَنَ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا  
كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُ  
سَمُّوهُمْ ۚ أَمْ تُنَبِّئُ عَنْ مَا لَا يُغْنِيكَ  
فِي الْأَرْضِ أَمْ يُظَاهِرُونَ الْقَوْلَ  
بَلْ رُبَّ نَفْسٍ لَّيْلَدُنْ كُفْرًا وَامْكُرْهُمْ  
وَصُدُّوا عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ  
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ  
الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُمْ مِنَ اللَّهِ  
مِنْ وَاقٍ ۝

مِثْلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۚ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۚ أُكُلُهَا دَائِمٌ

of a powerful enemy that had apparently succeeded in crushing Islam and dispersing the Muslims.

1283 The words *like him who is not such* are understood, but the omission is plainly hinted in the sentence that follows, and yet they give associates to Allah, i.e. notwithstanding that they know that Allah watches all things, while their associates do not do this.

1284 It is to show the utmost contempt for the alleged associates of the Divine Being that their worshippers are called upon to give them a name, as if it were said that they are not worthy a name (Rz). Or the meaning may be, give them a name expressing any qualification of godhead, such as a sustainer, creator, etc. (JB).

1285 The passage contains an appeal to their inner feelings. The idolater worships the idol because he thinks it will serve as an intercessor with Allah, but Allah Himself knows what is in the earth, and no mediator is needed between man and his Master. By

ظاهر من القول or *outward saying*, is meant an assertion which has no reality or truth in it (Kf, JB). In the latter part of the passage they are told to reflect whether their assertion as to mediators possesses any reality.

1286 As to who makes the evil deeds fairseeming to the wicked, compare 16: 63, 6: 43 and 29: 38, in all of which it is plainly stated that it is the devil that makes evil deeds fairseeming to men. The last of these is very similar to what is said here, except that there the devil is mentioned as the agent: "And the devil made their deeds fairseeming to them and kept them back from the path." See also concluding portion of 809.

1287 It should be noted that the paradise mentioned here is called only a likeness, as also in 47: 15. The reason is, as a saying of the Holy Prophet makes it clear, that the blessings of paradise are such as no eye has seen, nor has ear heard, nor has it entered into the heart of man to conceive of them. Therefore, what it actually is cannot be known to man until he has tasted of its blessings; the description given in the Qur-án being only a likeness of what it actually is, for an impression of a thing which is of a nature entirely different from the things of this world can only be conveyed by giving an example.





Ar. *thee*. 40 And We will either let *you* see part of what We threaten them with or cause *you* to die, for only the delivery of the message is (incumbent) on *you*, while calling (them) to account is *Our* (*business*).

41 Do they not see that We are bringing destruction upon the land by curtailing it of its sides?<sup>1293</sup> and Allah pronounces a doom—there is no repeller of His decree, and He is swift to take account.

42 And those before them did indeed make plans, but all planning is Allah's;<sup>1294</sup> He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.

43 And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and *you* and whoever has knowledge of the Book.<sup>1295</sup>

Ar. *between you*.

وَأَن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَ  
عَلَيْنَا الْحِسَابُ ۝

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا  
مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ  
لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ  
الْحِسَابِ ۝

وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ  
جَمِيعًا ۚ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۚ وَ  
سَيَعْلَمُ الْكَافِرُ لِمَن عَاقِبَةُ الْأُمُورِ ۝  
وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا  
قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ  
وَمَن عِنْدَهُ عِلْمُ الْكِتَابِ ۝

import are called the *basis of the Book*, because allegorical verses must be interpreted with reference to them. Here the Divine ordinance to annihilate the power of the opponents of the Holy Prophet and to bring about the predominance of Islam is called the *basis of the Book*, because the final vanquishment of the powers of evil, which was previously foretold, would be such a clear sign that all doubts and difficulties would be solved by reference to this plain proof.

1293 *Atráf* signifies *sides*, as indicating *the high and the low or exalted men* (LL). The reference may be either to some of the exalted men having died and the opposition being thus weakened, or to the diminution of the number of unbelievers, both high and low, by men daily leaving their ranks and joining the ranks of Islam.

1294 The meaning is that the plans of the enemy need not be feared, for all their planning is controlled by Allah, or the requital of their plans is in the hands of Allah.

1295 The Book here stands for previous revelation from Allah, and attention is called to the fact that all those who have any knowledge of previous revelations will testify to the truth of the revelation of the Qur-án, because it fulfils all previous prophecies and satisfies the criteria of a true revelation—the surest test of this, as declared in Deut. 18: 22, is the fulfilment of prophecy.

## CHAPTER XIV

### ABRAHAM

(*Ibráhím*)

REVEALED AT MECCA

(7 sections and 52 verses)

#### Abstract :

- Sec. 1. Revelation dispels darkness.
- Sec. 2. Truth is rejected first.
- Sec. 3. Opposition is at last destroyed.
- Sec. 4. Truth is confirmed.
- Sec. 5. Man's injustice in rejecting truth.
- Sec. 6. Abraham's prayer.
- Sec. 7. The end of opposition.

#### The Title.

THE name of this chapter is taken from Abraham, whose prayer is mentioned in the sixth section. As this prayer speaks of the settling of Ishmael in the wilderness of Paran, the mention of it is meant to be a reminder to the Arabs of the truth of the Holy Prophet. This prayer forms the chapter's distinctive characteristic, distinguishing it from other chapters of this group.

#### Subject-matter.

It opens with the statement that the Qur-án is revealed that men may thereby be taken out of darkness and led into light, and goes on to show that the Mosaic revelation, although given with a similar object, was for a particular people. The second section shows that Moses also exhorted his people to accept the truth, but that all prophets had their message rejected at first. The third section maintains that in all cases opposition was at last destroyed; the Divine promise of help to the Prophet being brought to fulfilment and his powerful opponents rendered helpless. That truth is confirmed as the natural sequel is affirmed in the next section, and this is followed by one which shows that by rejecting truth man leads up to his own ruin, for every thing is made subservient to man, which establishes the grand truth of Divine Unity. Here follows Abraham's prayer expressing his disavowal of polytheism of every sort, with special reference to his descendants through Ishmael, for whom he also prayed. In the concluding section is found that the end of opposition to truth has always been, and shall always be, failure.

#### Context.

In the group of the seven chapters belonging to the same period and dealing with a similar subject, this chapter is the fifth, and it states more plainly what is affirmed in the last chapter, viz. that the object of revelation is to bring men into light, to remove every kind of polytheism, and that all opposition, however strong and determined, to such a noble cause, which has the welfare of the whole of humanity at heart, is destined to fail.

## SECTION 1

## Revelation dispels Darkness

1-3. The Qur-án leads men into light. 4-6. All prophets did the same.

In the Name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

\* 1109.

A.r. *thee*  
A.r. *thou*  
*mayest.*

<sup>b</sup> 31.

1 I am Allah the Seeing.\* (This is) a Book which We have revealed to *you* that *you* may bring forth men, by their Lord's permission, from utter darkness<sup>b</sup> into light—to the way of the Mighty, the Praised One,

الرَّحْمَنُ كُنْتُ أَنْزَلْنَاهُ إِلَيْكَ  
لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ  
يَا ذِينَ رَّبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ  
الْحَمِيدِ

2 (Of) Allah, Whose is whatever is in the heavens and whatever is in the earth; and woe to the unbelievers on account of the severe chastisement,

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا  
فِي الْأَرْضِ مُوَدَّلٌ لِّلْكَافِرِينَ مِنْ  
عَذَابٍ شَدِيدٍ

3 (To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.

لِّلَّذِينَ يُسَيِّئُونَ الْحَيَاةَ الدُّنْيَا عَلَى  
الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
وَيَبْغَوْنَهَا عَوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ  
وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ  
قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ

A.r. *remote.*

4 And We did not send any apostle but with the language of his people, so that he might explain to them clearly;<sup>1296</sup> then

## Date of revelation.

As regards the date of revelation, it may fairly be assumed that it belongs to about the same period as the sister chapters beginning with *alif*, *lām*, *rā*. The clear reference in v. 13 to the unbelievers planning the expulsion of the Prophet, and the reference in v. 46 to their mighty plans, afford conclusive evidence as to its revelation being about the period preceding the Flight.

1296 The statement made here that a prophet is sent with the language of his people is far from leading to any "logical inference" that "Muhammad regarded himself as merely the Prophet of the Arabs." Only a perversion of the words, or ignorance as to what is said elsewhere in the Holy Qur-án, can lead to such a conclusion. In 7:158 we have: "Say: O people! surely I am the Apostle of Allah to you all—of Him Whose is the kingdom of the heavens and the earth." A similar statement is made in 34:28: "And We have not sent you but to all the men as a bearer of good news and as a warner." And here (i.e. in the verse under discussion) nothing is said about the extent of the mission of the Holy Prophet. It is a statement of a different nature altogether. All that is said here is that every prophet is sent with the language of his people—not that his people, or the nation to which he belongs, are the only people to whom he is required to deliver the message. And the reason for send-

Allah makes whom He pleases err and He guides whom He pleases, and He is the Mighty, the Wise.<sup>1297</sup>

Ar. thy.  
a 31.

5 And certainly We sent Moses with Our communications, saying: Bring forth *your* people from utter darkness\* into light and remind them of the days of Allah;<sup>1298</sup> most surely there are signs in this for every patient, grateful one.

b 80.  
c 81.

6 And when Moses said to his people: Call to mind Allah's favour to you when He delivered you from Pharaoh's people, who subjected you to severe torment,<sup>b</sup> and slew your sons and spared your women;<sup>c</sup> and in this there was a great trial from your Lord.

مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ  
هُوَ الْعَزِيزُ الْحَكِيمُ  
وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ  
أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّعَلَّ صَبِيرًا شَاكِرًا  
وَأَقَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ  
الْعَذَابِ يُدَبِّقُونَ أَثْنَاءَكُمْ وَيَسْتَبِشِرُونَ  
نِسَاءَكُمْ لَمُوتِ ذِكْرِكُمْ بِاللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّعَلَّكُمْ تَعْلَمُونَ

## SECTION 2

### Truth is rejected first

7, 8. Moses exhorts his people to accept the truth. 9-12. Every prophet's message is met with rejection first.

7 And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

8 And Moses said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised:

وَلَا تَذَنْ رَبَّكُمْ لَئِنْ شَكَرْتُمْ  
لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي  
لَشَدِيدٌ  
وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ  
فِي الْأَرْضِ جَمِيعًا إِنَّ اللَّهَ لَغَفِيرٌ جَمِيدٌ

ing a prophet with the language of a people is stated to be that he may explain to his people, because it is his people who are the first recipients of his message. And history tells us that the opposition to the message of a prophet is strongest among his own people, while it is equally true that a prophet is raised when and where he is most needed, and therefore the condition of the people whom he addresses in the first instance is the worst of all.

1297 The words *whom He pleases* should not be taken as being synonymous with *arbitrarily*. It is true that remaining in error and being guided are both often stated in the Holy Qur-ān to be according to the pleasure of the Divine Being. But it is nowhere stated that His pleasure is exercised arbitrarily. On the other hand, we have it frequently stated who they are that are led astray and who they are that are guided. 2:26 is conclusive on the first point: "But He does not cause to err by it any except the transgressors," and so many other verses. See 44, 1099. As regards guidance see 13:27.

1298 *أيام الله* is explained by Mjd as meaning *the favours of Allah* (TA). The use of the word in a similar sense is well-known in Arabic literature, in which *أيام العرب*

a 901.  
b 903.  
c 911.

Ar. dis-  
quieting.

9 Has not the account reached you of those before you, of the people of Noah\* and 'Ad\* and Samood,\* and those after them? None knows them but Allah.<sup>1298a</sup> Their apostles came to them with clear arguments, but they thrust their hands into their mouths<sup>1299</sup> and said: Surely we deny that with which you are sent, and most surely we are in *serious* doubt as to that to which you invite us.<sup>1300</sup>

10 Their apostles said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship: bring us therefore some clear authority.

11 Their apostles said to them: We are nothing but

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا سَاءُ كَفَرٌ نَاصِبًا أَرْسَلْنَاهُ وَإِنَّا لَنَحْنُ شَاكٍ فِيمَا نَدْعُونَكَ إِلَيْهِ مُرِيبٍ قَالَتْ رُسُلُهُمْ إِنِّي اللَّهُ شَاكٍ فَأَطِيعُوا السَّمْعَاتِ وَلَا تَرْضَيْنَ يَدَ نَحْوِكُمْ لَيَعْفِيَنَّ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا مُرْسِلُونَ أَنْ فَضَلْنَا نَعْمًا كَانَ بَعْدُ آبَاؤُنَا فَآفُوْنَا بِسُلْطَانِ مُبِينٍ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا

or the days of the Arabs, is used for the conflicts of the Arabs. Hence, as a conflict is a source of blessings for the conqueror and a source of distress for the vanquished, the days of Allah signify His merciful dealings with the righteous and His punishment of the wicked.

1298a This statement deserves to be noted. The Qur-ān does not claim to give a history of the prophets, and as it elsewhere states (4:164 and 40:78), there are apostles that have not been mentioned in the Holy Qur-ān. But the statement made here is much wider, for it is claimed that no other book mentions them all; their number being so great, they are known only to Allah. In fact, the Bible does not contain more than a mangled account of some of the prophets of a single nation.

1299 ردوا أيديهم في أفواههم literally means *they thrust their hands into their mouths*. Abu 'Ubaida and Akhfash say that the Arabs say إذا سكت عن الجواب إذا سككت عن الجواب i.e. when a man does not return an answer (being unable to do so) and withholds, he thrusts his hand into his mouth (AH). Or, as the majority of the commentators agree, this phrase may be equivalent to the more well-known form عض الإناامل i.e. the cutting of fingers, which is expressive of rage, a form occurring in the Holy Qur-ān in 3:118, and the meaning may thus be *they bit their hands* (by reason of rage). Or the meaning may simply be that the unbelievers put their hands into the mouths of the apostles to silence them.

1300 The general statements made with regard to the apostles and the treatment of their people in this and the following section, while essentially true with regard to apostles generally, are particularly made in reference to the mission of the Holy Prophet Muhammad, the determined opposition and enmity of his people, their turning him out of the city, and their final discomfiture.

mortals like yourselves, but Allah bestows (His) favours on whom He pleases of His servants, and it is not for us that we should bring you an authority except by Allah's permission; and on Allah should the believers rely.

12 And what reason have we that we should not rely on Allah? and He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

بَشَرٌ مِّثْلُكُمْ وَلَئِنَّ اللَّهَ يَمُنُّ عَلَى  
مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا  
أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ٥  
وَمَا لَنَا أَلَّا تَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ  
هَدَىٰ سَبِيلَنَا وَلَا نَصِيرَةَ عَلَيْنَا  
مَا أَذِيقُمْ نَارًا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُتَوَكِّلُونَ ٦

### SECTION 3

#### Opposition is at last destroyed

13-20. Divine promise of help and its fulfilment. 21. Opponents shall be helpless.

13 And those who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back into our religion.<sup>1301</sup> So their Lord revealed to them: Most certainly We will destroy the unjust:

14 And most certainly We will settle you in the land after them: this is for him who fears standing in My presence and who fears My threat.<sup>1302</sup>

15 And they asked for judgment and every insolent opposer was disappointed:

وَقَالَ الَّذِينَ كَفَرُوا لِلرُّسُلِ هُمْ  
لَا يَخْرُجُونَكَ مِنْ أَرْضِنَا أَوْ يَكُونُوا  
فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ  
لَنْهَضِلَّكُمْ الزَّالِمِينَ ٧  
وَلَنَسْكُنَنَّكَ الْأَرْضَ مِنْ بَعْدِهِمْ  
ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ  
وَاسْتَغْفِرُوا وَأَخَابَ كُلَّ جَبَّارٍ  
عَنِيدٍ ٨

1301 This is no doubt equally a description of what the Holy Prophet was suffering at the hands of his enemies.

1302 The prophecy or the final triumph of the Holy Prophet and of the utter discomfiture and overthrow of the power of his opponents is of very frequent occurrence in the Holy Qur-án, but here it is expressed in the clearest words. The opponents are told that they may expel the Prophet, but there was not the least doubt that he would ultimately come back as a conqueror, and be made the ruler in the land after their power was crushed. This verse contains, in fact, the clearest prophecy of the flight of the Holy Prophet from Mecca and of his re-entry into that city as a conqueror and ruler, and following as it does a chapter in which the same prophecy is contained in an allegorical form, it is as it were a clear statement of the meaning of the allegory of the 12th chapter. It should be noted that the words used here as to the determination of the opponents to expel the Prophet and those indicating his re-entry are expressive of the greatest certainty.

16 Hell is before him and he shall be given to drink of hot water;<sup>1303</sup>

Ar. *death*.

17 He will drink it little by little and will not be able to swallow it agreeably, and *distress*<sup>1304</sup> will come to him from every quarter, *but* he shall not die; and there shall be vehement chastisement before him.

Ar. *and*.

18 The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the *great* error.

Or *remote*.

Ar. *dost thou*.

19 *Do you* not see that Allah created the heavens and the earth with truth? if He please He will take you off and bring a new creation,

20 And this is not difficult for Allah.<sup>1305</sup>

21 And they shall all come forth before Allah, then the weak shall say to those who were proud: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or *patient*, there is no place for us to fly to.

Ar. *we are patient*.

مِنْ ذُرِّيَّتِهِ جَهَنَّمَ وَيُسْقَى مِنْ مَّاءٍ صَالِبٍ  
يَجْعَلُهُ وَلَا يَكَادُ يَسِيقُهُ وَ  
يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ  
مَا هُوَ بِسَيِّئٍ مِمَّنْ ذُرِّيَّتِهِ عَذَابٌ  
عَلِيظٌ ٥

مَنْ لِّلَّذِينَ كَفَرُوا زَوَاجُهُمْ أَنَّهُمْ كَرَّمَادٍ  
إِسْتَنْدَلَتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ  
عَلَى كَسْبٍ أَوْ عَلَى شَيْءٍ مِّذَلِكَ هُوَ الظَّلُّ الْبَعِيدُ  
أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ إِنْ يَشَاءُ يُهْلِكُهُمْ وَيَأْتِيهِمْ خُلُقٌ جَدِيدٌ  
وَمَا ذَاكَ عَلَى اللَّهِ بِعَزِيزٍ ٥

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ  
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا  
قَهَلْ أَنْتُمْ مُغْنَوْنَ عَنْنا مِنْ عَذَابِ  
اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّنا اللَّهُ  
لَهَدَّيْنَكُمْ سُبُلًا عَلَيْنَا أَجْرُنا أَمْ  
صَبَرْنَا مَا لَنَا مِنْ مَنَافِعٍ ٥

1303 *Mā-un ṣadid* is translated variously as *pus*, *filthy water*, *hot* or *boiled water*. That *ṣadid* means *pus* is true, but then it cannot be called *mā-un ṣadid*, and Palmer's rendering *liquid pus* is beyond the mark, for *ṣadid* qualifies *mā* (i.e. *water*), and *water* is not used in the original as a qualifying word for *pus*, *pus* being already liquid. Hence Palmer's translation as well as his note on this, as a "filthy expression," are hasty. *Ṣadid* means *hot water*, or *water boiled until it thickens* (LA, TA), and as *mā-un ḥamīm* is the expression elsewhere used in the Holy Qur-ān, this is the correct significance here.

1304 The word *maut* does not always mean *death*, and conveys a number of other significances. According to Rgh, the meaning here is *the grief causing distress*. The meaning is that grief and distress sufficient to cause death will be experienced by him, but he shall not die, for death or cessation of life implies *rest*, and this is what he shall not have. That is the real hell, i.e. a state in which a man is gnawed by grief and cannot find any comfort.

1305 Vv. 18-20 are again prophetic. V. 18 states that all the exertions of the opponents against the Holy Prophet shall be useless, while vv. 19 and 20 warn the unbelievers that their power will come to an end and another people will now take their place and rule the country.



## SECTION 4

## Truth is confirmed

22. The devil forsakes his followers. 23. The faithful are in peace. 24, 25. Truth has a firm basis. 26. Evil has no basis. 27. Faithful are confirmed.

22 And the devil<sup>1306</sup> shall say after the affair is decided : Surely Allah promised you the promise of truth, and I gave you promises then failed to keep them to you,<sup>1307</sup> and I had no authority over you,<sup>1308</sup> except that I called you and you obeyed me, therefore do not blame me but blame yourselves : I cannot be your aider (now) nor can you be my aiders : surely I disbelieved in your associating me with Allah before:<sup>1309</sup> surely it is the unjust that shall have the painful chastisement.

Or, because  
of.

23 And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.

Ar. hast  
thou.

24 Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are

Ar. in  
heaven.

high,<sup>1310</sup>

وَقَالَ الشَّيْطَانُ لِمَنْ أَتَوْهُ مِنَ  
الَّذِينَ وََعَدَكَ وَوَعَدُكَ  
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي  
بِإِيتَانِكُمْ مِنْ سُلْطَانٍ  
إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي  
فَلَا تَكُونُوا مَوْتًى وَلَوْ كُنْتُمْ  
مَعْلُومِينَ وَمَا أَنتُمْ بِمُعْجِزِينَ  
بِمَا أَشْرَكْتُمْ مِنْ قَبْلِ إِنْ  
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ  
وَأَدْخِلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحِبُّونَ فِيهَا سَلَامٌ  
أَلَمْ تَرَ كَيْفَ صَرَّفَ اللَّهُ مَثَلًا  
كَلِمَةً طَيِّبَةً لِنَجْوَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ  
وَفَرْعُهَا فِي السَّمَاءِ

1306 The devil mentioned in this verse is none other than the proud misleader of the preceding one. Compare also 37:30, where the very words *we had no authority over you* are put into the mouths of the leaders of evil from among men.

1307 Whenever a person is misled into an evil deed he finds in the end that the promise of a good consequence for an evil deed was only a deception. Compare 4:120: "He gives them promises and excites vain desires in them, and the devil does not promise them but to deceive." See also 17:64.

1308 It should be noted that here the devil is made to deny having any authority over the evil-doers. According to the Holy Qur-án no one is compelled to an evil course; the evil one points out an evil way, and the evil-doer follows that way.

1309 The denial of being associated with Allah implies the confession that he did not deserve to be obeyed. When the evil consequences of an evil deed become manifest, the suggester of the evil course declares his freedom from having led the evil-doer to that course. Compare 35:14: "If you call on them they shall not hear your call, and even if they could hear they shall not answer you, and on the resurrection day they will deny your associating them (with Allah)." The words may also convey the significance *I disbelieved because you associated me with Allah*, the explanation being that the leaders disbelieve because their followers lead them by their flattery to think that they are worthy of being obeyed and followed.

1310, see next page.

25 Yielding its fruit in every season by the permission of its Lord? and Allah sets forth parables for men that they may be mindful.

26 And the parable of an evil word is as an evil tree pulled up from the earth's surface: it has no stability.<sup>1311</sup>

27 Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.<sup>1312</sup>

تَوَاتَىٰ أَكْثَهُمْ كُلِّ حَيْثُ يَاقُونَ رَبَّهُمْ وَبِهِ  
 اللَّهُ الْأَمَانَةُ لِلنَّاسِ لَمْ يَكُنْ يَدْرِكُونَ  
 وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ  
 لَأَجْنَحَتْ مِنَ تَوَاتَىٰ أَكْثَهُمْ مَنْ قَرَأَ  
 يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِأَقْوَالِ النَّاسِ  
 فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ  
 اللَّهُ الظَّالِمِينَ نَدُوًّا يَعْمَلُ اللَّهُ مَا يَشَاءُ

1310 The parable likening a good word to a good tree follows immediately a description of the final abode of those who do good, which is repeatedly described in the Holy Qur-ān as being a garden or gardens beneath which rivers flow. This gives us a clue to the real nature of the paradise of Islam. A good word is like a good tree which gives its fruit in every season, and therefore the fruits which a man shall find in paradise, ever ready and within his reach, are no other than the fruits of his own good deeds, and the trees of paradise are in fact man's own good deeds which have grown into trees, bearing a fruit which is an embodiment of the spiritual fruits of the good deeds of this life. It should also be noted that as good deeds are likened to fruit-bearing trees, faith is likened to water repeatedly in the Holy Qur-ān, being the source of physical life. It is for this reason that, just as the righteous are always spoken of as being those who *believe* and *do good*, paradise is always described as being a *garden* in which *rivers* flow, the *rivers* corresponding to *faith* and the *trees* of the garden corresponding to the good which a man does.

It should also be borne in mind that *kalimah* (meaning *word*) is applied to every thing, whether it is a word that is spoken or a deed that is done. Explaining **تَمَّتْ كَلِمَةُ رَبِّكَ** صدقاً و عدلاً Rgh says: By the *kalimah* (word) is meant a thing, or an affair or a matter, because every matter is termed a *kalimah*, whether it is a word or a deed.

1311 The evil deed is likened to a tree whose roots do not go down into the earth, and in whose case, therefore, the process of nutrition must stop. Therefore an evil deed does not prosper and cannot bear any fruit.

1312 The clear statement made here explains many a dubious statement. Allah causes only the unjust, and not the innocent, to go astray. In other words, those who are guilty of iniquities are made to go astray, their very iniquities leading them astray. It is equivalent to the statement that Allah does not allow light to shine upon him who closes all the doors and windows of a room upon himself. The immediate cause of their going astray is their iniquity, and Allah only causes them to go astray because they are iniquitous. If they forsake their iniquities, Allah will not cause them to go astray.

## SECTION 5

## Man's Injustice in rejecting Truth

28-30. Man leads to his own destruction. 31. The faithful exhorted.  
32-34. Everything is made subservient to man.

Ar. *hast*  
*thou.*  
Or, *ungrate-*  
*fulness.*

28 *Have you* not seen those who have changed Allah's favour for *unbelief*<sup>1313</sup> and made their people to alight into the abode of perdition,<sup>1314</sup>

29 (Into) hell? they shall enter into it, and an evil place it is to settle in.

30 And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire.

31 Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending:

32 Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.<sup>1315</sup>

33 And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ  
كُفْرًا وَآخَلَوْا قُلُوبَهُمْ دَارَ  
الْبُؤْسِ

جَهَنَّمَ يَصْلَوْنَ فِيهَا وَيَتَنَزَّلُونَ  
وَجَعَلَ اللَّهُ أَتَدًا لِلْبُصُولِ عَنْ سَبِيلِهِ  
قُلْ تَتَّبِعُوا فَإِن مَّصِيبَتَكُمْ إِلَى النَّارِ  
قُلْ لِلْبُؤْسِ الَّذِينَ آمَنُوا يَتَّقُوا الصَّلَاةَ  
وَيَتَنَفَّقُوا مِمَّا سَرَّ قُلُوبُهُمْ سِرًّا وَعَلَانِيَةً  
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ  
وَلَا خِلاَءَ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَالْتَخَرَّجَ بِهِ مِنَ  
الْعُثْبِ رِزْقًا لَّكُمْ وَخَسَّرَ لَكُمُ الْفُلْكَ  
لَتَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَخَسَّرَ لَكُمُ  
الْأَنْهَارَ

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ  
دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ  
وَالنَّهَارَ

1313 That is, they have rejected Allah's favour, by which is meant the revelation of the Holy Prophet, which aimed at making them a great and exalted people, and adopted unbelief in its place. Or the alternative significance given in the margin may be adopted, the meaning being, instead of gratitude for Allah's favour, they have become ungrateful.

1314 The statement is prophetic, as the past tense is often used in prophetic language as indicating certainty about the future.

1315 The whole of creation is here, and in the next verse, declared to be made subservient to man, to show his high place in creation. How much then does man degrade himself by bowing before and worshipping things which were made to serve him.

34 And He gives you of all that you ask Him; and if you count Allah's favours, you will not be able to number them; most surely man is very unjust, very ungrateful.

وَأَنسَكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ

## SECTION 6

## Abraham's Prayer

35-41. Abraham's prayer is a clear testimony to the truth of the Prophet.

35 And when Abraham said: My Lord! make this city secure, and save me and my sons from worshipping idols:<sup>1316</sup>

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَانْجِنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

36 My Lord! surely they have led many men astray:<sup>1317</sup> then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art Forgiving, Merciful:<sup>1318</sup>

رَبِّ إِنِّ هُنَّ أَصْلَابٌ كَذِبٌ إِنَّ النَّاسَ قَسَمٌ لِّتَبَعَنِي فَإِنَّهُ مِنِّي وَفِي عَصَايَ فَإِنَّكَ غَفُورٌ رَّحِيمٌ

37 O our Lord! surely I have settled a part of my offspring<sup>1319</sup> in a valley unproductive of fruit near Thy Sacred House,\* our Lord! that they may keep up prayer;<sup>1320</sup> therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:

رَبَّنَا إِنِّي أَتَمَنَّتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

\* 170.

38 O our Lord! surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:

1316 That idolatry received a death-blow from the hands of one of Abraham's descendants shows that Abraham's prayer was not in vain; and that his descendants may have for a short time gone over to idol-worship does not lend any support to the allegation that the prayer was not accepted.

1317 The idols do not actually lead men astray, but as it is on account of them that people go astray, they are described as causing men to go astray. It is clear from this that the nominative here is not the active cause.

1318 The prayer of Abraham is in fact the prayer of the Holy Prophet and illustrates the breadth of his view. Those who follow him are of course his own, but he does not reject even those who disobey him, for he prays for Allah's mercy and protection even for them.

1319 That is, Ishmael and his descendants. Both according to oral Arab tradition and the Bible, Ishmael's descendants were settled in Arabia.

1320 The placing of his descendants in the vicinity of the Sacred House was a guarantee that they would keep up prayer; in fact, the only person who has made the institution of prayer to prosper for ever in the world was a descendant of that son of Abraham who was settled close to the Sacred House.

39 Praise be to Allah, Who has given me in old age Ishmael and Isaac : most surely my Lord is the Hearer of prayer :

40 My Lord ! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer :

c 2194.

41 O our Lord ! grant me protection\* and my parents and the believers on the day when the reckoning shall come to pass !

أَلْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ  
إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَأْيِي لَكَسِيمٌ  
اللَّهُ عَالِمٌ

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ  
ذُرِّيَّتِي ۖ سَمِعْتُ بِمَا نَفْسِي دُعَاءِي ۝  
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ  
يَوْمَ يَقُومُ الْحِسَابُ ۝

## SECTION 7

### The End of Opposition

42. A respite. 43-46. All plans shall fail. 47-52. Opponents shall be brought in disgrace and subjugation.

42 And do not think Allah to be heedless of what the unjust do: He only respites them to a day on which the eyes shall be fixedly open,<sup>1321</sup>

43 Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.<sup>1322</sup>

44 And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the apostles. What! did you not swear before (that) there will be no passing away for you!

45 And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have set forth parables to you.

Or, made  
(them)  
examples.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ  
إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ  
مُتَّعِينَ مُقْعِنِينَ سَآءُ مَا يَكُونُ لِمَن لَا يَرْجُو لِقَاءَ اللَّهِ  
ظُنُّهُمْ وَأَفِيدَ لَهُمْ هَوَاهُمْ ۝  
وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ  
فَيَقُولُ الَّذِينَ ظَلَمُوا إِنَّا نَعِزُّكَ آلَ الْبَلَاءِ  
قَرِيبٌ لَا يُجِيبُ دُعَاؤَكَ وَتَسْتَجِيبُ  
الرُّسُلَ ۚ أَوَلَمْ تَكُونُوا أَفْهَمَ مِمَّنْ  
قَبْلَ مَا لَكُمْ مِنْ دُولٍ ۝

وَسَكُنْتُمْ فِي مَسْجِدِ الَّذِينَ ظَلَمُوا  
أَنفُسَهُمْ وَنَبَّيْنَا لَهُمْ كَيْفَ فَعَلْنَا  
بِهِمْ وَضَرَبْنَا لَهُمُ الْآمَثَالَ ۝

1321 The expression indicates a state of intense terror in which one is unable even to wink the eye.

1322 The striking terror into the hearts of those who opposed the Prophet was witnessed in this very life when the Prophet advanced on Mecca. The vacancy or blankness of the heart also indicates a state of great terror.

Ar. and.	<p>46 And they have indeed planned their plan,<sup>1323</sup> <i>but</i> their plan is with Allah,<sup>1324</sup> though their plan was such that the mountains should pass away thereby.</p>	<p>وَقَدْ مَكَنْ رَامَكَنْهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لَيُزِيلَنَّ مِنْهُ الْجِبَالَ ۝</p>
	<p>47 Therefore do not think Allah (to be one) failing in His promise to His apostles; surely Allah is Mighty, the Lord of Retribution.</p>	<p>فَلَا تَحْسَبَنَّ اللَّهَ خَافِئًا وَعْدَهُ رَسُولُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ۝</p>
	<p>48 On the day when the earth shall be changed into a different earth, and the heavens (as well),<sup>1325</sup> and they shall come forth before Allah, the One, the Supreme.</p>	<p>يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبِسَرٍّ وَإِلَهُ الْوَاحِدِ الْقَهَّارِ ۝</p>
Ar. thou wilt.	<p>49 And <i>you will</i> see the guilty on that day linked together in chains,<sup>1326</sup></p>	<p>وَنَرَى الْفَجْرَيْنَ بَرِيذَيْنِ فِي الْأَصْفَادِ سَرَابِطُهُمْ مِنْ قَطَرِ إِنْ وَتَشْتَبِهُ وَجُوهُهُمْ</p>
	<p>50 Their shirts made of pitch, and the fire covering their faces,</p>	<p>النَّارِ ۝</p>
	<p>51 That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.</p>	<p>لَيَرَى اللَّهُ كُلَّ نَفْسٍ بِمَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝</p>
	<p>52 This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One God and that those possessed of understanding may mind.</p>	<p>هَذَا بَالٌ لِّلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَ لِيَذْكُرُوا وَلُوا الْآلِ الْبَاقِ ۝</p>

1323 The words are explained by commentators as meaning *their mighty plans in which they exerted themselves to their utmost* (Bq, Kf, JB). The reference is to the most energetic plans of the Quraish, which they were now making against the Holy Prophet.

1324 The words *their plan is with Allah* signify that their plan is controlled by Allah, Who will make it ineffective. Wonderful prophecies indeed in the mouth of a person whose only chance of saving himself now lay in escaping from his enemies, while they were taking every precaution not to allow him to escape, having decided to put him to death. See 8 : 30 and 998, where these plans are detailed.

1325 The transformation wrought by the Holy Prophet no doubt changed the earth into a different earth and the heaven into a new heaven. The Arabia at the birth of the Holy Prophet was not the Arabia at his death. Beliefs, usages, and practices which had baffled all attempts at reformation for centuries were swept away, and the ignorant, superstitious, and warring tribes had given place to a single nation, holding aloft the torch of knowledge and civilization to the whole world. Idolatry was blotted out of existence so completely that no vestige of it could be found among a people who had remained addicted to it for centuries. The verse no doubt speaks of the great resurrection, but it equally suggests in prophetic language the smaller resurrection brought about by the advent of the Holy Prophet in this very life.

1326 The powerful opponents of the Holy Prophet were brought before him linked together in chains in ~~this~~ very life, in the battle of Badr. These promises were fulfilled in this life to show that they were equally true as regards the next life.

## CHAPTER XV

### THE ROCK

(*Al-Hijr*)

REVEALED AT MECCA

(6 sections and 99 verses)

#### Abstract:

- Sec. 1. Protection of the Qur-án.
- Sec. 2. Allah controls all things.
- Sec. 3. The devil's opposition to the righteous.
- Sec. 4. Mercy for the righteous—an incident from Abraham's history.
- Sec. 5. Transgressors perish: incidents from Lot's and Shu'aib's histories.
- Sec. 6. Dwellers of the rock: a warning for the enemies of the Qur-án.

#### The Title.

THIS, the last of the chapters of the *alif, lám, rá* group, is named the *Rock*, because of the mention of the *dwellers of the Rock* in v. 80, whose fate is mentioned as a warning to those who contemplated the slaying of the Holy Prophet. While promising a complete protection for the message of truth contained in the Holy Qur-án against all evil designs, it intensifies the warning contained in the previous chapters against those who were bent on its destruction.

#### Context and subject-matter.

The last chapter closed by warning the opponents of the end which they were destined to meet if they did not abstain from persecuting the truth. The same subject is continued in the beginning of this chapter, because the Qur-án, which was meant for the welfare of humanity, must be guarded against all evil intentions. Thus it is in the very first section that the grand promise is expressly given that the Qur-án shall for ever be guarded against all corruption, and, of course, against all attempts to annihilate it. There were many signs of its truth, yet the reprobate opponents would not benefit by any of them. In the next section we are told that all things are controlled by Allah, so that the mischief-makers cannot inflict any injury on the elect, and the signs of the triumph of truth could already be witnessed. In the third section it is stated that the devil has always been opposing the righteous servants, yet his opposition is devoid of harm. The next, while promising mercy for the righteous, refers to an incident in Abraham's history as to how he was given the good news of the birth of a son through whom a great nation was to be blessed. The same messengers also bore to him the news that Lot's people were about to be destroyed because of their great iniquities. The fifth section, therefore, speaks of the punishment of the guilty people who would not listen to Lot, closing with a reference to Shu'aib, also a descendant of Abraham. The Arabs, however, are warned of the fate of a people nearer home, the *Samood*, who dwelt in rocks, and they are told that, all-important as the message of the Qur-án was, their mockery and opposition would not go unpunished.



## SECTION 1

## Protection of the Qur-án

1-8. Opponents shall meet their doom. 9. The Qur-án shall ever be guarded. 10-15. No signs would benefit the rejecters.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 1109.

1 I am Allah, the Seeing.\* These are the verses of the Book<sup>b</sup> and (of) a Qur-án<sup>c</sup> that makes (things) manifest.

الرّت تِلْكَ آيَاتُ الْكِتَابِ وَشُرْإِنْ  
مُيِّنٍ ٥

b 13.  
c 228.

## PART XIV

2 Often will those who disbelieve wish that they had been Muslims.<sup>1327</sup>

رَبَّاءُ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ  
ذَرَهُمْ يَافِكُوا وَيَمْتَنِعُوا وَيُكَفِّرُهُمُ  
الْأَمَلُ سَوْفَ يَعْلَمُونَ ٥

3 Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.

4 And never did We destroy a town but it had a *term* made known.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ  
مَا تَسْتَعِينُ مِنْ أُمَّةٍ لَجَلَهَا وَمَا يَسْتَأْذِنُونَ  
وَقَالُوا يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْنَا الذِّكْرُ  
إِنَّكَ لَجَبِلُونَ ٥

Ar. *kitāb*.

5 No people can hasten on their doom nor can they postpone (it).

6 And they say: O *you* to whom the Reminder has been revealed! *you* are most surely insane:

لَوْ مَا نَأْتِينَا بِالْمَلِكَةِ إِنْ كُنْتُمْ مِنَ  
الصّٰدِقِينَ ٥

Ar. *he*.

Ar. *thou*  
*art*.

7 Why *do you* not bring to us the angels if *you are* of the truthful ones?

مَا نَنْزِلُ الْمَلِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا  
إِذَا مُنْظَرِينَ ٥

Ar. *dost*  
*thou*  
Ar. *thou*  
*art*.

8 We do not send the angels but with truth, and then they would not be respited.<sup>1328</sup>

## Date of revelation.

That the chapter was revealed at Mecca is agreed on all hands, but it is generally regarded to be earlier than the other chapters of this group. Yet it appears that opposition to the Prophet had grown so strong that, were it not for the Divine protection, his message would have been swept out of existence. Hence I am inclined to assign it to the last Meccan period, i.e. to the period to which the other chapters of this group belong, although it may be comparatively earlier.

1327 The passage does not refer only to life after death. The powerful opponents who were under the impression that Islam would soon be annihilated must no doubt have felt in after life, when the truth of Islam became manifest to them, that it would have been much better for them if they had accepted Islam at the first call of the Prophet and not opposed the truth.

1328 This verse, and that preceding, make clear the significance of the coming of angels. The demand is here as elsewhere: *Why are not the angels brought?* the words *if you are of*

Ar. *three*.  
Ar. *sects*.

9 Surely We have revealed the Reminder and We will most surely be its guardian.<sup>1329</sup>

10 And certainly We sent (apostles) before *you* among the nations of yore.

11 And there never came an apostle to them but they mocked him.

12 Thus do We make it to enter into the hearts of the guilty;<sup>1330</sup>

13 They do not believe in it, and indeed the example of the former people has already passed.

14 And even if We open to them a gateway of the heaven, so that they ascend into it all the while,

15 They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.<sup>1331</sup>

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ  
لَحَافِظُونَ ۝

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعْرِ الْأَوَّلِينَ  
وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ  
يَسْتَهْزِئُونَ ۝

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْغَافِلِينَ ۝  
لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ  
الْأَوَّلِينَ ۝

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا  
فِيهِ يُصْرَبُونَ ۝

لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ  
قَوْمٌ مُسْجُورُونَ ۝

*the truthful ones* clearly showing that the coming of angels is demanded in relation to the fulfilment of prophecies. But the answer makes it still more clear. The words *bil-haq* (*with truth*) really signify *in accordance with the requirements of truth, justice, and wisdom* (LL), and the meaning therefore is that the angels will be sent when they are required to execute the judgment of the doom of the unbelievers; and the concluding words, *and then they would not be respited*, dispel all doubts on the point, making it clear as daylight that the angels will be sent to punish the guilty ones.

1329 This is one of the most wonderful prophecies, whose fulfilment is, and shall ever remain, a standing testimony to the truth of the Holy Qur-án. The statement is first made in connection with the powerful opposition of the unbelievers, and is then made general, that the Qur-án shall for all time be preserved safe from all attacks to destroy it and from every kind of corruption. The wonderfully clear fulfilment of this prophecy is so evident a fact that a hostile writer like Muir is compelled to admit that "There is probably in the world no other book which has remained twelve centuries with so pure a text." The recent attempt of Dr. Mingana to prove alterations in the text of the Holy Qur-án has resulted in miserable failure, and his discovery has rather set the question at rest, because it was apparently the most powerful attack made on the purity of the text of the Holy Qur-án during the thirteen centuries it has been in existence. During the whole length and breadth of the Islamic world there does not exist a single copy with any variations from the recognized text, and thus not only was the Qur-án preserved from destruction against a powerful enemy, but it has also been preserved from corruption.

1330 *Kazálíka*, or *thus*, refers to the mockery mentioned in the previous verse, the meaning being *as they mock the revelation, so we cause it to enter into their hearts that they do not believe in it*. How could they believe in it when they never gave it a serious thought, but scorned and treated it rather lightly? It should be noted that though the act of not believing in the Divine revelation is described as being made to enter into hearts by Allah, it is into the hearts of those who have made themselves guilty by mocking it, which is equivalent to saying that this is due to their mockery, or a consequence of their mockery.

1331, see next page.

## SECTION 2

## Allah controls All Things

16-18. The devils cannot injure the elect. 19-21. Law and order in nature.  
22-25. Signs of the triumph of truth.

16 And certainly We have made strongholds in the heaven and We have made it fairseeming to the beholders.

17 And We guard it against every accursed devil,

18 But he who steals a hearing, so there follows him a visible flame.<sup>1332</sup>

19 And the earth—We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.

20 And We have made in it means of subsistence for you and for him for whom you are not the suppliers.

21 And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.

22 And We send the winds fertilizing,<sup>1333</sup> then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.

23 And most surely We bring to life and cause to die and We are the heirs.<sup>1334</sup>

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَازِبَةً  
لِّلظَّالِمِينَ ۝

وَحَفِظْنَا بِهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۝

لَّا مِمَّنْ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ خَبَابٌ مُّبِينٌ

وَالْأَرْضَ مَدَدْنَاهَا وَالْهَيْئَ نَافِيًا زُرَاقِي

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ

مُورُوثٍ ۝

وَجَعَلْنَا لَكُمْ فِيهَا مَعَاشٍ وَمَنْ لَّسْتُمْ

لَهُ بِزَرْعِينَ ۝

وَلَنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ نُو

مَّا نَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ۝

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

وَأَسْقَيْنَاكُمْ مَّاءً وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ۝

وَأَنَّا لَنَحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ۝

1331 This verse and the one preceding it speak of the hardness of their hearts, so that they have determined to reject the truth, though the clearest evidence of it may be brought before them.

1332 The three verses speak of the soothsayers and the diviners, who were among the opponents of the Holy Prophet. They pretended to receive communications from on high, but they were really driven away from the Divine presence, and therefore could not have any access to that source of purity. In speaking of the divinations as being followed by a visible flame, it is indicated that they meet with failure and disappointment. The description of spiritual truths in words relating to physical laws prevailing in the world is of common occurrence in the Holy Qur-án. Thus in v. 22 the *fertilizing winds* stand for the *imperceptible advance of Islam* (see 1333). For further reference see 2102, 2103, 2104, 2365, 2530, and 2532. The following verses of the Holy Qur-án deal with this subject: 37: 8, 52: 38, 67: 5, 72: 8.

1333 The *lawāqih*, or *fertilizing winds*, are those which raise a cloud that gives rain, or those which make herbage and plants fruitful. The *fertilizing winds*, before the coming of the rains, represent the signs of the progress of Islam before its final triumph.

1334 *Wārith* means an *heir*, and therefore *one who remains after another has perished*. The announcement made here is a prophecy that the true worshippers of Allah shall be heirs in the land while the others shall perish.

Or, those of  
you who  
have gone  
before.  
Or, come  
later.  
Ar. thy.

24 And certainly We know  
the foremost among you and We  
certainly know those who lay  
behind.

25 And surely your Lord  
will gather them together;  
surely He is Wise, Knowing.<sup>1335</sup>

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ  
عَلِمْنَا الْمُسْتَأْخِرِينَ  
وَإِنَّ رَبَّكَ هُوَ يَجْمَعُهُمْ لِلْآيَةِ الْحَكِيمِ عَلَيْهِمُ

### SECTION 3

#### The Devil's Opposition to the Righteous

26-30. Though humble in origin, man is created to rule. 31-38. Devil's  
enmity to man. 39-44. He has no authority over man.

26 And certainly We created  
man of clay that gives forth  
sound, of black mud fashioned  
in shape.

27 And the jinn We created  
before of intensely hot fire.<sup>1336</sup>

28 And when your Lord said  
to the angels: "Surely I am  
going to create a mortal of the  
essence of black mud fashioned  
in shape.

29 So when I have made him  
complete and breathed into him  
of My inspiration,<sup>1337</sup> fall down  
making obeisance to him."

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ  
مِنْ حَمِئٍ مَسْنُونٍ  
وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ الشَّوْمِ  
وَرَدَّ قَالَ رَبِّكَ لِلْمَلِكَةِ إِنِّي خَالِقٌ بَشَرًا  
مِنْ صَلْصَالٍ مِّنْ حَمِئٍ مَّسْنُونٍ  
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي  
فَسْجُدْ لَهُ إِلَهَ يَسْجُدُ

Ar. created  
him.

Ar. thy.

a 47.

Or, spirit.

b 56.

1335 *Al-mustagdimin* are those who are foremost in accepting truth, and *Al-musta'khirin*, those who lag behind in accepting it. They will all be gathered together, i.e. ultimately those who now lag behind will be brought over to the right course. We have here, therefore, a prophecy that the Holy Prophet should not be disappointed of them. Some understand by these two words *those who have gone before* and *those who will come afterwards* respectively, in point of time. The meaning would still be the same.

1336 For an explanation of man's creation from dust see 862. In man's creation from dust there also seems to be a reference to his low and humble origin and to his temperate nature, as opposed to another kind of creation of a fiery nature, which is called the *jinn* or the *devil*. The two words, *jinn* and *devil*, are frequently applied to men of a fiery temperament or rebellious nature, men who lead others into evil. This description of the creation of *men* and *jinn* from *dust* and *fire* respectively is no doubt an allegorical description of the nature of those who are submissive to Divine laws and those who rebel against them, and the allegory is carried on further in what is stated of the rebellion of the devil against Adam, the two being taken as prototypes of the two kinds of temperament. The two descriptions of the origin of man, his being made from the clay that gives sound and of the mud that is fashioned in shape, refer to the two great characteristics which give man a superiority over other animals, there being a reference to the use of language in the clay that gives sound, and to the perfection of his make in the mud fashioned in shape. Were it not for the use of language and the perfection of his make, man could not have risen above the lower animals.

1337 This shows that man is made complete when the Divine inspiration, or spirit, is breathed into him. It should be noted that the *Divine spirit* (Ar. *ruh*) does not mean here the *animal soul* in man, but the *spirit*, or *word* of *Allah*, that gives him perfection.

	30 So the angels made obeisance, all of them together,	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ
a 57, 58	31 But Iblis (did it not <sup>a</sup> ); he refused to be with those who made obeisance.	إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ
Ar. hast thou. Ar. thou art.	32 He said: O Iblis! what excuse <i>have you</i> that <i>you are</i> not with those who make obeisance?	قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ
	33 He said: I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape.	قَالَ لَمْ أَكُنْ لَّا سَجِدَ لِشَيْءٍ خَلَقْتَهُ مِنْ صَلَاسٍ مِنْ حَمِإٍ مَسْنُونٍ
Ar. thou art.	34 He said: Then get out of it, for surely <i>you are</i> driven away:	قَالَ فَاحْجِرْ مِنْهَا فَإِنَّكَ رَاحِمٌ
Ar. thee.	35 And surely on <i>you</i> is curse until the day of judgment.	وَأَنْ عَلَيْكَ اللَّعْنَةُ إِلَى يَوْمِ الدِّينِ
	36 He said: My Lord! then respite me till the time when they are raised. <sup>1338</sup>	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
Ar. thou art.	37 He said: So surely <i>you are</i> of the respited ones,	قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ
b 8.	38 Till the period <sup>b</sup> of the time made known.	إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ
	39 He said: My Lord! because Thou hast made life evil to me, <sup>1339</sup> I will certainly make (evil) fairseeming to them on earth, and I will certainly cause them all to deviate,	قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأَرِيَنَّهُمْ أَكْثَرُ فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَجْمَعِينَ
Or, sincere.	40 Except Thy servants from among them, the <i>chosen</i> ones.	الْأَعْبَادَ الَّذِينَ خَلَقْتَهُمْ خَالِفِينَ
	41 He said: This a right way with Me:	قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ
Ar. thou hast.	42 Surely, as regards My servants, <i>you have</i> no authority over them except those who follow <i>you</i> of the deviators. <sup>1340</sup>	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ
Ar. thee.	43 And surely Hell is the promised place of them all:	وَأِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

1338 When a man is raised to life spiritually, the suggestions and the promptings of the devil cease to affect him. But until he finds spiritual life, evil suggestions mislead him now and then. This is *the time made known* in v. 38.

1339 The meaning has been fully explained in 865. It may be added here that this is a remarkable instance of what *iqdāl*, *ighwā*, and such other words mean when attributed to Allah. The devil refuses to make obeisance to Adam of his own accord, and this is expressed by saying *بِأَغْوَيْتَنِي* the meaning clearly being, *because Thou hast judged me to be in error, not caused me to err.*

1340 In a broad sense all men are servants of Allah. That the devil has no authority over any man is clear from 14: 22, where the devil says to his followers: "I had no authority over you except that I called you and you obeyed me."

44 It has seven gates; for every gate there shall be a separate party of them.<sup>1341</sup>

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

#### SECTION 4

##### Mercy for the Righteous—an Incident from Abraham's History

45-50. The faithful find peace and rest. 51-56. Goodness to Abraham. 57-60. Lot's people.

45 Surely those who guard (against evil) shall be in the midst of gardens and fountains:

46 Enter them in peace, secure.

47 And We will root out whatever of rancour is in their breasts—(they shall be) as brethren, on raised couches, face to face.

48 Toil shall not afflict them in it, nor shall they be ever ejected from it.<sup>1342</sup>

49 Inform My servants that I am the Forgiving, the Merciful,

50 And that My chastisement—that is the painful chastisement.

51 And inform them of the guests of Abraham:

52 When they entered upon him, they said, Peace. He said: Surely we are afraid of you.

53 They said: Be not afraid, surely we give *you* the good news of a boy, possessing knowledge.

54 He said: Do you give me good news (of a son) when old age has come upon me?—of what then do you give me good news!

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

أَدْخُلُوهُمْ أَزْوَاجًا مِمَّنْ يَمْنِينَ

وَنَنَعِمُهُمْ فِي ظِلٍّ وَأَنْزَلْنَا لَهُمْ

مِنْ غُلٍّ إِخْوَانًا عَلَى سُرُرٍ

مُتَقَابِلِينَ

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا

بِغَضٍّ

يَبْئِشُ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

وَأَن عَنِ ابْنِ هُوَ الْعَذَابُ الْآلِيمُ

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ

إِنَّمَا أَنْتُمْ مُجْلُونَ

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلٍّ

عَلِيمٍ

قَالَ ابْشِرْ بَشَرًا مِثْلِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ

فِيهِمْ تَبَشِّرْهُنَّ

1341 Hell is mentioned by seven different names in the Holy Qur-án: (1) *jahannam*, or *hell*; (2) *laẓā*, or *the flaming fire* (70: 15); (3) *ḥuṭamah*, or *the crushing disaster* (104: 4); (4) *sa'ir*, or *the burning fire*; (5) *saḡar*, or *the scorching fire*; (6) *jahīm*, or *the fierce fire*; (7) *hāwiyah*, or *the abyss* (101: 9). The seven gates mean the seven ways which lead into it, according to which there are seven different names. But see 46, where it is shown that the numeral *seven* in Arabic often stands for a large number, so that the meaning is that there are many gates or many ways leading to it.

1342 This is a very beautiful description of the Muslim paradise, but one which the Christian critics pass over without notice. There is absolute peace of mind, perfect security

55 They said: We give you good news with truth,<sup>1343</sup> therefore be not of the despairing.

56 He said: And who despairs of the mercy of his Lord but the erring ones?

57 He said: What is your business, then, O messengers?

58 They said: Surely we are sent towards a guilty people,

<sup>a 917.</sup>  
<sup>b 917A.</sup> 59 Except Lot's<sup>a</sup> followers: We will most surely deliver them all,

60 Except his wife; We ordained that she shall surely be of those who remain behind.

قَالُوا بَشِّرْكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْفَاطِنِينَ ۝

قَالَ وَمَنْ يَقْضِي مَن رَّحْمَةِ رَبِّهِ إِلَّا الْقَضَاءُ ۝

قَالَ فَمَا لَطَفْتُمْ أَنْتُمْ الْمُرْسَلُونَ ۝

قَالُوا إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ مِّن قَبْلِهِ ۝

إِلَّا آلَ لُوطٍ إِنَّا لَمُعْجِزِينَ ۝

إِلَّا أَمْرًا أَنَّهُ قَدْ ذَرَأْنَا لِآهْلِ الْعَالَمِينَ الْغَيْبِينَ ۝

### SECTION 5

**Transgressors perish: Incidents from Lot's and Shu'aib's Histories**

61-72. Lot warns and is opposed. 73-77. Punishment overtakes the transgressors. 78, 79. Shu'aib's people are also punished.

<sup>c 917A.</sup> 61 So when the messengers came to Lot's followers,<sup>c</sup>

62 He said: Surely you are an unknown people.

<sup>Ar. thee.</sup> 63 They said: Nay, we have come to *you* with that about which they disputed.

<sup>Ar. thee.</sup> 64 And we have come to *you* with the truth, and we are most surely truthful:

<sup>Ar. thy.</sup>  
<sup>d 917A.</sup>  
<sup>Ar. thyself.</sup> 65 Therefore go forth with *your* followers<sup>d</sup> in a part of the night and *yourself* follow their rear, and let not any one of *you* turn round, and go forth whither *you* are commanded.

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ۝

قَالَ إِنَّكُمْ قَوْمٌ مُّشْكِرُونَ ۝

قَالُوا بَلْ جِئْنَاكَ بَيِّنَاتٍ مِّن بَيْنِ أَيْدِيهِمْ يَمْتَرُونَ ۝

وَإِنَّكَ بِالْحَقِّ وَاثِقٌ ۝

فَأَسِرْ بِأَهْلِكَ بِطَرْفِ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُ حَيْثُ تُؤْمَرُونَ ۝

from any inclination to evil or any other danger (v. 46); there is a brotherhood in which no one conceals any rancour in his heart for his brother, nor has any one a complaint against another (v. 47); and lastly, there is neither toil nor fatigue, nor is one to be ever deprived of that state of perfect bliss (v. 48). The last verse refutes the Hindu doctrine of a temporary salvation, and also establishes: (1) that those who are once made to enter paradise are not sent back to this world; and (2) that the garden in which Adam was at first placed was not the paradise of heavenly life, for in that case he would not have been ejected from it.

1343 **بَشِّرْكَ بِالْحَقِّ** in this verse is exactly parallel to **يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ** (3: 44). It is neither the good news of *hagg*, or *truth*, in the first case, nor that of *kalimah*, or *word*, in the second, but in both cases the meaning is that the good news of a son is given—the words of a son being omitted in both cases—by means of (the correct meaning of *bā* in these two instances is *by means of*) Divine revelation, which is called the *truth* in the first instance and a *word from Allah* in the second.



	66 And We revealed to him this decree that the roots of these shall be cut off in the morning.	وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَهُمْ أَوْكَدٌ مَقْطُوعٌ مُصْرِعِينَ ۝
	67 And the people of the town came rejoicing.	وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ۝
	68 He said: Surely these are my guests, therefore do not disgrace me,	قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ۝
	69 And guard against (the punishment of) Allah and do not put me to shame.	وَاتَّقُوا اللَّهَ وَلَا تُخْذَلُونِ ۝
Ar. thee.	70 They said: Have we not forbidden <i>you</i> from (other) people? <sup>1344</sup>	قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ۝
	71 He said: These are my daughters, if you will do (aught). <sup>1345</sup>	قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعِيلِينَ ۝
Ar. thy.	72 By <i>your</i> life! they were blindly wandering on in their frenzy.	لَعَنَكَ اللَّهُ إِنَّمَا لَفِيَ شَكْرُكَهُمْ يَجْمَعُونَ ۝
Ar. intoxication. a 918.	73 So the rumbling* overtook them (while) entering upon the time of sunrise;	فَأَخَذَتْهُمُ الصَّيْحَةُ مُنْزِعِينَ ۝
	74 Thus did We turn it upside down, and rained down upon them stones of what had been decreed. <sup>b</sup>	جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَابًا رَنَنًا ۝
b 1197, 1198.	75 Surely in this are signs for those who examine. <sup>1346</sup>	إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ۝
	76 And surely it is on a road that still abides.	وَأَنَّهَا لَاسِيَّابٌ مُّذْمُونٌ ۝
	77 Most surely there is a sign in this for the believers.	إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ۝
	78 And the dwellers of the thicket also were most surely unjust; <sup>1347</sup>	وَأَنَّ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ ۝
	79 So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued. <sup>1348</sup>	فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَاءٍ مِّنْهُمْ ۝

1344 As remarked in 1194, Lot was a stranger among the Sodomites, and, as this verse shows, he was forbidden by the people to entertain any stranger as a guest or to give him shelter, for such is the meaning of *اولم نهك عن العالمين* as given by the commentators (Kf, JB). Hence it is that when he received his guests he immediately cried out, *You are an unknown people, i.e. strangers.*

1345 He offered his daughters as hostages, as a guarantee that the strangers would not make any mischief. See further 1194.

1346 *Mutawassim* is one who examines things in order to know the real character of a thing from outward signs. And by the *mutawassimîn* here are meant those who take a lesson or a warning from the fate of others.

1347 *The dwellers of the thicket* were Shu'aib's people (Kf, JB, Rz). But whether they are the same as the people of Madian is not agreed upon. Being in all particulars almost identical with the latter, they may be taken to be the same. 1348, see next page.

## SECTION 6

## The Dwellers of the Rock and a Warning for the Enemies of the Qur-án

80-84. The dwellers of the Rock. 85, 86. The doom of the Prophet's opponents. 87. Importance of the Qur-án. 88-93. The Prophet should not grieve. 94-99. Message to be openly delivered.

80 And the dwellers of the Rock certainly rejected the messengers,<sup>1349</sup>

81 And We gave them Our communications, but they turned aside from them;

82 And they hewed houses in the mountains in security.

a 915. 83 So the rumbling<sup>a</sup> overtook them in the morning;

84 And what they earned did not avail them.

85 And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.<sup>1350</sup>

Ar. thy. 86 Surely *your* Lord is the Creator of all things, the Knowing.

Ar. thee. 87 And certainly We have given *you* seven of the oft-repeated (verses)<sup>1351</sup> and the grand Qur-án.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْجِبَالِ الْمُرْسَلِينَ

وَأَتَيْنَاهُمُ الْبَيِّنَاتِ وَأَكْفَرُوا عَنْهَا مُعْرِضِينَ

وَكَانُوا يُحِثُّونَ مِنَ الْجِبَالِ بُيُوتًا

أَمْنِينَ

فَآخَذَ نَهُمُ الصَّيْحَةُ مُصْحِينَ

فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا

بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ

فَاصْفِرِ الصُّفْرَ الْجَمِيلَ

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَ

الْقُرْآنَ الْعَظِيمَ

1348 *Imám* signifies a road because it is pursued or followed, the root being *amma*, meaning he directed his course to . . . or aimed at (LL, Kf). By both are meant the cities of the people of Lot as well as those of Shu'aib's people. The road alluded to is the road followed by caravans from Hijaz to Syria.

1349 The dwellers of the Rock are the people of Samood; see 911.

1350 *صَفَحَ عَنْهُ* means he turned away from him and left him (TA-LL), or he turned away from his sin or crime, he forgave him (TA-LL). The verse gives us a true insight into the Holy Prophet's mind, and not only did he act upon this injunction while at Mecca, but he was equally forgiving in his conquests. One instance only in the conquest of Mecca is sufficient to prove this, when, having captured the city which had most tyrannically driven him out with his followers, and whose people were guilty of shedding the innocent blood of the Muslims, he forgave all, although he could have justly slain large numbers of them.

There is no doubt a reference here to the Holy Prophet's flight. The hour of punishment, of the discomfiture of opponents, was drawing nigh, and he must now leave them, as punishment was delayed so long as he was among them.

1351 The oft-repeated seven verses of the opening chapter of the Holy Qur-án are here spoken of (Bkh), which shows that the *Fātiḥah* was not only revealed, but also repeated in prayers, long before the revelation of this chapter. The *Fātiḥah* is called the grand Qur-án, because it contains the essence of the whole of the Qur-án.

Ar. <i>thine</i> .	88 Do not strain <i>your</i> eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make <i>yourself</i> gentle to the believers. <sup>1352</sup>	لَا تَحْزَنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفْصٌ جَلَاءُ لِلْمُؤْمِنِينَ ۝
Ar. <i>thyself</i> .	89 And say : Surely I am the plain warner.	وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ۝
Or, <i>dividers</i> .	90 Like as We sent down on the obstructors,	كَمَا أَنزَلْنَا عَلَى الْمُتَقَسِّمِينَ ۝
Or, <i>divided the Qur-an into parts</i> .	91 Those who declared the <i>Qur-an</i> to be a lie,	الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝
Ar. <i>thy</i> .	92 So, by <i>your</i> Lord, We would most certainly question them all	وَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝
	93 As to what they did.	عَمَّا كَانُوا يَعْمَلُونَ ۝
Ar. <i>thou art</i> .	94 Therefore declare openly what <i>you are</i> bidden, and turn aside from the polytheists.	فَاصْدَعْ بِمَا تُؤْمَرُ وَلَا تُخْرُجْ عَنِ السُّرُكَيْنِ ۝
Ar. <i>thee</i> .	95 Surely We will suffice <i>you</i> against the scoffers,	إِنَّا لَكُنْزُكَ الْمُسْتَهْزَيْنِ ۝
	96 Those who set up another god with Allah, so they shall soon know.	الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۝
	97 And surely We know that <i>your</i> breast straitens at what they say ;	فَسَوْفَ يَعْلَمُونَ ۝
Ar. <i>thy</i> .	98 Therefore celebrate the praise of <i>your</i> Lord, and be of those who make obeisance.	وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝
Ar. <i>thy</i> .	99 And serve <i>your</i> Lord until there comes to <i>you</i> that which is certain. <sup>1353</sup>	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝
Ar. <i>thee</i> .		

1352 This verse gives us a picture of the holy mind, for which the riches and embellishments of this life had no temptation, and the unequalled simplicity of his life from the time that he married a rich widow to the time that he ruled Arabia may be guessed from the last scene of his life, when he ordered the last pie in his house to be given away to the poor. The verse, moreover, draws a picture of the utmost kindness and gentleness which he showed to his followers. The *straining of the eyes* signifies *looking desirously*.

1353 *Al-yaqīn* (literally *certainty*), or *that which is certain*, is here generally understood to mean *death* (Bkh), because it is the one thing which is certain to come to every creature.

حتى يَأْتِيَكَ الْيَقِينُ (literally, *until there comes to you that which is certain*) is therefore understood to mean *the whole of your life*.

## CHAPTER XVI

### THE BEE

(*An-Nahl*)

REVEALED AT MECCA

(16 sections and 128 verses)

#### Abstract:

- Sec. 1. Revelation testified to by nature.
- Sec. 2. Nature upholds Unity.
- Sec. 3, 4. Deniers of Divine Unity and Revelation shall come to disgrace.
- Sec. 5, 6. Prophets are raised to explain to people.
- Sec. 7. Human nature revolts against polytheism.
- Sec. 8. Iniquity of deniers.
- Sec. 9. Parables showing the truth of revelation.
- Sec. 10. Selection of the recipient of revelation.
- Sec. 11. Punishment withheld.
- Sec. 12. Prophets shall testify against their people.
- Sec. 13. Revelation enjoins good.
- Sec. 14. The Qur-án is not a forgery.
- Sec. 15. The fate of the Meccans.
- Sec. 16. How to become a great nation.

#### The Title.

THIS chapter is very appropriately named the *Bee*, because the bee, guided by instinct, which is called a revelation in its case (v. 68), gathers together sweet honey from flowers of all kinds, taking what is best in them, thus producing "a beverage of many colours in which there is healing for men," so Divine revelation to the Holy Prophet collected what was best in the teachings of all the prophets and presented it in the Holy Qur-án, which is also declared to be a *healing* (10:57) for the spiritual diseases of men.

#### Connection with the preceding Chapters.

The subject-matter of this chapter is the same as that of the preceding six chapters of the *alif, lám, rá* group, to which it really forms, as it were, a supplement; for whereas that group establishes the truth of revelation mostly by references to the past history of the prophets, this chapter does it by inferences drawn from the analogy of Divine work in creation, and further shows the truth of Divine Unity by similar inferences. Thus the evidence contained in that group of six chapters is supplemented by the evidence drawn from nature which is given in this chapter. The truth of revelation is further emphasized by laying stress upon the all-important principle of Divine Unity, the promulgation of which has always been the chief object of revelation.

**Subject-matter.**

This chapter amplifies the principles laid down in the last. A warning was given to the opponents of the Qur-án, and the approach of the doom is here announced. Then it is shown by reference to the great Divine gifts for the physical welfare of man that such a beneficent Master could not have neglected his spiritual welfare. The first section thus ends with the important statement: *And upon Allah it rests to show the right way.* The second section, still dwelling upon the benefits which the Divine hand has conferred upon man in physical nature, draws attention to man's superiority over the whole of creation, which is made subservient to him. It thus appeals to man's self-esteem, admonishing him not to bow before the created things (v. 20), which he has, indeed, been created to rule. The next two sections lead us again into the domain of prophecy by stating that the deniers shall come to disgrace. These are followed by two sections further explaining the truth of the statements made above and dealing with some of the false excuses of those who rejected the truth. The seventh section shows how human nature revolts against polytheism, and the eighth deals with the iniquities of the deniers, which, however, a Merciful God is slow to punish. The ninth establishes the necessity of revelation by reference to the working of law in nature, and the tenth shows that all men cannot be the recipients of that revelation, but that choice is made of the best. The eleventh speaks of the hour when the opponents shall be overthrown, though the punishment is delayed out of Divine mercy. The twelfth section refers to the evidence of prophets against their people, the thirteenth shows that it is nothing but good that is enjoined by revelation, and thus appeals to human instinct not to reject it. The Qur-án is next plainly stated to be a revelation in substitution for the former revelations, and not to be the work of a man. The fate of the Meccans, who still persist in rejecting its Divine truth, is then compared to that of a flourishing town which must be made to suffer fear and hunger because of the ingratitude of its people.

And now that the enemy is punished on account of transgression and his power broken, the chapter is closed by giving the Muslims certain directions which they must follow in order to become, and to remain, a great nation. Abraham, that great patriarch, honoured alike by the Jew, the Christian, and the idolatrous Arab, is stated to be a great exemplar, who was made great in this life, and who was a most righteous servant of Allah. He attained this high position on account of his being a great preacher of Divine Unity, and his absolute submission to his Maker, and that was what was now required of the Muslims. Their religious controversies were to be conducted in a spirit of utmost mildness and great wisdom; they were to be a forbearing, not a revengeful nation, for forbearance was the path to greatness and triumph.

**Date of revelation.**

The revelation of this chapter belongs to the last Meccan period, like that of the group which it supplements. A clear exposition of the truth of the Divine revelation seems to be set out at great length in this chapter, as a last argument against the reprobate sinners of Mecca. The mention, in vv. 41 and 110, of Muhájirs, i.e. those who fly from their home, and the injunction, in v. 115, relating to prohibited foods, have led some to think that these verses must have been revealed at Medina. As regards the first, it may be noted that the first flight of the Muslims to escape the severe persecution of the Meccans had taken place as early as the fifth year of the Holy Prophet's call; but it is more probable that the reference is to the second Muslim exodus from Mecca, which took place before the Holy Prophet's departure from that town. As regards the latter, it should be borne in mind that the subject of prohibited foods, having, as it did, a deep connection with idolatry, inasmuch as all that food was prohibited on which any other name than that of Allah was mentioned, was dealt with at Mecca not only in this chapter, but also in the 6th. So neither the first argument nor the second is reasonable, and the only conclusion left is that the entire chapter is a late Meccan revelation.

## SECTION 1

## Revelation testified to by Nature

1, 2. Approach of doom. 3-8. Creation testifies to Divine beneficence for man. 9. The right way pointed out by Allah.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 Allah's commandment has come, therefore do not desire to hasten it;<sup>1354</sup> glory be to Him, and highly exalted be He above what they associate (with Him).

أَن أَمَرَ اللَّهُ فَلَا تَسْجُدُوا وَاسْتَجِدُوا  
تَعْلَى عَمَّا يُشْرِكُونَ

2 He sends down the angels with the inspiration<sup>1355</sup> by His commandment on whom He pleases of His servants, saying.<sup>1356</sup> Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

يُرْسِلُ الْمَلَائِكَةَ بِالْأَوَّلِ مِنْ أَمْرِهِ  
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ  
أَسْأِدُ رُؤَاآئِهِ لَا إِلَهَ إِلَّا أَنَا  
فَاتَّقُونِ

3 He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعْلَى  
عَمَّا يُشْرِكُونَ

4 He created man from a small life-germ,<sup>1356a</sup> and lo! he is an open contender.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ  
وَالْأَنفُسُ حَقْلُهَا الْكُفْرُ فِيهَا دِفٌّ  
مِمَّا يَنْفَخُ مِنْهَا نَارُ الْكُلُونِ

5 And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

Ar. the  
cattle, He  
created  
them.

1354 The first words of this chapter are a fitting sequel to the previous chapters, which repeatedly give warning of punishment to the wicked opponents of the truth. The *amr-ullah* (lit. *Allah's commandment*) signifies the threatened punishment of Allah, which is here spoken of as having already come to express the highest degree of certainty as to its advent. The use of the past tense for the future is of frequent occurrence in Arabic literature, when great certainty about the future is to be expressed. But the unbelievers are asked not to hasten the punishment, for Allah, Who conferred so many physical benefits on them, is willing to bestow His spiritual gifts, as mercy has the foremost place in Divine nature. This is stated in the verses that follow. What that punishment was going to be is expressly stated at the end of this chapter (v. 112); see 1406.

1355 *Rûh* here signifies *inspiration* or *Divine revelation*, such as is imparted by means of an angel . . . so called because it quickens to life from the death of infidelity (or ungodliness) . . . and the prophetic commission. It also signifies the *Qur-ân* (LL).

1356 The particle *an* is usually rendered by *that*, but it is frequently used as an explicative meaning *ai* (or *that is*) or in the manner of *ai*, meaning *qâilam*, or *qâilina* (i.e. *saying*), or some other form of *qâla* (i.e. he said) (Mgh-LL). For this use of *an* certain conditions are requisite, for which see Mgh.

1356a The *nutfah* signifies originally only *pure water* (TA : *al-mâ-us-ṣāfī*), the word being applied to a very small quantity as well as to a very large volume of it, so that any good drink is called a *nutfah*, so also is a *sea* (TA). The *nutfah* from which man is stated to be created is the small life-germ, or the spermatozoon, in the seminal fluid.

Ar. *There is beauty in them for.*

6 And they are pleasing to you when you drive them back (to home), and when you send them forth (to pasture).

7 And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

8 And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

9 And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.<sup>1357</sup>

وَلَكُمْ فِيهَا حَمَالٌ يُحْمِلُونَ وَجْهَكُمْ  
تَسْرَحُونَ ۝

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا  
بِلَغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ  
لَرؤُوفٌ رَّحِيمٌ ۝

وَالْخَيْلَ وَالْإِبْهَالَ وَالْأَحْمِلَ يُزَكِّيهِمْ  
وَرَبِّئِنَّهُمْ لَوَيْحَاتٌ مَّا لَا تَعْلَمُونَ ۝

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايسٌ  
وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۝

## SECTION 2

### Nature upholds Unity

10-19. The whole creation is made subservient to man. 20, 21. No created object should be taken for a god.

10 He it is who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

11 He causes to grow for you thereby herbage, and the olives, and the palm-trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

12 And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;

13 And what He has created in the earth of varied hues; most surely there is a sign in this for a people who are mindful.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ  
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ۝

يُنَبِّتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ  
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي  
ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ۝

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ  
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ اللَّهِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا  
أَلْوَانًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ  
يَذَكَّرُونَ ۝

Ar. *from it is.*

1357 And so at last it was that at first Mecca and then the whole of Arabia accepted Islam. The verse indicates that the kind and merciful God Who granted man so many physical boons could not have neglected his spiritual requirements.



Ar. thou  
seest.

Or, that  
they  
might give  
you food.

14 And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and *you see* the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

15 And He has cast great mountains in the earth *lest it might be convulsed with you*, and rivers and roads that you may go aright,<sup>1358</sup>

16 And landmarks; and by the stars they find the right way.

17 Is He then Who creates like him who does not create? Do you not then mind?

18 And if you would count Allah's favours, you will not be able to number them; most surely Allah is Forgiving, Merciful.

19 And Allah knows what you conceal and what you do openly.

20 And those whom they call on besides Allah have not created anything while they are themselves created;

21 Dead (are they), not living, and they know not when they shall be raised.<sup>1359</sup>

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَنَا كُلًّا وَمِنْهَا  
طَرَبًا وَنَسَخَّرُ مِنْهَا رِجًا إِنَّهُمْ لَنِسْرِهَا  
وَنَرَى الْفُلْكَ مَوَاجِدًا فِيهِ وَلَوْلَا تَبَخُّرُ  
مِنْ قَصَبِهِمْ لَخِلَافَهُمْ تَكُونُونَ

وَالَّذِي فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ  
وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ  
وَعَلِمَتِ أَوْيَاتُ الْجُودِ لَهُمْ يَهتَدُونَ  
أَنْتُمْ يَخْتَفُونَ كَمَنْ لَا يَخْتَفُونَ أَفْ كَا  
تَذَكَّرُونَ

وَلَنْ تَعْدُوا نِعْمَةَ اللَّهِ الَّتِي كُنْزُوهَا  
إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُنْفِرُونَ  
وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا  
يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ  
أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَهُمْ لَا يَسْعَمُونَ  
أَيَّانَ يَبْعَثُونَ

1358 When and how mountains were formed is a subject belonging to the domain of geology. The words of the Qur-án seem to point to the great upheavals and the violent agitations which led to the formation of the mountains, before man's existence on earth, and that having been effected, the convulsions are now comparatively very insignificant. The present condition of the earth *with man upon it* (to this attention is drawn in the words *with you*) is therefore one of stability, making life possible. The significance given in the margin, however, finds support from what is said elsewhere in the Holy Qur-án: "And the mountains, He made them firm, a provision for you and your cattle" (79: 32, 33); as *máda* signifies also, *he conferred a benefit*, and *máidah* means *food*. But *máda* also means *it went round*, *تَبَدُّدٌ* being the equivalent of *تَدْوِيرٌ* (the particle *an* in this case simply meaning *that*), and the meaning in this case would be, *He has cast great mountains in the earth that they (or it) might rotate with you*.

1359 These two verses show conclusively that neither Jesus Christ nor any other person who is taken for god ever created anything, and secondly, that Jesus Christ was not alive at the time of the revelation of the Holy Qur-án, because it is stated in clear words that all those who are called on besides Allah are dead, *not living*, and the further statement that they do not even know when they shall be raised shows that the verse speaks of men taken for gods, and at any rate includes them.

## SECTION 3

## Deniers of Divine Unity and Revelation

22-24. Denial of Unity and Revelation. 25. They shall bear a double burden.

22 Your God is one God; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.

23 Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

24 And when it is said to them, What is it that your Lord has revealed? they say: Stories of the ancients;

25 That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ  
بِآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ ۖ وَهُمْ  
مُسْتَكْبِرُونَ ۝

لَا جُرْمَ أَنْ اللَّهَ يَسْأَلَ مَا يُمْسُونَ وَمَا  
يُغْلِبُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ۝

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَبُّكُمْ قَالَُوا  
أَسَاطِيرُ الْأَوَّلِينَ ۝

لِيُصْوَغُوا آوَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ  
وَمِنْ آوَارِ الَّذِينَ يُضِلُّوهُمْ يُضِلُّوهُمْ بَعْدَ عَلَمٍ  
الْإِسَاءِ مَا يَشْعُرُونَ ۝

## SECTION 4

## The Wicked shall come to Disgrace

26-29. Those who plan against truth shall meet with disgrace. 30-32. The righteous shall prosper. 33, 34. Final punishment to be awaited for.

26 Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the chastisement came to them from whence they did not perceive.<sup>1360</sup>

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَإِنَّ اللَّهَ  
بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ  
السَّقْفُ مِنْ فَوْقِهِمْ وَأَنْتُمْ الْعَذَابُ  
مِنْ حَيْثُ لَا يَشْعُرُونَ ۝

1360 This is a prophecy relating to the fate of the opponents. They devised plans against the Prophet, and on the basis of those plans they erected a building which, when complete, was certainly to be destroyed, involving in its destruction the builders themselves, by the roof falling upon their heads. The meaning is that they will be given time to complete their plans, and then these plans and all that they spent on them will not only be brought to naught, but also prove a cause of their own ruin. Compare 8:36: "Surely those who disbelieve spend their wealth to hinder people from the way of Allah: so they shall spend it, then it shall be to them an intense regret, then they shall be overcome."

Ar. My  
associates.

27 Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers.<sup>1361</sup>

28 Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye: surely Allah knows what you did.

29 Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling-place of the proud.

30 And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

31 The gardens of perpetuity, they shall enter them, rivers flowing beneath them: they shall have in them what they please. Thus does Allah reward those who guard (against evil),

32 Those whom the angels cause to die in a good state, saying: Peace be on you, enter the garden for what you did.

33 They do not wait aught but that the angels should come to them or that the commandment of *your* Lord should come to pass.<sup>1362</sup> Thus

Ar. thy.

لَمْ يَوْمَ الْقِيَامَةِ يُخْزِنُهُمْ يَقُولُ  
أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَشَاقِقُونَ  
فِيهِمْ قَالِ الَّذِينَ أُوْتُوا الْعِلْمَ  
إِنَّ الْخِزْيَ الْيَوْمَ وَالْشُّوْءَ عَلَى  
الْكَافِرِينَ ۝

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَائِفَتًا يَقُولُ  
لَهُمُ الْمَلَأْنَا مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى  
إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَلَيْسَ مَخْرَجٌ مِّنْهَا لِلْمُتَكَبِّرِينَ ۝

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ  
قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنَ تَوَافِي  
هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ  
الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ  
الْمُتَّقِينَ ۝

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ  
يُجْزِي اللَّهُ الْمُتَّقِينَ ۝

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَائِفَتًا  
يَقُولُ لَهُمْ السَّلَامُ عَلَيْكُمْ فَاذْخُلُوا الْجَنَّةَ  
بِمَا كُنْتُمْ تَعْمَلُونَ ۝

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمْ  
الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَّبِّكَ لَكُنْكَ

1361 Mark that the punishment of the unbelievers on the resurrection day is described twice in this verse as being *disgrace*. This shows that disgrace is a sort of hell-fire which they had in this very life too.

1362 What is meant by the coming of the angels or the coming of the Lord is made clear by the next verse: it is the punishment for their evil deeds and ultimately their complete overthrow that is meant. They wait that the angels should come and the evil consequences

did those before them; and Allah was not unjust to them, but they were unjust to themselves.

34 So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.<sup>1363</sup>

فَعَلَّ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ  
فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخِاقٌ يُرْمَى  
فَإِذَا كَانُوا عَلَيْهِمْ يَسْتَزِعُونَ

## SECTION 5

### Prophets are raised to explain

35. False excuses. 36, 37. Prophets raised to guide. 38-40. Denial of life after death.

35 And they who give associates (to Allah) say: If Allah had pleased, we would not have served any thing besides Allah, (neither) we nor our fathers, nor would we have prohibited any thing without (order from) Him.<sup>1364</sup> Thus did those before them; is then aught incumbent upon the apostles except a plain delivery (of the message)?

36 And certainly We raised in every nation an apostle saying: "Serve Allah and shun the devil. So there were some of them whom Allah guided and there were others against whom error was due;<sup>1365</sup> therefore travel in the land, then see what was the end of the rejecters.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ  
مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ  
وَلَا آبَاؤُنَا وَلَا اخَرُ مَنْ آمَنَ مِنْ  
دُونِهِمْ شَيْءٌ كُنَّا لَكَ فَعْلٌ  
فَعَلَّ الَّذِينَ مِنْ قَبْلِهِمْ  
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ  
وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا  
لِإِذْعَابِ اللَّهِ وَأَجْتَنَّبُوا الطَّاغُوتَ  
فِيهِمْ مِنْ هَذَا اللَّهِ وَوَصَّيْنَاهُمْ  
مَنْ حَقَّتْ عَلَيْهِمُ الضَّلَالَةُ فَمَا  
يَكْفُرُوا فِي الْأَرْضِ فَأَنظِرْ  
لَهُمْ أَجَلًا مَكِينًا

Ar. that.  
\* 1356.

of their deeds afflict them, and they wait that the commandment of the Lord should come to pass and they should be beset on all sides by that at which they mocked. The coming of the angels thus stands for the smaller afflictions, such as overtook them in the form of famine and war, while the coming to pass of the commandment of the Lord indicates the complete overthrow of their power which was brought about by the conquest of Mecca. Compare 268 and 2: 210.

1363 The past tense, as already stated, is frequently used in the Holy Qur-án to denote the future, when it is required to express the highest degree of certainty (Rz, vol. 2, p. 242). The prophecy is an answer to the demand of the previous verse.

1364 The answer to this foolish excuse is given in the concluding portion of this verse and continued in the next. Allah's pleasure is not exercised by compelling people to adopt one way or the other, but by sending His apostles in every age and nation to point out the right way to the people, and by clear messages through the mouths of His ministers to warn people to avoid evil.

1365 *حق عليه كذا* means *such a thing was suitable to the requirements of justice*, etc., to take effect upon him (LL). Hence *حق عليهم الضلالة* signifies *that remaining in error was suitable to the requirements of justice in their case*; in other words, they adhered to error, and there was no injustice on the part of Allah in their having remained on such a

Ar. thou  
desirest.

37 If you strive for<sup>1366</sup> their guidance, yet surely Allah does not guide him who leads astray,<sup>1367</sup> nor shall they have any helpers.

38 And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;

39 So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

40 Our word for a thing when We intend it, is only that We say to it, Be, and it is.\*

إِنْ تَحْزِرْ عَلَىٰ هَٰذَا هُمْ فَإِنَّ اللَّهَ لَا يَهْدِي  
مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ مُّصْرِينَ ۝  
وَأَقْسُوا بِاللَّهِ جِدًّا إِيْمَانِيكُمْ لَا يَبْعَثُ اللَّهُ  
مَنْ يَمُوتُ بَلَىٰ وَوَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝  
لِيُبَيِّنَ لَهُمُ الْآيَاتِ الَّتِي يَخْتَلِفُونَ فِيهَا  
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا  
كَذِبِينَ ۝  
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ  
لَهُ كُنْ فَيَكُونُ ۝

\* 163.

course. The apostles had delivered to them the message and shown them the right way, but they chose to remain in error. The words do not mean that Allah had decreed that they should remain in error, for then the sending to them of apostles would have been absurd. And in the concluding portion of the verse the rejecters of the Holy Prophet are told to take a lesson from the fate of the former rejecters of the truth, which would not have been done if they had been considered as foredoomed to err.

1366 حرص عليه signifies *he strove or laboured or exerted himself for him* (Msb, TA-LL); also, *he was exceedingly eager for him* (TA-LL).

1367 I think there has been a great misunderstanding in the interpretation of the words *من يضل* which clearly mean *he who leads* (others) *astray*. The use of *aqalla* without an objective is permissible, as in *علم بخير* i.e. *and most surely many would lead* (people) *astray by their low desires out of ignorance* (6: 120). The meaning is therefore that those who do not only walk in error themselves, but are even engaged in leading others astray, cannot be guided so long as they stick to this course. But if it is necessary to make the words ambiguous, by interpreting them as meaning *Allah does not guide him whom He causes to err*, it is by no means justifiable to make them contradict the plain words of the Holy Qur-án; the Qur-án itself makes it quite clear as to those whom Allah causes to err. For instance, we have in 2: 26: "But He does not cause to err by it any except the transgressors," and in 14: 27, "And Allah causes the unjust to go astray." Even, therefore, if we adopt the other interpretation, the words only mean that the transgressors and the unjust are not guided, the translation of *من يضل* being *whom He judges to have gone astray*.

## SECTION 6

## Prophets are raised to explain

41, 42. Reward of those who are persecuted. 43, 44. Revelation of Divine will through man. 45-50. Opponents of truth are always overthrown.

41 And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater: did they but know.<sup>1368</sup>

42 Those who are patient and on their Lord do they rely.

Ar. *thee.*

43 And We did not send before *you* any but men to whom We sent revelation—so ask the followers of the Reminder if you do not know—<sup>1369</sup>

a 527.

Ar. *thee.*

Ar. *thou*  
*mayest.*

44 With clear arguments and scriptures; and We have revealed to *you* the Reminder that *you may* make clear to men what has been revealed to them, and that haply they may reflect.

Or, make  
them  
disappear.

45 Do they then who plan evil (plans) feel secure (of this) that Allah may *abase them* in the earth or that chastisement may overtake them from whence they do not perceive?<sup>1370</sup>

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْلِ  
مَا ظَلَمُوا لَنَجْزِيَنَّهُمْ فِي الدُّنْيَا حَسَنَةً  
وَلَا خَيْرَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ  
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا  
نُوْحِي إِلَيْهِمْ فَسَلُوا أَهْلَ الذِّكْرِ  
إِنْ كُنْتُمْ لَا تَعْلَمُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُوبِ  
إِنَّكُمْ كُنْتُمْ عِنْدَ اللَّهِ  
بَشِيرِينَ لِّلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ  
لَعَلَّهُمْ يَتَفَكَّرُونَ

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ  
يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَبْغِضَ  
الْعَالَمَ مِنْ حَيْثُ لَا يَشْعُرُونَ

1368 This is a most clear prophecy regarding those Muslims who had to fly from their homes on account of the persecutions of the Quraish. What is promised them is not only a reward of the hereafter but *a goodly abode in this world too*. Whether the reference here is only to the earlier flight to Abyssinia, or to the later flight to Medina, which had begun before the Holy Prophet's departure, one thing is certain: those who fled their homes in utter helplessness, and were in danger even of their very lives, were given the clearest promise of a great future in this life, and this promise proved true notwithstanding the hard struggle against a powerful nation, united at least in the determination to exterminate Islam. It is related of the Caliph 'Umar that he used to say, when he gave a gift to one of the emigrants: "Take this—may Allah bless you! This is what He promised you in this life, and what is for you in the hereafter is greater" (Kf), evidently referring to this verse.

1369 By the *أهل الذكر* (lit. *the followers of the Reminder*) are generally understood the Jews and the Christians, to whom it is supposed the Quraish are told to refer the question whether it is or it is not true that only *men* and not angels were sent with Divine revelation before, but the mention in the very next verse of the *zikh* or the *Reminder* having been sent to the Holy Prophet shows that the words apply to the Muslims. Some commentators, however, take the words generally as meaning learned men.

1370 This verse and the two that follow speak of the punishment in store for those who invented mischievous plans to kill the Prophet. The punishment spoken of in this verse is

46 Or that He may seize them in the course of their journeys, then shall they not escape;<sup>1371</sup>

47 Or that He may seize them by causing them to suffer gradual loss,<sup>1372</sup> for your Lord is most surely Compassionate, Merciful.

48 Do they not consider every thing that Allah has created? its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.

49 And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too), and they do not show pride.

50 They fear their Lord supreme and do what they are commanded.\*

Ar. above  
them.  
a 978.

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَتُحَاوِلَهُمْ  
يَمْحِجُونَ ۝

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ  
لَرَءُوفٌ رَحِيمٌ ۝

أَوَلَمْ يَرْوِا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ  
يَسْقِئُهُ أَظِلَّةٌ عَنِ الشِّمَائِلِ  
يَسْجُدُ لِلَّهِ وَهُمْ دَاخِرُونَ ۝

وَاللَّهُ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا  
يَسْتَكْبِرُونَ ۝

يَخَافُونَ رَبَّهُمْ مِنْ قُدْرَتِهِمْ وَيَعْلَمُونَ  
مَا يُرِيدُونَ ۝

their being swallowed by the earth, which is a metaphorical expression for the utter annihilation of their power. *Khasf*, which is ordinarily rendered as *cleaving open* or *swallowing*, also means *izlāl* (TA), i.e. *bringing to disgrace*. Hence the meaning of

*يُخَسِفُ بِهِمُ الْأَرْضُ* or *the earth swallowing them up* is their being brought to disgrace in the land. *Khasf* also indicates the disappearance of a thing, as *خُسُوفُ الْعَيْنِ* signifies the eyes sinking, or going away into the head, meaning its blinding (S, TA-LL). Hence the

meaning of the phrase *يُخَسِفُ بِهِمُ الْأَرْضُ* may be that they may be made to disappear altogether from the land, being the prophecy of the absolute disappearance of idolatry and unbelief from Arabia. *Khasafa* also signifies it became defective or suffered loss (Q-LL), and the infinitive noun *khasf* signifies being vile, abject, or contemptible (KL-LL), or the lowering, abasing, or humbling another (Ham, TA-LL), and accordingly the meaning may be *He may make them suffer loss, or abase them in the earth*.

1371 *Taqallub* signifies journeying for traffic (LL), because for this purpose one has to go and come again and again (lit. turning about). The prosperity of the Meccans depended on their journeying to Syria with their goods, and as Medina was in the way they suffered by the war they made upon the Muslims of Medina, because it interrupted their journeys and traffic. Thus this prophecy was fulfilled by them with their own hands.

1372 *Takhawwafā-hū* means *he took little by little from it* (S, Q, LA-LL), and the meaning is that they shall be diminished gradually until unbelief is utterly annihilated. This was the form which the punishment of the opponents of the Holy Prophet took. Their annihilation and the vanishing of their power, spoken of in the two previous verses, were brought about gradually, not suddenly, so that seeing the prophecy being fulfilled they may accept the truth. Thus they were dealt with kindly and mercifully, as the two attributes of the Divine Being brought in at the conclusion of the verse indicate.



## SECTION 7

## Human Nature revolts against Polytheism

51-55. Man turns to God in affliction. 56. Polytheistic offerings. 57-59. They ascribe daughters to Allah while hating them for themselves. 60. Burying girls alive.

51 And Allah has said: Take not two gods, He is only one God: so of Me alone should you be afraid.

52 And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?

53 And whatever favour is (bestowed) on you it is from Allah, then when evil afflicts you, to Him do you cry for aid.

54 Yet when He removes the evil from you, lo! a party of you associate others with their Lord.<sup>1373</sup>

55 So that they *may deny* what We have given them; then enjoy yourselves, for soon will you know.

56 And they set apart for what they do not know<sup>1374</sup> a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

57 And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

58 And when a daughter is announced to one of them his face becomes black and he is full of wrath.

59 He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.<sup>1375</sup>

Or, be ungrateful for.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ  
إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ فَإِنِّي فَارَهُبُونَ  
وَلَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ  
وَلَهُ الدِّينُ وَإِصْلَاحُ أَعْيُنِ اللَّهِ  
تَتَّقُونَ

وَمَا يَكُم مِّنْ نَّعْمَةٍ مِّنَ اللَّهِ تَهْتَدُوا  
مَسْكُومُ الضَّرِّ وَإِلَيْهِ يَجْعَلُونَ  
تَهْتَدُوا إِذَا كُفِيَ الضَّرُّ عَنْكُمْ إِذَا فَرَّجْتُمْ  
مِّنْكُمْ بَرَّهْمَ يَشْرَكُونَ  
لِيَكْفُرُوا بِمَا أَنبَاهُمْ فَتَمْسَحُوا  
فَسَوْفَ تَعْلَمُونَ

وَيَجْعَلُونَ لِمَا لَا يَفْعَلُونَ نَصِيبًا مِّمَّا ذَرَعْنَا  
تَاللَّهِ لَأَشْعَلَنَّ عَمَّا كُنتُمْ تَعْمَلُونَ  
وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحٰنَهُ وَلَهُمْ  
مَا يَشْتَهُونَ

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ  
مُسْوَدًّا وَهُوَ كَظِيمٌ

يَسْتَوَارِي مِنَ الْقَوْمِ مِن سُوءِ  
مَا بُشِّرَ بِهِ أُمَسِّكُهُ عَلَىٰ هُونٍ  
أَمْ يَكِدُّ سَهْلًا فِي التُّرَابِ أَمْ لَا إِسَاءَ  
مَا يَحْكُمُونَ

1373 There is probably a reference here to the minor afflictions, such as famine, etc.

1374 That is, for the idols or their gods whom they ignorantly take for intercessors.

1375 The allusion is to the barbarous custom of burying daughters alive which was

60 For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ  
وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

## SECTION 8

## Iniquity of Deniers

61. Every wrong is not punished. 62. They ascribe to Allah what they hate for themselves. 63. The devil misleads. 64, 65. Revelation is a mercy.

61 And if Allah had destroyed men for their iniquity, He would not leave on *the earth* a single creature,\* but He respites them till an appointed time; so when their doom will come, they shall not be able to delay (it) an hour, nor can they bring (it) on (before its time).

Ar. *it.*  
a 2063.

62 And they ascribe to Allah what they (themselves) hate<sup>1376</sup> and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

63 By Allah, most certainly We sent (apostles) to nations before *you*, but the devil made their deeds fair-seeming to them, so he is their guardian to-day, and they shall have a painful chastisement.

Ar. *thee.*

64 And We have not revealed to *you* the Book except that *you may* make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

Ar. *thee.*  
Ar. *thou*  
*mayest.*

65 And Allah has sent down water from the cloud and therewith given life to the earth after its death;<sup>1377</sup> most surely there is a sign in this for a people who would listen.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكُوا  
عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ  
مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْذِنُونَ  
سَاعَةً ۚ وَلَا يَسْتَعْتِلُونَ ۝

وَيَجْعَلُونَ لِلَّهِ مَا يَكْفُرُونَ وَتَصِفُ  
أَلْسِنَتُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ  
لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ  
مُفْرَطُونَ ۝

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ قَبْلِكَ  
فَرِيقٌ لَّهُمُ الشَّيْطَانُ الْغَالِي ۖ لَهُمْ فِيهِمْ  
الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝  
وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ  
لَهُمُ الَّذِي خْتَلَفُوا فِيهِ ۖ وَهُدًى وَ  
رَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ  
لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝

prevalent among the Arabs, especially among their chiefs, and its abolition was one of the numerous blessings of Islam. With no physical or administrative power behind it to ensure its enforcement, the word of Allah swept off the deep-rooted custom as with a magician's wand, so that not a single case of the burial of a living girl has ever been met with since the mandate came. Attention is drawn to the inconsistency of their avowed beliefs with their inward convictions in v. 62; see 1376.

1376, 1377, see next page.

## SECTION 9

## Parables showing Truth of Revelation

66. Parable of milk. 67. Parable of wine. 68, 69. Parable of the bee.  
70. Knowledge is gained and lost.

Ar. *its*. 66 And most surely there is a lesson for you in the cattle: We give you to drink of what is in *their* bellies—from betwixt the fæces and the blood—pure milk, easy and agreeable to swallow for those who drink.

Ar. *it*. 67 And of the fruits of the palms and the grapes—you obtain from *them* intoxication and goodly provision; most surely there is a sign in this for a people who ponder.<sup>1378</sup>

Ar. *thy*. 68 And *your* Lord revealed to the bee *saying*.<sup>a</sup> Make hives in the mountains and in the trees and in what they build:

Ar. *thy*. 69 Then eat of all the fruits and walk in the ways of *your* Lord submissively. There comes forth from within it a beverage of many colours, in

وَأَن لَّكُمْ فِي الْإِنْعَامِ لَعِبْرَةٌ لِّسَعْيِكُمْ  
مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ  
لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ  
وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ  
تَتَّخِذُونَ مِنْهُ سَكَرًا وَغَايَةً  
وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ  
الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ  
ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سَبِيلَ رَبِّكِ  
ذَلِكُمْ يُعْهَدُ مِنْ بَيْنِهِمْ مَنْ يُفْتِنُهُمْ فَاسْتَرْبُوا خَلْقًا

1376 The reference is to their ascribing daughters to Allah, while they themselves did not like that any one of them should have a daughter, thus showing how obviously inconsistent with their inward convictions was their professed belief in the Divine Being.

1377 By the *water from the heaven* is clearly meant the *Divine revelation*, as the previous verse also shows. The death of the earth is its corruption, and the giving of life signifies its spiritual life, marvellous signs of which had already appeared in Arabia.

1378 This and the previous verse seem to aim at a comparison between the Divine laws as manifested in nature and the handiwork of man. It is the working of Divine law in nature that produces such a valuable and agreeable diet as pure milk, separating it from the other elements—blood and dung—to which food is reduced in the belly of a cow, a goat, or other animal. Divine Providence thus most successfully separates the pure elements from excrements, which the hand of man is unable to do. On the other hand, the most agreeable provisions produced by nature in the form of fruits are turned into such a poisonous drug as wine by the hand of man. The two illustrations thus point out that just as Divine laws working in the physical world produce the purest and most agreeable diets, separating them from obnoxious elements and useless excrements, so their working in the spiritual world produces the sublimest and most practicable moral teachings, which afford to man the purest and most agreeable spiritual diet. But the best teachings given by Divine revelation are likely to be corrupted by the hands of man, as the best of fruits is turned into such a disagreeable and obnoxious thing as wine, though if it had been preserved in its original condition it could have served as an excellent provision. The second illustration, in fact, points out how man has corrupted the pure teachings of Divine revelation, and therefore mankind cannot be trusted to evolve the highest moral and ethical code; it is only Divine law working in the spiritual world, i.e. Divine revelation, that gives to man pure moral teachings, nourishing him spiritually, as milk nourishes the human being physically.

which there is healing for men; most surely there is a sign in this for a people who reflect.<sup>1379</sup>

70 And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.<sup>1380</sup>

فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً  
لِّقَوْمٍ يَتَفَكَّرُونَ  
وَاللَّهُ خَلَقَكُمْ ثُمَّ يَرْثُكُمْ وَيُمْسِكُ مِنْ  
يُودِي إِلَى آذُنِ الْعَبْرِيِّ لَا يَكْتُمُ بَعْدَ  
عَلِيمٌ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَلِيلٌ

## SECTION 10

### Selection of the Recipient of Revelation

71, 72. Degrees of superiority. 73, 74. Those who set up other gods. 75, 76. Parables showing that only the good are fit for selection.

71 And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess, so that they should be equal therein; is it then the favour of Allah which they deny?<sup>1381</sup>

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ  
فَمَا الَّذِينَ فَضَّلُوا إِمْرًا ذِي مِرَّةٍ فِيهِمْ  
عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ  
أَفَتَسْتَعْجِلُ اللَّهُ بِجَحْدُونَ

1379 This is another illustration to show that divine revelation brings about an object which cannot be effected by human exertions. In this case the Divine laws of nature are shown working in the bee, which gathers the sweet juice of different flowers, making it into honey. What this small creature effects, working instinctively in obedience to Divine laws, cannot be effected by the combined exertions of the whole of humanity. This illustration from the physical world is introduced to show a similar working of the Divine laws in the spiritual world, viz. that the Prophet, working as it were instinctively in obedience to the Divine laws prevailing in the spiritual and moral worlds, has by Divine revelation collected all that was best and noblest in any religion or religious teaching and summed it up in the Holy Qur-án: a work which could not be effected by the mere exertions of men. Hence it is that of the Qur-án it is said in 98: 3, "wherein are all the right ordinances." The object is to show that the Holy Qur-án, as a collection of all the highest and noblest moral teachings, could only be produced by Divine revelation and not by human exertions. And just as honey is said to possess the quality of *healing* here, the Qur-án in 17: 82 and elsewhere is called a *healing*. It should be noted that five kinds of the *wah-y* (literally *revelation* or *inspiration*) of Allah are mentioned in the Holy Qur-án; viz. first, in its relation to inanimate objects, as *earth* in 99: 5; secondly, in relation to living creatures other than man, as the *bee*; thirdly, in relation to men and women other than prophets, as the apostles of Jesus in 5: 111 and the mother of Moses in 28: 7; fourthly, in relation to prophets and apostles; and fifthly, in relation to angels. It should be borne in mind that all these kinds of *wah-y* are not of the same nature, as, for instance, in the case of the *bee*, it is its very *instinct* that is a revelation to it. The revelation of the prophets is the expression of Divine will for the guidance of men.

1380 As in the individual, so in nations. Those who, before the Holy Prophet, had been given knowledge of Divine revelation had lost or corrupted it at the time of his advent; hence the necessity for a new Divine revelation.

1381 The verse points to the differences in the physical world and affords an answer to

Or, grand-  
children.

72 And Allah has made wives for you from among yourselves,<sup>1382</sup> and has given you sons and daughters from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favour of Allah that they disbelieve?<sup>1383</sup>

73 And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.

Ar. like  
nesses.

74 Therefore do not give a likeness to Allah; surely Allah knows and you do not know.

75 Allah sets forth a parable —(Consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike?<sup>1384</sup> (All) praise is due to Allah! Nay, most of them do not know.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَ  
جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً  
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ  
يُؤْمِنُونَ وَيَنْهَوْنَ اللَّهَ هُمْ يَكْفُرُونَ  
وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ  
لَهُمْ شَيْئًا وَلَا يَسْتَطِيعُونَ  
فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا  
لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ  
أَرْزَاقٍ حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَ  
جَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

the demand of the unbelievers expressly stated elsewhere (6:125): "We will not believe until we are given the like of what Allah's apostles are given," claiming an equal right with the Prophet to receive Divine revelation. It is therefore pointed out that as in the physical world it is seen that some are given greater abundance than others, while there are even those "whom your right hands possess" who do not possess any property and have to look to others for their maintenance, though working equally hard with them, so too there are differences in the spiritual world, as all men are not equally fit to receive the gift of Divine revelation. It is to this that the concluding words of the verse allude; *the favour of Allah*, which is the *Divine revelation*, should not be denied simply because all men are not equal recipients of it.

1382 The statement made here is that for all men wives are created from their *anfus* (plural of *nafs*, meaning *soul* or *self*); no one ever thinks of placing such an unnatural interpretation upon these words as that which is erroneously placed upon similar words about Adam, where the *rib* is made to take the place of *soul* or *self*. It should be observed that the words of the Qur-án do not allow this unnatural interpretation, which is based upon the story of Genesis.

1383 They believe in the superstition that the idols, which are inanimate objects, can intercede with Allah, and deny the favour of Allah being granted to a human being. Hence the next verse speaks of the idols.

1384 By slave is meant the idol-worshipper who, instead of being master of idols, stones, and such-like objects, as Allah had created him to be, chooses to become a slave to them, bows before them, and considers them more powerful than himself. By the master of the goodly provision received from Allah is meant he who is the recipient of the Divine revelation, i.e. the Holy Prophet. The comparison is introduced to show that the idol-worshippers will

76 And Allah sets forth a parable of two men: one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?<sup>1385</sup>

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجَّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

## SECTION 11

## Punishment withheld

77-79. Allah withholds punishment. 80-83. His mercy and the manifoldness of His gifts.

77 And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.<sup>1386</sup>

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُو السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَفْصَحُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

78 And Allah has brought you forth from the wombs of your mothers—you did not know anything—and He gave you the hearing and the sight and the hearts that you may give thanks.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

79 Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.<sup>1387</sup>

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْاءِ السَّمَاءِ مَا يَسْكُنْنَ إِلَّا اللَّهُ مُلْكٌ فِي ذَلِكَ لَا يَلِيقُ بِالْقَوْمِ الَّذِينَ يُؤْمِنُونَ

ultimately find themselves deprived of all power. See the parable of the next verse, which makes it clear. The words of the parable find an echo in the reply of Abu Sufyán, when the Holy Prophet, who was in the act of entering Mecca as a conqueror, inquired of him: "Has not the time come when you should know that there is no God but Allah?" Abu Sufyán replied: "By Allah, I am now certain that if there had been a God besides Allah, it would surely have availed me somewhat."

1385 This parable makes the same comparison as the previous one. The purport is here made clearer. The *master of the goodly provision from Allah* of the previous verse is here plainly called the *enjoiner of what is just and the one who is on the right path*, while the idol-worshipper is the *one who is not able to do anything and who remains unsuccessful in whatever he undertakes*—a prophetic allusion to the defeats and discomfiture of the idolaters.

1386 By the *unseen* is meant the *knowledge of the unseen*, or the knowledge of the eventual fulfilment of the prophecies; and by the *hour* is meant the *hour of the doom* of the opponents of the Prophet, the hour when their power was to be utterly destroyed. They are told that it would be accomplished sooner than they could imagine, because they considered it to be impossible.

1387, see next page.

80 And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.

81 And Allah has made for you, of what He has created, shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat<sup>1388</sup> and coats of mail to preserve you in your fighting; even thus does He complete His favour upon you, that haply you may submit.<sup>1389</sup>

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا  
وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْاَنْعَامِ مَبْرُجًا  
تَسْتَفِئُونَ مِنْهَا يَوْمَ رَمْتُمْ رِافَاتِكُمْ  
وَمِنْ اَصْوَادِهَا وَاَوْبَارِهَا وَاَشْعَارِهَا  
اِنَّا نَاوِ مَتَاعًا لَّيَالِي حَيٰثِنَا  
وَاللّٰهُ جَعَلَ لَكُمْ مِنْ شَاخِصَاتِ ظِلَالِ الْاَنْعَامِ  
جَعَلَ لَكُمْ مِنَ الْجِبَالِ اَكْنَادًا وَجَعَلَ  
لَكُمْ سَرَابِيلَ تَقِيَّكُمْ الْحَرَّ وَسَرَابِيلَ  
تَقِيَّكُمْ بَاسَكُمْ وَاَكْنَادًا لَّيَالِي حَيٰثِنَا  
عَلَيْكُمْ لَعَلَّكُمْ تَسْلِمُونَ ۝

1387 The withholding of the birds by Allah signifies His withholding the punishment which was to overtake the enemy in the form of battles, which, as prophecy clearly indicates, were to entirely subdue them. Both Arab proverb and Arab poetry bear witness to *birds* being spoken of as attending a victorious army to feed upon the corpses of the enemy left on the battlefield. Thus we have the well-known Arab proverb *تبدد بلحمك الطير* i.e.

*may the birds disperse thy flesh*, which is a kind of imprecation, meaning "may the man die and his flesh may be dispersed and eaten by birds" (*Majma'ul Ansál*, by Maidání, Part I). Arab poetry has many references to this, but I cannot quote more than an instance or two. The famous Nábighah says:—

اِذَا مَا غَدَا بِالْجَيْشِ حَلَقَ فَوْقَهُ ۝ عَصَابَتُ طَيْرٍ تَهْتَدِي بِعَصَابَتِهِ

i.e. *when he goes out with the army, flocks of birds, being guided by the companies of the army, hover over his head*. Here the birds are made the attendants of a victorious army, as if they knew that the army which they followed would slay the enemy, and that they would thus feed on dead bodies. And Abul-Tayyib says in praise of Muhammad bin Ishaq:—

اِذَا لَقُوا جَيْشًا تَبَيَّنَ اَنَّهُ ۝ مِنْ بَطْنِ طَيْرٍ تَنْوُفَةٌ مَحْشُورٌ

i.e. *and when they meet an army, it becomes certain that it shall be raised up from the bellies of the birds of Tamufah*. Here the opposing army becomes certain of vanquishment and of being eaten by birds, so that, the bellies of the birds serving as their tombs, they should be raised from these bellies on the day of resurrection.

1388 The mention of one of two contrary things always involves the other; thus when heat is spoken of, cold is understood, and when light is spoken of, darkness is understood, and *vice versa* (Mubarrad-Rz). Hence by the preservation from heat spoken of here, preservation from heat and cold alike is meant. Or, as Zj says, since what preserves a man from heat also preserves him from cold (Rz), therefore the mention of the other would have been superfluous.

1389 As He has given you of the good things of this life, the physical blessings, He now completes these blessings by giving you the greatest of His blessings, i.e. Divine revelation.



Ar. thee.

82 But if they turn back, then on *you* devolves only the clear deliverance (of the message).

83 They recognize the favour of Allah, yet they deny it, and most of them are ungrateful.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ  
الْمُبِينُ ٥

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا وَأَكْثَرُهُمْ كَافِرُونَ

## SECTION 12

## Prophets shall testify against their People

84, 85. A witness against every people. 86-88. Denial shall not avail against punishment. 89. Holy Prophet as a witness.

84 And on the day when We will raise up a witness out of every nation,<sup>1390</sup> then shall no permission be given to those who disbelieve, nor shall they be made to solicit favour.

85 And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited.

86 And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord! these are our associate-gods on whom we called besides Thee. But they will give them back the *reply*: Most surely you are liars.

87 And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.

88 (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

89 And on the day when We will raise up in every people a witness against them from

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
لَهُمْ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا لَهُمْ  
يُسْتَعْتَبُونَ ٥

وَلَا ذَارَ الَّذِينَ ظَلَمُوا الْعَذَابَ لَا يَجُفَّفُ عَنْهُمْ وَلَا لَهُمْ يُنْظَرُونَ ٥

وَلَا ذَارَ الَّذِينَ أَشْرَكُوا أَشْرَكُوا كَمَا هُمْ  
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ  
كُنَّا نَدْعُو مِنْ دُونِكَ قُلْ قُلُوبُكُمْ  
الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ٥

وَالْقَوْلَ إِلَى اللَّهِ يُؤْمِنُونَ بِالسَّلَامَةِ وَصَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ٥

الَّذِينَ كَفَرُوا وَاصْطَلُّوا عَنْ سَبِيلِ اللَّهِ  
زِدْنَاهُمْ عَذَابًا غَلِيظًا الْعَذَابَ بِمَا كَانُوا  
يُفْسِدُونَ ٥

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ

1390 In this verse, as well as in the concluding verse (v. 89) of this section, the broad humanitarian doctrine is taught that a prophet has been raised in every nation. A Christian annotator seems to note with some wonder that "this verse seems to necessitate the belief of some true prophet having existed in India, China, Japan, etc.," but certainly it is much more surprising that those who claim hundreds of prophets for a single nation like the house of Israel should grudge even a single true prophet to these vast countries and nations. Islam rejects all such narrow views of the spiritual providence of Allah, Who is not the "Lord God of Israel," but the Lord of all the nations and worlds.

Ar. *thee*.Ar. *thee*.

among themselves, and bring you as a witness against these<sup>1391</sup>—and We have revealed the Book to you explaining clearly everything,<sup>1392</sup> and a guidance and mercy and good news for those who submit.

أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ  
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

## SECTION 13

## Revelation enjoins Good

90. Good enjoined and evil prohibited. 91-96. Covenants to be fulfilled. 97-100. The faithful live a life of purity.

90 Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.<sup>1393</sup>

91 And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah knows what you do.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ  
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ  
تَتَذَكَّرُونَ

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا  
تَقْصُوا الْاِيمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلَهُ  
اللَّهُ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ

1391 These words should not be misconstrued to mean that the Prophet's mission was to no other people than the Arabians. The Arabians were the people to whom the Prophet directly preached, and therefore they were the first to be judged guilty in rejecting the Holy Prophet. That the Prophet's message was for all people to whom the truth was to be preached by his followers is shown by 2:143, "And thus we have made you an exalted nation, that you may be bearers of witness to other people and that the Prophet may be a bearer of witness to you."

1392 Brinkman's note that "If the Qur-án explains everything and is a guidance, what need is there for the *sunnah*?" is based on ignorance. *Sunnah* means *way* or *practice*, and by *sunnah* is meant the practice of the Prophet, as illustrating the precepts of the Qur-án. Moreover, by *everything* is meant every basic principle necessary for the spiritual welfare of man and to decide the disputes of various religions, and not everything that may possibly exist in the world.

1393 This verse deals comprehensively with the different degrees of goodness and evil. The lowest form of goodness is that which is called *'adl* (literally *justice*) or *returning good for good*, and includes not only justice proper, but also the fulfilment of all duties and obligations, as they all more or less take the form of doing good for good. A higher degree of goodness is, however, that which is called *ihsán*, or *goodness* proper. It is the doing of good in cases where man has received no benefit. The highest degree of goodness is that which is called the *إِيتَاءُ ذِي الْقُرْبَىٰ* or *the giving to the kindred*, for what a man gives to his own kindred, to his children or parents or brothers and sisters, is given out of a natural desire, and hence the last stage of goodness is that in which a man's nature is so inclined to good that he has not to make an effort for doing good, but his very nature

92 And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly.<sup>1394</sup> You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation.<sup>1395</sup> Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

93 And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.<sup>1396</sup>

94 And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous chastisement be your (lot).

95 And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

96 What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

وَلَا تَكُونُوا كَالَّذِينَ بَعْضُهُمْ عَصَىٰ لِبَعْضٍ  
مِّن بَعْدِ مِيثَاقِنَا يُبْعِدُونَ  
أَيْمَانَكُمْ دَخَلَا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ  
هِيَ أَرَدَىٰ مِنْ أُمَّةٍ ۖ إِنَّمَا يَبْلُوَكُمْ  
اللَّهُ بِهِ ۖ وَلَيَبْيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ  
مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن  
يَبْلُوَ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ  
لَسْئَلُكُمْ عَنْ مَا كُنْتُمْ تَعْمَلُونَ ۝  
وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلَا بَيْنَكُمْ  
فَتَرَىٰ قَدْرَ بَعْدِ بُيُوتِهِمْ ۚ وَتَذَرُونَ  
الشُّعُورَ بِمَا صَدَقْتُمْ عَنْ سَبِيلِ اللَّهِ  
وَلَكُمْ عَذَابٌ عَظِيمٌ ۝

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ تَمَتًّا قَلِيلًا إِنَّمَا  
عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ۝  
مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۚ  
وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ  
مَا كَانُوا يَعْمَلُونَ ۝

inclines to good. Similarly this verse deals with the three degrees of evil, from the merest indecency to the wrongful conduct which violates the rights of individuals and nations.

1394 This is a parable, the meaning of which is explained in what follows.

1395 The opponents of Islam, being more numerous than its adherents, would not respect their covenants with the Muslims. Most commentators understand the words to be generally true of the Quraish: "It being usual with them, when they saw the enemies of their confederates to be superior in force, to renounce their league with their old friends." But the verse applies with much greater truth to the civilized Christian nations who have not the least regard for their treaties—especially when the other party to the treaty is weak—in fact, it has become a by-word among them that agreements are made to be violated. Rodwell's note, that "the Arabs, like most half-savage tribes, used to consider superior numerical strength as entitling them to disregard a treaty," only needs revision, in view of recent circumstances, by substituting the words "*some civilized nations*" for "*half-savage tribes*."

1396 His pleasure is exercised according to His laws; it is only the transgressors and the unjust who go astray. See verse 104, which makes this verse clear: "Surely as for those who do not believe in Allah's communications, Allah does not guide them." The subject has been fully explained in 44 and elsewhere; see 1099, 1297, 1312.

97 Whoever does good, whether male or female,<sup>1397</sup> and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

Ar. *thou*  
*recitest.*

98 So when *you* recite the Qur-án, seek refuge with Allah from the accursed devil;

99 Surely he has no authority over those who believe and rely on their Lord.

100 His authority is only over those who befriend him and those who associate others with Him.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرًا هُمْ يَاحْسِنُونَ ۝

وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

إِنَّ لِّلَّذِينَ آمَنُوا عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ كُفْرِهِمْ سُلْطَانٌ ۚ إِنَّ شَاءَ سُلْطَانُهُ عَلَى الَّذِينَ يَمُنُونَ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ ۝

## SECTION 14

### The Qur-án is not a Forgery

101. The Qur-án takes the place of former scriptures. 102-105. It is a revelation from on high, not a man's work. 106-110. Those who turn back after belief.

101 And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: *You are* only a forger. Nay, most of them do not know.<sup>1398</sup>

Ar. *thou*  
*art.*

وَأَذَابُ لَّئِنَّا آيَةً مِّمَّا كَانَتْ آيَاتُ اللَّهِ ۚ لَعَلَّكُمْ يَتَّقُونَ ۚ وَاللَّهُ يَتْلُو عَلَيْكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَكُونَ ۚ وَاللَّهُ يَتْلُو عَلَيْكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَكُونَ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

1397 The Qur-án here affords another reply to the ignorant statement made in certain quarters that according to Islam women have no souls. The happy life, or the life in paradise, is here distinctly promised to females as well as males.

1398 It is absolutely unreasonable to argue the doctrine of the abrogation of certain Quranic verses on the basis of this verse. All those verses which are considered as having abrogated previously revealed verses—and the number of these is limited to five by the more learned—belong to the Medina period, because, even admitting for the sake of argument that there was abrogation, it was not needed until the Holy Prophet had established himself at Medina and detailed commandments were required for the guidance of the Muslims. But this chapter belongs to Mecca, and there does not exist the slightest evidence that any verse had been abrogated while the Holy Prophet was at Mecca. Moreover, the context clearly shows that it was the revelation of the Qur-án itself that was called a forgery, and not an occasional change that any of its commandments could have undergone, with which change the unbelievers had, in fact, no concern. What the unbelievers objected to was either the revelation of a new book while there was in existence a previous revelation, or the destruction of their own customs and usages, which had become sacred to them. The answer in the first case is that the same Holy Spirit which brought revelation to Jesus Christ and other prophets also brought it to the Holy Prophet Muhammad, and in the second, that their usages were not founded on Divine revelation, while the Qur-án was based on such revelation. For a fuller discussion of the doctrine of abrogation see 152.

Ar. *thy*.

102 Say: The Holy Spirit<sup>1399</sup> has revealed it from *your* Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

103 And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.<sup>1400</sup>

104 (As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful chastisement.<sup>1401</sup>

105 Only they forge the lie who do not believe in Allah's communications, and these are the liars.

106 He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast for disbelief—on these is the wrath of Allah, and they shall have a grievous chastisement.<sup>1402</sup>

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ  
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى  
وَبُشْرَى الْمُسْلِمِينَ  
وَلَقَدْ عَلِمَهُ الْأَثَمَةُ يُعْلَمُونَ إِنَّمَا يُلَقِّبُهُ  
بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ  
أَتَجْحَدُ بِهَذَا الْقُرْآنِ بِعَرَبٍ شَدِيدٍ  
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا  
يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ  
إِنَّمَا يَضْرِبُ عَلَى الْقُرْآنِ الَّذِينَ لَا يُؤْمِنُونَ  
بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ  
مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ  
أُكْرِهَ وَكَفَّاهُ مُظْمِرِينَ يَا أَيُّهَا النَّاسُ  
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلِمَ مَا مَخَصَّبَ  
عَنِ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

1399 The Holy Spirit is here stated to be the bearer of the revelation to the Holy Prophet, while elsewhere the same bearer is called the *Rūh-ul-amin*, or the Faithful Spirit (26 : 193), and the same is called Gabriel in 2 : 97.

1400 Various names have been suggested as to the person whom the opponents of the Prophet referred to. These are mostly the names of Christian slaves, Jabr, Yāsir, 'Aish or Ya'ish, Qais, 'Addās. The name of Salmān is suggested by Prideaux, which Sale shows to be an utterly baseless conjecture, as Salmān came after the Flight. All these slaves were among the early converts to Islam, and it was they who were most cruelly persecuted by the Quraish; yet they remained firm under the severest tortures. Is it possible to conceive that they, without being the least gainers, should have thus willingly suffered persecutions for a cause which they knew to be false? This consideration is alone sufficient to show the absurdity of the allegation of the Quraish and their Christian followers, who attach such importance to this allegation. The general opinion of the Christians is that it was a Nestorian monk named Sergius, who is identified with the monk Buhairah, whom the Holy Prophet, while yet a boy, met on his journey to Syria with his uncle Abū Tālib. The absurdity of this view is also expressed by Sale. As regards the Christian slaves, they certainly cannot be supposed to have been the authors of the sublime themes of the Holy Qur-ān. That the opponents of the Prophet said so is rather a proof of the falsehood of the assertion than an indication of its truth; for, unable to meet the arguments of the Holy Qur-ān, they had to adopt less honest methods of making the Qur-ān unpopular.

1401 It is clear from this that believing in Allah's commandments is equivalent to acting upon them.

1402, see next page.

107 This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.<sup>1403</sup>

108 These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.<sup>1404</sup>

109 No doubt that in the hereafter they will be the losers.

Ar. thy.

110 Yet surely *your* Lord, with respect to those who fly<sup>1405</sup> after they are persecuted, then they struggle<sup>1405a</sup> hard and are patient, most surely *your* Lord after that is Forgiving, Merciful.

Ar. thy.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى  
الْآخِرَةِ ۖ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ ۝

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَ  
سَمِعِهِمْ وَأَبْصَارِهِمْ ۚ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ  
لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ ۖ هُمُ الْخَاسِرُونَ ۝  
ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا  
فُتِنُوا أَنَّهُمْ جَاهِدُوا وَصَبَرُوا إِنَّ رَبَّكَ  
مِنْ بَعْدِ هَٰذَا لَنَعْفُو لِمَن رَّحِمْنَا ۝

1402 Only very rare instances are met with in the early history of Islam in which the converts even under compulsion ever recanted. Being sincere converts, they would not recant even under hardest trials. For instance, Yásir and Sumayyah, husband and wife, suffered death at the hands of the unbelievers because they would not recant, the latter being put to death most cruelly, her legs being tied to two camels which were made to run in opposite directions. Their son 'Ammar, however, having been affected by these tortures, was not so resolute. The cruellest persecutions were inflicted on those slaves who had become converts to Islam. Muir says: "These were seized and imprisoned, or they were exposed upon the scorching gravel of the valley to the intense glare of the midday sun. The torment was enhanced by intolerable thirst, until the wretched sufferers hardly knew what they said." Yet even under these trying circumstances, which would have maddened even the most resolute man, there were those among these slave-converts who were as firm as a mountain; as in the case of Bilál, of whom it is recorded that "in the depth of his anguish the persecutors could force from him but one expression: Ahad! Ahad! One! One! (only God)."

1403 How can a people be guided who reject the truth and refuse to act upon it?

1404 It is clear from this that Allah does not set seals on the hearts of men and thus hinder them from accepting the truth; on the other hand, it is they who reject and would not believe the truth, turning a deaf ear to the preaching of the Prophet (as the previous verses show), and thus seals are set on their hearts, etc. Nor is this done permanently, for, as v. 110 shows, even after this Allah forgives them if they repent and show perseverance in the pursuit of truth and righteousness.

1405 They fly from the place where they are persecuted so that they may not again be afflicted. It appears that some of the believers were now flying to Medina.

1405a It should be noted that the *Jihād* spoken of here is certainly not in connection with fighting, for the verse was revealed at Mecca.

## SECTION 15

## The Fate of the Meccans

111-116. Divine favours to Meccans and their ungratefulness. 117, 118. Prohibited foods. 119. Mercy is shown to the penitent.

111 (Remember) the day when every soul shall come, pleading for itself, and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.

112 And Allah sets forth a parable: (Consider) a town safe and secure, to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favours, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.<sup>1406</sup>

113 And certainly there came to them an Apostle from among them, but they rejected him, so the chastisement overtook them while they were unjust.<sup>1407</sup>

114 Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favour if Him do you serve.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجَدِلٍ عَنْ نَفْسِهَا  
وَتُؤْتَى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهْمُهَا  
يُظْهِرُونَ ۝

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً  
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا  
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ  
فَإِذَا قَامَ إِلَهُ الْبَاسِ الْجُمُعِ وَالْخَوْفِ  
بِمَا كَانُوا يَصْنَعُونَ ۝

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ  
فَكَفُّوا عَنْهُ فَأَخَذَهُمُ الْعَذَابُ  
وَهُمْ ظَالِمُونَ ۝

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا  
نِعْمَتَ اللَّهِ إِنَّ كُنُتُمْ إِيَّاهُ تَعْبُدُونَ ۝

Ar. cover-  
ing.

1406 The parable is set forth to depict the state of Mecca as it was before the time of the Holy Prophet and the fate to which it was to be reduced after he was rejected, *after it became ungrateful for Allah's favour*. Its first condition was one of great prosperity and influence, being the centre to which all tribes came for pilgrimage and trade, a picture of which is drawn in one of the concluding chapters of the Holy Qur-án: "So let them serve the Lord of this house, Who feeds them against hunger and gives them security against fear" (106: 3, 4). Its later state was, firstly, that in which, on account of the great famine that followed the curse uttered by the Holy Prophet—"O Allah! overtake them with years of famine like Joseph's years of famine"—they ate even bones and corpses (JB): this was the *libás-ul-jú'*, or the *covering of hunger*; and secondly, that it trembled at the advent of an army of ten thousand Muslims, and this was the *libás-ul-khauf*, or *covering of fear*, being so called because no blood was shed. The word *libás* (literally, *covering*) used in connection with hunger and fear indicates the utmost degree of hunger and fear, which, as it were, covered them all over.

1407 This makes the prophecy indicated in the previous parable clear. This is the *amr-ullah*, or the *commandment of Allah*, the approach of which was announced at the commencement of this chapter. Thus the end of the chapter states with wonderful exactitude what that punishment would be.



115 He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked,<sup>a</sup> but whoever is driven to necessity, not desiring nor exceeding the limit,<sup>b</sup> then surely Allah is Forgiving, Merciful.

<sup>a</sup> 210, 836.

<sup>b</sup> 211.

116 And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

117 A little enjoyment and they shall have a painful chastisement.

Ar. *thes.*  
<sup>c</sup> 837, 6:147.

118 And for those who were Jews We prohibited what We have related to *you* already,<sup>c</sup> and We did them no injustice, but they were unjust to themselves.

Ar. *thy.*

119 Yet surely *your* Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely *your* Lord after that is Forgiving, Merciful.

Ar. *thy.*

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَخُمُ  
الْخَنَازِيرِ وَمَا أَهْلَ لَيْعٍ لِّلَّهِ فِيهِ  
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ  
اللَّهَ غَفُورٌ رَّحِيمٌ

وَلَا تَقُولُوا لِمَا قَصَفُ السِّبْتُ كُذِّبَ  
هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى  
اللَّهِ الْكُذْبَ إِنَّ الَّذِينَ يَفْتَرُونَ  
عَلَى اللَّهِ الْكُذْبَ لَا يَفْلَحُونَ

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ  
وَعَلَى الَّذِينَ هَادُوا حَرَامًا مَّا قَصَفْنَا  
عَلَيْكَ مِنْ قَبْلُ وَمَا ظَنَّمَهُمْ وَلَكِنْ  
كَانُوا أَنْفُسُهُمْ يَظُنُّونَ

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّرُوءَ  
ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ  
رَبَّكَ مِنْ بَعْدِ مَا لَقَوْهُمْ رَّحِيمٌ

## SECTION 16

### How to become a Great Nation

120-122. How Abraham became great. 123. The Prophet is the new Abraham. 124. The Sabbath. 125. Harshness to be avoided in controversy. 126-128. Patience enjoined.

120 Surely Abraham was an exemplar, obedient to Allah, upright, and he was not of the polytheists,

121 Grateful for His favours; He chose him and guided him on the right path.

122 And We gave him good in this world, and in the next he will most surely be among the good.

Ar. *thes.*

123 Then We revealed to *you*: Follow the faith of Abraham, the upright one, and he was not of the polytheists.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا  
وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

شَكَرًا لِلَّهِ الَّذِي أَحْصَىٰ لَهُ الْإِسْمَ الْأَعْظَمَ  
وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَوَأَنبَأْنِي فِي الْآخِرَةِ  
لِئَمِّنَ الصَّالِحِينَ

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Or, <i>went against.</i> Ar. <i>thy.</i>	124 The Sabbath was ordained only for those who <i>differed</i> about it, and most surely <i>your</i> Lord will judge between them on the resurrection day concerning that about which they differed.	لَا تَتَّبِعُوا السَّابِتَ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَكْتُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝
Ar. <i>thy.</i>	125 Call to the way of <i>your</i> Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; <sup>1408</sup> surely <i>your</i> Lord best knows those who go astray from His path, and He knows best those who follow the right way.	أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ ۖ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝
Ar. <i>thy.</i>	126 And if you take your turn, then retaliate with the like of that with which you were afflicted; <sup>1409</sup> but if you are patient, it will certainly be best for those who are patient.	وَإِنْ عَاقَبْتُمْ فَمَا فَضِّلُوا بِهِ مِمَّا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُمْ خَيْرٌ لِّلصَّابِرِينَ ۝
Ar. <i>thyself.</i>	127 And be patient and <i>your</i> patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress <i>yourself</i> at what they plan.	وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ لَا تَخْزَنَ عَلَيْهِمْ وَلَا تَكُ فِي ضَلَالٍ مِّمَّا يَكْفُرُونَ ۝
	128 Surely Allah is with those who guard (against evil), and those who do good (to others).	إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ۝

1408 The principle laid down for preaching and religious controversy by the "unlearned Arabian" has yet to be learned by the most advanced people, whose controversies are carried on with no other object than that of faultfinding, and whose preaching only aims at carping at others. It shows the breadth of mind of the Holy Prophet, more especially when it is remembered that the injunction was given at a time when the Muslims were being most severely persecuted and there was the greatest reason for adopting a harsh attitude.

1409 As the context abundantly sets forth, the retaliation spoken of relates only to things said in controversies, and not to acts of war or bodily injuries, hence there is no need to ascribe this verse to the Medina period. But if once the permission to retaliate is given, the injunction to endure patiently what the opponents say and do is immediately repeated thrice, and this indicates the true spirit of the Islamic teaching. There is no evidence whatever that this and the two following verses were not revealed at Mecca.

## PART XV

### CHAPTER XVII

#### THE ISRAELITES

(*Bani-Israeel*)

REVEALED AT MECCA

(12 sections and 111 verses)

#### Abstract :

- Sec. 1. Punishment of the Israelites.
- Sec. 2. Every deed has a consequence.
- Sec. 3, 4. Moral precepts.
- Sec. 5. Unbelievers grow harder.
- Sec. 6. Punishment must follow.
- Sec. 7. The devil's opposition to the righteous.
- Sec. 8. Opposition to the Prophet.
- Sec. 9. Falsehood shall vanish before truth.
- Sec. 10. The Qur-án is a wondrous miracle.
- Sec. 11. Trivial excuses.
- Sec. 12. A comparison with Moses' warning.

#### The Title and connection.

THIS chapter goes under the name of *the Israelites*, who, after being made a great nation and having risen to power and eminence in the world, were severely punished and almost annihilated on account of their transgressions. It opens and ends with a reference to the history of that nation. The beginning and the end of this chapter clearly indicate that it is meant to be a warning to the Muslims themselves as well as to the opponents of the Holy Prophet. It speaks of the fate of the Israelites when they became a great nation, and of that of their opponents when they were yet weak and oppressed ; thus containing clear prophecies of the fate of the Quraish and of the disasters which were in store for the Muslims after their rise to power. It will be seen that the punishment of the Israelites themselves is referred to in the beginning, hence the connection of this chapter with the last is clearly established. The last chapter ended by showing to the Muslims how they could become a great nation, while this begins by calling their attention to the fate of a nation that had risen to greatness and then fallen ; the reason of the fall being that it no more followed those principles which had been the cause of its greatness.

#### Subject-matter.

The opening reference is to the *Mir'aj*, or the spiritual Ascension of the Holy Prophet, which must be interpreted as referring to the eminence which the Holy Prophet was to achieve and to the greatness to which Islam was to rise. Thus, while the last section of the last chapter gave certain directions to the Muslims, by following which they could become a great nation, here in the very commencement we have in the Holy Prophet's ascension a clear prophecy of the greatness of the Muslim nation. After this reference, the Muslims are warned of the fate of the Israelite nation, which had been raised to eminence before them, but which failed to retain that high position. The second section establishes the immortal principle that every deed has a consequence, the universal law of cause and effect, a right

## SECTION 1

## Punishment of the Israelites

1. The Prophet's triumph predicted. 2-7. The Israelites punished twice.  
8-10. Mercy offered in the Qur-án.

In the name of Allah, the  
Beneficent, the Merciful.

1 Glory be to Him Who  
made His servant to go on a  
night from the sacred mosque  
to the remote mosque of which  
We have blessed the precincts,  
so that We may show to him  
some of Our signs; surely He  
is the Hearing, the Seeing.<sup>1410</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا  
مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا  
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْآيَاتِ  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

understanding of which alone can raise men to the true dignity which befits humanity. The next two sections contain moral precepts which the Muslims are required to follow. Yet all these high moral teachings only cause the unbelievers to grow harder, as is shown in the fifth section, hence the next section deals with their punishment, whilst it enjoins the faithful to be gentle, even to their opponents. The seventh section refers to the universal law that the mischief-makers have always stood up in opposition to the righteous, and the eighth speaks specifically of the opposition to the Holy Prophet. The next section, however, makes it clear that that opposition would be brought to naught, for falsehood must disappear before the advance of truth. The advent of the Holy Prophet has been here described as the advent of *truth* itself, or of the *Spirit of Truth* mentioned by John. The tenth shows how great a miracle is the Holy Qur-án in itself, yet the opponents seek other signs. How trivial are the excuses on which they reject the Holy Qur-án is set forth in the eleventh section, and the justice of their retribution is thus made clear. The last section draws attention to Moses' warning to Pharaoh, the mighty ruler of Egypt, and gives a similar warning through the Holy Qur-án, ending with a brief mention of the absurdity of the doctrine of "sonship," which is dealt with at greater length in the two chapters that follow.

## Date of revelation.

The whole of this chapter was revealed at Mecca. The verses which speak of the designs of the Quraish to expel the Holy Prophet (73-76) are regarded by some as having been revealed at Medina, but that conclusion is rather strange, as the revelation on the very face of it is Meccan. The references to the ascension must have been revealed about a year or two before the Flight, while other portions may have been revealed still earlier. The principal portion of it appears to have been an earlier revelation than the group of the seven chapters which precede it. On the whole it would be safe to place it among the early revelations of the last Meccan period.

1410 This journey is generally supposed to refer to the ascension (*Mi'rāj*) of the Holy Prophet, for which see 1441, where the nature of the ascension is discussed. If the reference here is to the *mi'rāj*, the significance underlying it is the future triumph of the cause of the Holy Prophet. But the reference may as well be to the Holy Prophet's coming Flight to Medina. It was at night that the Holy Prophet left Mecca (Ibn-i-Hishām). The *remote mosque* would in this case mean the Prophet's mosque which was to be built at Medina, or Medina itself, as the *Sacred Mosque* stands for Mecca. Or it may signify Jerusalem, the significance being that the Prophet shall inherit all the blessings of the Israelite prophets, including the Holy Land.

Ar. that.  
a 1356.

Or, made  
known to.

Or, Book.

2 And We gave Moses the Book and made it a guidance to the children of Israel, saying:<sup>a</sup> Do not take a protector besides Me.<sup>1411</sup>

3 The offspring of those whom We bore with Noah; surely he was a grateful servant.

4 And We had decreed against the children of Israel in the Divine ordinance: Most certainly you will make mischief in the land twice,<sup>1412</sup> and most certainly you will behave insolently with great insolence.

5 So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.

6 Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.<sup>1413</sup>

7 If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascend-

وَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ  
رِسَالَتِي لِبَنِي إِسْرَءِيلَ أَلاَّ يَتَّخِذُوا مِنْ  
دُونِي وَكِيلًا  
ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ  
إِنَّهُ كَانَ عَبْدًا شَكُورًا  
وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ  
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَ  
لَتَعْلُنَّ عَلَى الْأَعْيُنِ  
وَإِذَا جَاء وَعْدُ أُولَاهُمَا بَعَثْنَا  
عَلَيْكُمْ عِبَادًا أَنَا أُولَى بِأَسْ  
سَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ  
وَعْدًا مُفْعُولًا  
ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَ  
أَمَدَدْنَاهُمْ بِأَمْوَالٍ وَبَنِينَ وَ  
جَعَلْنَاهُمْ أَكْثَرَ قُوَّةٍ  
إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَا تَفْسِدُمْ  
وَلَنْ أَسْأَلَكُمْ فَلَهَاءَ وَإِذَا جَاءَ  
وَعْدُ الْآخِرَةِ لِيَسْئَلُنَّ أَوْجُوهَكُمْ  
فَلْيَنْزِلُوا السَّجْدَ كَمَا دَخَلُوا أَوَّلَ  
مَرَّةٍ وَلِيُتَبِّرُوا مَا

1411 Rodwell says that this verse has no connection with the previous one, but this is not the case. The first verse really prophesies a great future for Islam and the Muslims, while this warns them of the pitfalls of greatness, citing the instance of a nation that had been made to rise to eminence before them.

1412 Compare 5: 78: "Those who disbelieved from among the children of Israel were cursed by the tongue of David and Jesus son of Mary." Jerusalem was destroyed twice as a punishment for the transgressions of the Jews, once by the Babylonians, and again by the Romans. See Jesus' warning in Matt. 23: 38: "Behold, your house is left unto you desolate," and Luke 21: 24: "And Jerusalem shall be trodden down of the Gentiles," and various other like references. The Psalms are also replete with warnings.

1413 Verse 5 relates the destruction of the temple at Jerusalem and the murder, imprisonment, and banishment of the Jews by the Babylonians in the year 588 B.C., while v. 6 relates to the return of the Jews and rebuilding of the temple under Zerubbabel, and to their subsequent prosperity. This is the turn of fortune spoken of here.

any over with utter destruction.<sup>1414</sup>

8 It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment),<sup>1415</sup> and We have made hell a prison for the unbelievers.

9 Surely this Qur-ān guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward,

10 And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.

عَلَىٰ تَسْبِيرًا  
عَلَىٰ رَبِّكُمْ أَن يَرْحَمَكُمْ وَإِنْ  
عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ  
لِلكُفْرِينَ حَصِيرًا  
إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلْبَیِّ  
هِیَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ  
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا  
كَبِيرًا  
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

## SECTION 2

### Every Deed has a Consequence

11, 12. Man hastens for evil. 13-15. The burden of evil is not transferable. 16, 17. Nations are destroyed when they transgress. 18-20. Every one finds what he strives after.

11 And man prays for evil as he ought to pray for good, and man is ever hasty.

12 And We have made the night and the day two signs, then We have made the sign of the night to pass away<sup>1416</sup> and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained every thing with distinctness.

وَيَسْتَعِزُّ بِالَّذِي هُوَ  
بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا  
وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ  
فَتَمْشُوا بِآيَةِ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ  
مُضِيْرَةً لِّتَبْتَغُوا فَضْلًا مِّنْ  
رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْأَحْسَابِ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ  
تَفْصِيلًا

1414 This verse describes the destruction of the temple a second time, which was accomplished by the Romans under Titus. The personal pronouns refer in all cases to the enemy, whoever he might be, and by no means indicate that the same enemy who first destroyed the temple would do so on the second occasion.

1415 This relates to the advent of the Holy Prophet Muhammad, when the Israelites were again given a chance to reform, but they are told that if they return to mischief they will again be punished. When the Holy Prophet came to Medina, the Jews were at first in a conciliatory mood, but their enmity increased day by day, until they joined hands with the enemies of the Holy Prophet, devising plans to take his very life. The result was, they were punished as they had been previously.

1416 The night stands for the darkness of ignorance and unbelief (see 344), and the passing away of the night indicates that ignorance will vanish and the light of Islam will take its place.

13 And We have made every man's actions to cling to his neck,<sup>1417</sup> and We will bring forth to him on the resurrection day a book which he will find wide open :

Ar. *thy*.  
Ar. *thy*.

14 Read *your* book; *your* own self is sufficient as a reckoner against *you* this day.<sup>1417A</sup>

Ar. *thee*.

15 Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray; nor can the bearer of a burden bear the burden of another,<sup>1418</sup> nor do we chastise until We raise an apostle.<sup>1419</sup>

16 And when We wish to destroy a town, We send Our commandment<sup>1420</sup> to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي  
عُنُقِهِ، وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ  
كِتَابًا يَلْقَاهُ مَنشُورًا  
أَفْرَأَيْتَ أَكْفَىٰ بِنَفْسِكَ الْيَوْمَ  
عَلَيْكَ حِسَابًا  
مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ  
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِمْ وَلَا  
يَرْوُدُهُمْ إِلَىٰ أُخْرَىٰ، وَمَا كُنَّا  
مَعْلَمِينَ حَتَّىٰ نَبْعَثَ رَسُولًا  
وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا  
مُتْرَفِيهَا فَتَفْسَدُوا فِيهَا فَحَقَّ عَلَيْهَا  
الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

1417 *Tāir* (lit. *bird*) means *the actions of a man*, which are, as it were, attached as a necklace to his neck (S, Msb, Q-LL). Why this significance was attached to the word is explained by an Arab superstition. It was a custom of the Arabs to augur good and evil from birds, by observing whether a bird flew away of itself or by being roused, whether it flew to the right or to the left, or directly upwards, and the proposed action was accordingly deemed good or evil; hence the word came to signify *good and evil actions* (Rz). In fact, this meaning of the word is explained by the concluding portion of the verse and by what follows in the next. The verse reveals the principle that every action produces an effect which is made to cling to a man, and that this very effect will be met with on the resurrection day in the form of a wide-open book. It is thus by leaving its effect behind that every action of man is recorded, and this very effect constitutes the book of a man's actions. *Clinging to the neck* indicates the inseparability of one thing from another (Rz), thus establishing the law of cause and effect.

1417A Note that according to this verse the reckoning of a man's actions shall be his own work on the day of resurrection. This statement throws a flood of light on the nature of that reckoning and the *waan* and the *mizān* (7:8; 55:7), showing clearly that it is nothing but a complete manifestation of the effects of the deeds done in this life.

1418 This verse strikes at the root of the doctrine of atonement. The burden of the sins of one man cannot be taken away by another, for, as already stated, the effect of each man's actions clings to himself. This is in perfect accordance with the laws of nature. Nor does the verse contradict what is said in 29:13: "And most certainly they shall carry their own burdens and other burdens with their own burdens," which refers to those who mislead others; they shall therefore carry the burden of their own errors as well as the burden of misleading others, while those others must also answer for their own errors. For the significance of *bearer of burden* see 851.

1419 The chastisement spoken of is that which is inflicted for breaking the law that is given, but only after it has been promulgated. Hence it is stated here that no one is chastised unless the truth has first been preached to him through a prophet.

1420 The meaning of these words is often misunderstood. Allah does not command people to transgress, for it is plainly stated in 7:28, "Allah does not enjoin indecency," and



Ar. thy.

17 And how many of the generations did We destroy after Noah! and *your* Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ  
نُوحٍ، وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ  
خَبِيرًا بَصِيرًا ۝

Ar. its  
striving.

18 Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell: he shall enter it despised, driven away.

مَنْ كَانَ يُرِيدِ الْعَاجِلَةَ جَعَلْنَا لَهُ  
فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ  
جَهَنَّمَ يَصْلَاهَا مَنْ مَوْمَأَنَّ حُورًا ۝

Or, grate-  
fully  
accepted.

19 And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall be recompensed.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا  
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ  
مَشْكُورًا ۝

Ar. thy.

Ar. thy.

20 All do We aid—these as well as those—out of the bounty of *your* Lord, and the bounty of *your* Lord is not confined.

كُلًّا نُمِدُّهُمُ أَهْلًا وَأَهْلًا وَأَهْلًا مِنْ عَطَاءِ  
رَبِّكَ، وَمَا كَانَ عَطَاءُ رَبِّكَ  
مَحْظُورًا ۝

21 See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of degrees and much superior in respect of excellence.

أُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمُ عَلَى  
بَعْضٍ، وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَ  
أَكْبَرُ تَقْضِيًّا ۝

Ar. thou.

22 Do not associate with Allah any other god, lest *you* sit down despised, neglected.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَدَ  
مَنْ مَوْمَأَنَّ وَلَا ۝

## SECTION 3

## Moral Precepts

23-25. Goodness to parents. 26-30. Kindness to the poor.

Ar. thy.

23 And *your* Lord has commanded that you shall not serve (any) but Him and goodness to your parents.<sup>1421</sup> If either or both of them reach old age with *you*, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدَ إِلَّا إِلَهًا  
وَرِثَاؤَ الْوَالِدَيْنِ إِحْسَانًا، وَإِمَّا يَنْتَلِعَنَّ  
عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا  
تَقُلْ لَهُمَا آيُتٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ۝

Ar. thee.

again in 16: 90, "He forbids indecency and evil and rebellion." The meaning is clear: Allah sends them commandments to do good, pointing out the right way through His prophets, but as they are accustomed to lead easy lives, they transgress those commandments, and are therefore punished.

1421 Obedience to parents is placed next to submission to Allah, for among fellow-beings none has a greater claim upon a person than his parents. Moreover, obedience to parents is

	24 And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.	وَإِخْفُضْ لَهُمَا جَنْحَكَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا رَبِّ كَفَّمْ أَعْيُنِي عَنْهُمْ فَإِنْ سَكَتُ إِذَا تَكَلَّمْتُ لَهُمْ لَئِنْ لَمْ يَنْتَهِ عَنِّي لَأَكِيدَنَّ رُءُوسَهُمْ بِرِجَالِي لَوْلَا رَأْفَتُكَ يَا رَبِّ الْعَالَمِينَ
a 2194.	25 Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving* to those who turn (to Him) frequently.	عَفْوًا ۝ وَأَيُّ ذَا الْقُرْبَىٰ حَقُّهُ وَالْمُسْكِينِ وَالْبَنِ الْاسْتَيْسَىٰ وَلَا تَجِدْ رَهْبًا إِنَّ الْمُبْدِينَ كَانُوا الْأَخْوَانَ الشَّيْطَانِ ۚ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۝
Ar. thou.	26 And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.	وَأَمَّا تَقْرِضْ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُحُهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ۝
Ar. thy. Ar. thou hopest. Ar. thy. Ar. thy.	27 Surely the squanderers are the fellows of the devils, and the devil is ever ungrateful to his Lord. <sup>1422</sup>	وَلَا يَجْعَلْ يَدَكَ مَغْلُولًا إِلَىٰ الْعُنُقِ وَلَا يَبْسُطْ كُلَّ الْبَسْطِ فَتَقْعُدَ مَأْمُومًا خَشُوعًا ۝
Ar. thou shouldst.	28 And if <i>you</i> turn away from them to seek mercy from <i>your</i> Lord which <i>you</i> hope for, speak to them a gentle word. <sup>1423</sup>	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۝
Ar. thy.	29 And do not make <i>your</i> hand to be shackled to <i>your</i> neck nor stretch it forth to the utmost (limit) of its stretching forth, lest <i>you should</i> (afterwards) sit down blamed, stripped off. <sup>1424</sup>	
Or, straitens.	30 Surely <i>your</i> Lord makes plentiful the means of subsistence for whom He pleases and He <i>gives according to a measure</i> ; surely He is ever Aware of, Seeing, His servants.	

the seed from which—if the child is properly taught this lesson—springs the great obligation of obedience to all constituted authority. Hence it is that obedience to parents is given such an important place in the moral code of Islam.

1422 اخوان الشياطين signifies the brethren, friends, and followers of the devil, and means evil-doers. While enjoining charity, the Holy Qur-ān also draws attention to economy, thus indicating the golden mean.

1423 The hoping for mercy from the Lord means standing in need of the bounty of the Lord, i.e. not having anything to give to the needy. In that case one should still speak to him gently and not chide him with harshness, so that if the difficulty cannot be relieved, one's behaviour should at least be kind. A saying of the Holy Prophet declares a gentle word spoken to a fellow-man to be a deed of charity.

1424 By the shackling of the hand to the neck is meant being niggardly in one's expenses, and by stretching it forth to its utmost extent, being so profuse as to waste away all one's substance. The verse supplies a general rule regarding the mean to be adopted in one's ordinary expenses, and thus inculcates the duty of economy.

## SECTION 4

## Moral Precepts

31-33. Infanticide, fornication, and murder forbidden. 34. Care of orphans and fulfilment of obligations enjoined. 35. Honesty to be observed in dealings. 36-38. Meekness and humility commended. 39-40. Polytheism condemned.

31 And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.<sup>1425</sup>

32 And go not nigh to fornication; surely it is an indecency and evil is the way.<sup>1426</sup>

33 And do not kill any one whom Allah has forbidden except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.<sup>1427</sup>

34 And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfil the promise; surely (every) promise shall be questioned about.

35 And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

36 And follow not that of which *you have* not the knowledge;<sup>1428</sup> surely the hearing and the sight and the heart, all of these, shall be questioned about that.

Ar. thou  
hast.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ  
شَعْنُ مَرْزُقِهِمْ وَإِنَّا كَرِهْنَا لَكُمْ  
قَتْلَهُمْ  
كَانَ خِطَاً كَبِيراً ○

وَلَا تَقْرَبُوا الزَّانِيَةَ إِنَّهُ كَانَ فَاحِشَةً  
وَسَاءَ سَبِيلًا ○

وَلَا تَقْسُمُوا أَلْسِنَ الْبَيْتِ حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَمَنْ قِيلَ مَطْلُومًا فَقَدْ  
جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يَسْرِفُ فِي  
الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ○

وَلَا تَقْرَبُوا أَمْوَالَ الْيَتَامَى إِلَّا بِالْبَقِيَّةِ  
أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَإِنَّمَا  
يَأْتِيهِمْ إِنْ أَلْمَزْتُمْ كَانَ مَسْئُلاً ○

وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ مِيزَنًا  
يَا قُسْطَاسِ السُّفْيَانِ ذَٰلِكَ خَيْرٌ  
وَأَحْسَنُ تَارُونِيًا ○

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ  
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ  
عِنْدَهُ مَسْئُلاً ○

1425 Infanticide, in the case of daughters, was met with among the Arabs, because the females could not go out to war and thus procure for themselves, by means of plunder, their means of subsistence (Rz). But the civilized Christian countries stand more in need of this admonition than the Arabs of the time of ignorance, because the tendency is growing day by day among them either to limit the number of children or to totally dispense with offspring, and this may be accomplished by means other than that of strangling or burying children alive. The decreasing birth-rate of the more civilized countries is a clear sign of this tendency.

1426 This is another evil which is becoming prevalent with the growth of civilization. The Qur-an not only forbids fornication but enjoins men not to go near it, thus avoiding all those opportunities which are likely to tempt one to fall into the evil.

1427 This verse contains nothing inconsistent with what is said in 2 : 178. The words *he is aided* probably indicate that as the government is bound to aid him by bringing the murderer within reach of the law, the heir should not take the law into his own hands.

1428 If this injunction were followed, all society gossip would immediately cease, thereby

Ar. *thou*  
*canst.*

37 And do not go about in the land exultingly, for *you can* not cut through the earth nor reach the mountains in height.

Ar. *thy.*

38 All this—the evil of it—is hateful in the sight of *your* Lord.

Ar. *thy.*

Ar. *thee.*

39 This is of what *your* Lord has revealed to *you* of wisdom, and do not associate any other god with Allah lest *you should* be thrown into hell, blamed, cast away.

Ar. *thou*  
*shouldst.*

40 What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ  
تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ۝  
كُلُّ ذَلِكَ كَانَ سَيِّئًا عِنْدَ رَبِّكَ  
مَكْرُوهًا ۝

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ  
الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ  
تَتَلَفَىٰ فِيهِ هَهُم مُّكْرًا مُّذْ حُرًّا ۝  
أَنَّا صَفَّيْنَاكَ رُبُّكُمْ بِالْبَيْنِ وَلَنَعْلَمَنَّ  
مِنَ الْمَلِكَةِ إِنَّا نَاثِرٌ لَّكُمْ تَقْوَىٰ لَوْ  
قَوْلًا عَظِيمًا ۝

## SECTION 5

### Unbelievers grow harder

41-47. Unbelievers grow more averse. 48-52. Their denial of life after death.

41 And certainly We have repeated (warnings) in this Qur-án that they may be mindful, but it does not add save to their aversion.<sup>1429</sup>

42 Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord<sup>a</sup> of power.<sup>1430</sup>

<sup>a</sup> 895.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ  
لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا بُعُودًا ۝  
قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا  
يَقُولُونَ إِذًا لَّا بُتْعَا إِلَىٰ ذِي  
الْعَرْشِ سَبِيلًا ۝

relieving many an innocent man and woman of the heart-burnings which he or she suffers on account of evil and unfounded reports. The verse also forbids entering into discussions without accurate knowledge, or proffering uncertain opinion. In fact, peace and contentment would reign in society, instead of mutual strife and hatred, if the injunction were observed.

1429 Allah's purpose in repeating arguments and signs in the Qur-án is clearly to make them mindful, but the more they are reminded, the greater is their aversion to it, so that every fresh revelation of the Qur-án, instead of reminding them, becomes the occasion of their greater aversion: thus it adds to their aversion. It is really not the active cause, but the occasion of the increase of their aversion. This is further proof of the correctness of what is said in 24.

1430 That is, they would have prevailed against the Muslims with the help of their gods, because they thought that their gods interceded for them with Allah; the Muslims, being the rejecters of idols, could not have found access to the Divine Being, and accordingly could not have found help from Him to prevail against their enemy. Or the reference may be to the spiritual advantages which access to the Source of purity should bring to a man. If the idols could indeed give them access to the Divine Being, the idol-worshippers should long before have risen above all impurities.

	43 Glory be to Him and exalted be He in high exaltation above what they say.	سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا سُبْحَنَهُ لَهُ السَّمَاوَاتُ سُبْحَنَهُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا أَسِيرٌ بِحِجَابِهِ وَلَكِنْ لَا تَفْقَهُونَ شَيْئًا مِنْهُ إِنَّهُ كَانَ كَلِيمًا غَفُورًا وَلَا أَقْرَاتُ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ تَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرَتْ آيَاتُ رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى آذَانِهِمْ يُفَوِّرًا ثُمَّ أَخَذَ لَهُمُ مَائِدَةً مِنْ رَبِّهِ إِذْ يَسْمَعُونَ آيَاتِكَ وَأَذَاهُمْ يُخَايَ إِذْ يَقُولُ الظَّالِمُونَ إِنَّ تَدْعِيْعُونَ إِلَّا رَجُلًا مَسْحُورًا أَلَمْ تَرَ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا وَمَا أَوْأَدُوا إِذَا كُنَّا عِظَامًا
a 46.	44 The seven heavens <sup>a</sup> declare His glory and the earth (too), and those who are in them: and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving. <sup>1430A</sup>	
Ar. thou recitest. Ar. thee. Ar. between those.	45 And when <i>you</i> recite the Qur-án, We place between <i>you</i> and <i>those</i> who do not believe in the hereafter a hidden barrier; <sup>1431</sup>	
Ar. thou mentionest thy.	46 And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when <i>you mention your</i> Lord alone in the Qur-án they turn their backs in aversion. <sup>1432</sup>	
Ar. thee.	47 We know best what they listen to when they listen to <i>you</i> , and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.	
Ar. thee.	48 See, what they liken <i>you</i> to! So they have gone astray and cannot find the way.	
	49 And they say: What! when we shall have become	

1430A The whole universe is here mentioned as declaring the glory of Allah. *Tasbiḥ* is synonymous with *tanzih*, and means the declaring God to be free from every imperfection and impurity, or from every thing derogatory to His dignity (LI). This declaration need not be with the tongue and in words; in fact, the very dependence of the whole creation on the Creator and its consequent imperfection is a glorification of the Creator.

1431 This hidden barrier is nothing but that erected by their own aversion, as plainly indicated in v. 41. Allah, according to that verse, sends the Qur-án to remind them, but because of their aversion to it a barrier is imposed between them and it.

1432 The context is alone sufficient to dispel illusion where verses like this are supposed to indicate that those who reject the Qur-án are compelled to do so by Allah Himself. The placing of the coverings on the hearts and heaviness into the ears of the unbelievers is no doubt attributed to Allah as the prime cause of all things, but how this covering or heaviness is directly brought about is plainly indicated in the latter part of this very verse. It is because they do not even listen to the mention of Allah, and fly in aversion from His word, that there follow a heaviness in their ears and a covering over their hearts. Allah brings this about, but He brings it about on account of the condition of their own hearts and ears. This is made very clear in 7:179: "They have hearts with which they do not understand and they have eyes with which they do not see and they have ears with which they do not hear."

bones and decayed particles, shall we then certainly be raised up, being a new creation?

50 Say: Become stones or iron,

Ar. *breasts*.

Ar. *thos*.

51 Or some other creature of those which are too hard (to receive life) in your *minds*!<sup>1433</sup> But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at *you* and say: When will it be? Say: Maybe it has drawn nigh.<sup>1434</sup>

52 On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).

وَرَفَاتًا عَلَانَا لَمَبْعُؤُنْ خَلْقًا

جَدِيدًا ١

قُلْ لَوْ كُنُوا بِحَارَةً أَوْ حديدًا ٢

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

فَسَبِّحُوا لَوْ أَنَّ يُعِيدُنَا قُلْ الَّذِي

فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْخِضُونَ

إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ٣

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَ

تَقُولُونَ إِنَّا لَنُتَمَرِّدُ إِلَّا قَلِيلًا ٤

## SECTION 6

### Punishment must follow

53, 54. The faithful should be gentle to opponents. 55-60. Punishment of transgressors is a Divine law.

53 And say to My servants (that) they speak that which is best; surely the devil sows dissensions among them; surely the devil is an open enemy to man.<sup>1435</sup>

وَقُلْ لِّعِبَادِي يَقُولُوا الَّذِي أَحْسَنُ

إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمُ إِنَّ الشَّيْطَانَ

كَانَ لِلنَّاسِ عَدُوًّا مُبِينًا ٥٣

1433 The Arabs denied a life after death, giving as an argument that they would be reduced to decayed particles, and that hence there was no possibility of their being raised to life again. They are told that a life after death must follow even if they could change themselves into stones. And the spiritual life with which they were quickened by the Holy Prophet, notwithstanding their hard-heartedness, so that "they were like rocks, rather worse in hardness" (2: 74), afforded a clear proof of the fulfilment of the statement made here.

1434 The shaking of the head is to indicate one's disbelief in a thing. The answer, *maybe it has drawn nigh*, refers to the spiritual resuscitation of Arabia, which was now to be accomplished through the agency of the Holy Prophet, as an indication of the greater resurrection relating to the hereafter. The next verse makes it clear: *Then shall you obey Him, giving Him praise*. Only ten years after this the whole of Arabia resounded with Divine praises.

1435 The Muslims are here enjoined to be very kind when they speak to the unbelievers. It is related that when the Muslims complained to the Holy Prophet that they were abused by the idolaters, they were told to be kind and not to retaliate (JB). The breadth of mind disclosed in this teaching is unsurpassed. The believers had suffered the cruellest tortures at the hands of the unbelievers, including scoffing and abuse. Not content with this treatment, steps were now being taken to sweep Islam out of existence. Observe the treatment Islam enjoins in return for all these persecutions and abuses: *Say to My servants* (i.e. the Muslims) *that they speak that which is best*. And why? Because it was the devil (and this word often signifies the mischief-makers) that was causing these quarrels. The words evidently imply

Ar. *thee*.Ar. *thy*.

\* 527.

Ar. *thy*.Ar. *Book*.

54 Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases: and We have not sent *you* as being in charge of them.<sup>1436</sup>

55 And *your* Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others,<sup>1437</sup> and to David We gave a scripture.\*

56 Say: Call on those whom you assert besides Him: so they shall not control the removal of distress from you nor (its) transference.

57 Those whom they call upon, themselves seek the means of access to their Lord—whoever of them is nearest—and they hope for His mercy and fear His chastisement; surely the chastisement of *your* Lord is a thing to be cautious of.<sup>1438</sup>

58 And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.<sup>1439</sup>

وَكَيْفَ أَتَمُّرُّكُمْ إِنِّي أَنَا رَبُّكُمْ  
وَمَا أَرْسَلْنَا عَلَيْكُمْ رَسُولًا

وَرَبُّكَ أَكْبَرُ مِنِّي فِي السَّمَوَاتِ الْأَعْلَى  
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى

بَعْضٍ وَأَتَيْنَا دَاوُدَ زُكُورًا

قُلْ ادْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِهِ  
فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا

نَجْوًى لَكُمْ

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ  
إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَ

يَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَ اللَّهِ إِنَّ  
عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

وَلَنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُّهِلِكُوهَا قَبْلَ  
يَوْمِ الْقِيَامَةِ أَوْ مَعَهُ يُوْهَا عَذَابًا شَدِيدًا

كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

that these dissensions were only transient; the two parties would again become united. Or by *ibadī* may be meant the opponents (Rz), especially the Jews and the Christians, because of the reference to David and the Psalms in what follows. The meaning in this case is that the opponents should cease reviling Islam, for they would soon have reason to regret this.

1436 It should be noted that in this verse, as elsewhere, *mercy* is mentioned first, thus showing that Divine mercy has precedence over Divine retribution. The opponents are therefore given greater hope of mercy than fear of retribution.

1437 By saying that some of the prophets are made to excel others, the excellence of the Holy Prophet over others is implied, and David is specially mentioned, because, as stated in the Psalms, he prayed for the utter destruction of his enemies, whereas the above two verses show the Holy Prophet was enjoined to deal mercifully with his opponents. As regards David's invoking curses and destruction on his enemies, a few examples from the Psalms will be sufficient: "Break their teeth, O God . . . let them melt away as waters . . . let them be as cut in pieces . . . let every one of them pass away" (Ps. 58: 6-8). "Be not merciful to any wicked transgressors" (Ps. 59: 5). "Consume them in wrath, consume them that they may not be" (Ps. 59: 13).

1438 This and the previous verse seem to refer to the worship of prophets, saints, and rabbis by the Christians and the Jews. Explaining the words *whom they call upon*, JB adds, *as the angels and Jesus and his mother and Ezra*. These divinities, it is argued, themselves hoped for Divine mercy and feared His retribution; the nearer a person to the Divine Being, the greater was his hope of mercy and his fear of chastisement.

1439 It is a law to which history bears evident testimony. Populous towns and cities of



Or, <i>signs</i> .	59 And nothing could have hindered Us that We should send <i>communications</i> except that the ancients rejected them; <sup>1440</sup> and We gave to Samood the she-camel—a manifest sign—but on her account they did injustice, and We do not send signs but to make (men) fear.	وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا مُوسَى الْكَافَّةَ مُبْصِرَةً وَفَضَّلْنَا إِبْرَاهِيمَ أَوْلَىٰ نَبِيِّنَا ۝
Ar. <i>thee</i> . Ar. <i>thy</i> .	60 And when we said to you: Surely <i>your</i> Lord encompasses men; <sup>1440a</sup> and We did not make the vision which We showed <i>you</i> but a trial for men <sup>1441</sup> and the cursed tree <sup>1442</sup> in the Qur-án as well; and We cause them to fear, but it only adds to their great inordinacy.	وَلَاذْفُلْنَاكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَاً كَاكِبَرًا ۝
Ar. <i>thee</i> .		

one age are the ruins of another. This law which worked in old days operates even now. The hand of time continues to devastate old habitations, while new ones are erected in their place.

1440 This verse has been much misunderstood, but, as in so many other cases, the misunderstanding arises from careless or ignorant observation. The word *āyat*, as shown in 67, signifies both a *message* or a *communication* and a *sign*, the former significance being the one that is generally applicable unless there is something in the context to indicate that the latter significance must be adopted. As Divine communications were always rejected at first, that significance may be adopted here, the meaning being that the only thing which could possibly be a hindrance in the continuance of Divine communications to one generation after another would be the rejection of it by the first generation, but that consideration never hindered the Divine Being from sending communications to a later generation. The same is the significance if the alternative meaning given in the margin is adopted. That this verse does not deny the sending of signs is conclusively proved by the fact that it concludes with the statement that *signs are sent to make men fear*, and by the very next verse affirming in the clearest language that even now *We cause them to fear*, which could not have been done otherwise than by sending signs. The meaning is plain: If anything could ever have hindered Us from sending signs, that would have been their rejection by a former people, but We have always been Merciful, and not even rejection by one people of Our signs hindered Us from sending signs to a later generation.

1440a *Ihāṭah*, or *encompassing*, is used in the Holy Qur-án in the sense of *holding in grasp as it were about to destroy*; and by the people are here evidently meant the opponents of the Holy Prophet, the prophetic reference being to their utter discomfiture, which was to be brought about by the conquest of Mecca (Rz).

1441 Most commentators agree that the reference here is to the vision of Ascension (Bkh, Rz), which gave the Holy Prophet promises of great success after his flight, because so the vision of Ascension to heaven is to be interpreted (see 1410). There has been a difference of opinion among the learned as to whether the Holy Prophet's ascension was bodily or spiritual; the majority adhere to the first view, but among those who hold the latter view there are personages of sound opinion, such as 'Āyeshah and Mu'āviyah. In view of the plain words of the Qur-án, however, which refer to the ascension as being *the vision which We showed you*, the opinion of the majority must be rejected. The Qur-án on several occasions mentions even visions without describing them as visions. But when it is plainly called a vision, not the least reason exists to question its nature. The sayings of the Holy Prophet do not indeed

1442, see next page.

## SECTION 7

## The Devil's Opposition to the Righteous

61-65. The devil's struggle against man. 66-69. When evil afflicts man he turns to God. 70. Men are made to excel other creatures.

61 And when We said to the angels: Make obeisance to Adam;<sup>a</sup> they made obeisance, but Iblis (did it not).<sup>b</sup> He said: Shall I make obeisance to him whom Thou hast created of dust?<sup>c</sup>

62 He said: Tell me, is this he whom Thou hast honoured above me? If Thou shouldst respite me to the day of resurrection,<sup>d</sup> I will most certainly cause his progeny to perish except a few.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ  
لِمَنْ خَلَقْتُ طِينًا ۝

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ  
عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ  
لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ۝

say whether it was a vision or not, but the circumstances related clearly show it to be a vision. Thus in a report received through Sharik, it is stated that the angel came to him:

في ليلة أخرى فيما يرى قلبه و لا ينام قلبه i.e. on another night when his heart saw (things) and his eyes slept but his heart did not sleep; and the concluding words of this report are واستيقظ وهو في مسجد الحرام i.e. and he awoke and he was in the Sacred Mosque (Bkh, kitāb ul Tauhid). In another report the words describing the condition in which he was at the time of ascension are

بيننا أنا وبين الناس واليقظان i.e. whilst I was in a state between that of one sleeping and one awake. In fact, it is quite true that he was not asleep; he was in a vision though not in a dream, but at the same time it was not a corporeal ascension. He was actually carried to the Holy Presence, and he was shown great wonders, but it was in spirit that he was carried, and it was with the spiritual eye that he saw those wonders, not in body and with the physical eye, for things spiritual can only be seen with the spiritual eye. And this vision had an important significance. He saw it at a time when his condition was, to human seeming, one of utmost helplessness, and he was shown that a great future lay before him. His opponents, as usual, disbelieved in such visions, and laughed at them.

1442 The cursed tree is the tree of *zaqqūm* (Rgh). According to the Holy Qur-ān, every good action is a good tree and every evil action is an evil tree. The peculiarity about the word *zaqqūm* (for the significance of which see 2111) is that it is made of the first two and the last letters of the sentence ذق انك انت العزيز الكريم meaning, Taste, for you to be

sure are the mighty, the generous, with which those in hell shall be addressed (44:49). One explanation of the cursed tree being a trial for the unbelievers is given in 2111. But the statement is made here in contrast with the Prophet's vision, and both in fact have a deeper significance. As the Prophet's vision signified his future triumph and gave an indication of the greatness to which Islam would rise, the statement made elsewhere that the tree of *zaqqūm* was the food of sinners (44:43, 44) contained a prophecy of the discomfiture of the enemies of Islam, telling them that a deadly food was in store for them. It was these two prophecies that the opponents laughed to scorn, hence they were a trial for them. And the reason why the vision and the statement about the cursed tree are conjoined is thus evident. The triumph of Islam and the discomfiture of the enemy went hand in hand.

Ar. thee.

Ar. thou  
canst.  
Ar. thy.  
Ar..thy.Ar. thou  
hast.  
Ar. thy.

63 He said: Be gone! for whoever of them will follow *you*, then surely hell is your recompense, a full recompense:

64 And beguile whomsoever of them *you can* with *your* voice, and collect against them<sup>1443</sup> *your* forces riding and on foot,<sup>1444</sup> and share with them in wealth and children,<sup>1445</sup> and hold out promises to them; and the devil makes not promises to them but to deceive:

65 Surely (as for) My servants, *you have* no authority over them;<sup>1446</sup> and *your* Lord is sufficient as a Protector.

66 Your Lord is He who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

67 And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.<sup>1447</sup>

قَالَ اذْهَبْ فَمَنْ يَبْعَثُ مِنْهُمْ فَاَنْ  
يَحْتَمِلْ جَزَاءً وَكَمْ جَزَاءٌ مَقْفُورًا  
وَاسْتَغْفِرْ زَيْنَ اسْتَطَعْتَ مِنْهُمْ  
بَصُوكَ وَاجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ  
رِجَالِكَ وَشَارِكْهُمْ فِي الْاَمْوَالِ وَ  
الْاَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ  
الشَّيْطَانُ اِلَّا غُرُورًا  
اِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ  
وَلَكِنْ بَرِيْءٌ وَكَيْنٰلَا  
رَبُّكَ الَّذِي يُرْسِلُ كَلِمَ الْفَلَاحِ  
فِي الْبَحْرِ لِيَتَّبِعُنَّ مِنْ قَضٰىهِ  
اِنَّهُ كَانَ بِكُمْ رَحِيْمًا  
فَاِذَا امْسَكَ الْمَوْجُ فِي الْبَحْرِ صَلَّ  
مَنْ تَدْعُوْنَ اِلَّا اِيَّاهُ فَلَمَّا بَلَغُوا الْبَحْرَ اَلٰى  
اَلْبَحْرِ كَرْهًا وَكَانَ الْاِنْسَانُ كَفُوْرًا

1443 You say *جلب جلبه ثم امكث* meaning it thundered and then refrained from raining of a coward who threatens and then is silent (LL). The devil is therefore here compared to a coward who comes with a great show but little real force, and who, if shown the least resistance, retreats at every step. According to I'Ab, every inviter who invites (others) to the disobedience of Allah is a satan uttering the cry (JB).

1444 The forces of the devil are no other than the evil-doers, those going quickly into evil being likened to riders, and those who walk slowly in their evil course being likened to footmen. According to JB, by the devil's horse and foot is meant every fast rider and slow walker in disobedience.

1445 The sharing of the devil in wealth signifies everything spent unlawfully or acquired unlawfully; and sharing in children is in reference to committing fornication, which results in illegitimate births (JB). It is for this reason that the expression *روح منه* (4:171),

spoken about Jesus Christ, is translated by some as meaning a soul from Allah, in the sense that the devil had no share in him, the ultimate significance of the words thus being the clearance of Mary from the charge of fornication which the Jews brought against her, as is referred to in the Qur-án elsewhere in the words: "And their uttering a grievous calumny about Mary" (4:156).

1446 By *My servants* are to be understood all men, for as the devil himself is made to acknowledge in 14:22: "I had no authority over you." See 1308.

1447 A true picture is drawn here of human nature, which turns to Allah in affliction but forgets Him when relief comes. The words are spoken here in reference to the Quraish, who, when the famine and other minor distresses afflicted them, prayed to Allah alone for their removal, but went back to their idols when they found themselves free from affliction.

Or, bring  
you low.

68 What! do you then feel secure that He will (not) *make you disappear* on a tract of land or send on you a punishment?<sup>1448</sup> Then you shall not find a protector for yourselves.

Or,  
disbelief.

69 Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your *ungratefulness*? Then you shall not find any aider against Us in the matter.<sup>1449</sup>

70 And surely We have dignified the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel, by a (high) degree of excellence, most of those whom We have created.

أَفَأَمْسَأْتُمْ أَنْ يَخْفِرَ بِكُمْ جَانِبُ الرِّيحِ  
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا  
لَكُمْ وَكِيلًا ۝

أَمْ أَمْسَأْتُمْ أَنْ يُعِيدَ كُمْ فِيهِ تَارَةً  
أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ  
الرِّيحِ فَيُغْرِقَكُم بِمَا كُفَرْتُمْ ثُمَّ لَا تَجِدُوا  
لَكُمْ عَلَيْهِ تَنْدِيَةً ۝

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ  
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ  
الطَّيِّبَاتِ وَهَضَلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّنْ  
خَلْقِنَا إِنَّ نَبِيلًا ۝

## SECTION 8

## Opposition to the Prophet

71, 72. Men shall be raised according to their deeds. 73-75. Attempts to make the Prophet give up his mission. 76, 77. Attempts to expel him from Mecca.

Or, book.

71 (Remember) the day when We will call every people with their *leader*:<sup>1450</sup> then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.<sup>1451</sup>

يَوْمَ تَدْعُوا كُلَّ أُنَاسٍ بِمَا كَسَبَتْ  
فَمَنْ أُوْتِيَ كِتَابَهُ يَمِينًا فَأُولَٰئِكَ  
يَقْرَأُونَ كِتَابَهُمْ وَلَا يَظْلَمُونَ  
فَتِيلًا ۝

1448 *Hāṣib* primarily means a thrower or pelted of stones, and رَجَحَ حَاصِبٌ signifies a violent wind that raises pebbles (LL). Hence *hāṣib* comes to mean a punishment from Allah (TA-LL). The word is also applied to a cloud raining hail.

1449 These two verses remind the opponents of the Holy Prophet in clear words that though they may for a while escape the punishment, yet it is certain to overtake them. The distress is here likened to the sea. The heavy gale of which they are here warned blew on them on land and led to the precipitate flight of an army of ten thousand which was besieging Medina in what is known as the battle of the *Confederates* (Ibn-i-Hishām), because the Quraish, determined to deal a death-blow to Islam, had come with all their allies.

1450 The meaning is that the righteous shall follow the righteous leaders and the wicked shall follow their wicked leaders. The word *imām*, or *leader*, here, is interpreted in several other ways, meaning *scripture*, *prophet*, *law*, *book of deeds*. The last of these significances also suits the context, as the books of deeds are spoken of in the following words; elsewhere, also, the Holy Qur-ān says: *Every nation shall be called to its book* (45: 28).

1451 This book is the one mentioned in v. 14, i.e. the effect of one's deeds, which shall be brought before every one in palpable form on the resurrection day.

	72 And whoever is blind in this, he shall (also) be blind in the hereafter, and more erring from the way. <sup>1452</sup>	وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فِي الْآخِرَةِ أَغْمَىٰ وَأَضَلَّ سَبِيلًا ۝
Ar. <i>thee.</i>	73 And surely they had purposed to turn <i>you</i> away <sup>1453</sup> from that which We have revealed to <i>you</i> , that <i>you</i> should forge against Us other than that, and then they would certainly have taken <i>you</i> for a friend.	وَأَن كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لَتَقْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ كَادَ الْأَعْمَىٰ لِيُفْتِنَكَ
Ar. <i>thee.</i>	74 And had it not been that We had already established <i>you</i> , <i>you</i> would certainly have been near to incline to them a little;	خَلِيلًا ۝ وَلَوْ أَن تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ۝
Ar. <i>thou</i> <i>wouldst.</i>	75 In that case We would certainly have made <i>you</i> to taste a double (punishment) in this life and a double (punish-	إِذَا الْأَذَىٰ فَتُنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ
Ar. <i>thee.</i>		

1452 This verse gives us the guiding rule in determining what hellish life is and when it begins. We are here told in plain words that those who remain blind to truth in this life remain blind in the life after death, which shows in the first place that it is here that a hellish life begins with spiritual blindness; and secondly, that the hell of the next life is also a blindness. This is corroborated by what is said in 57:13, that the faithful shall have a light on that day, and the hypocrites shall ask for that light from them, but they shall not be allowed to have it, and this will be their torment.

1453 *كَادَ* *بِفَعْلٍ كَانٍ* means *he was near doing it* as well as *he purposed* or *intended to do it*. For the latter significance, which I adopt here as suiting the context, see LL, who quotes Lth, M, and other authorities, in the article *Kaud*. The interpretation adopted by Rodwell and Palmer, *they had well-nigh beguiled thee*, and a somewhat similar translation given by Sale, is wrong, as it contradicts the statement made in the very next verse, according to which the Holy Prophet had already been so firmly established in the path of truth that he was not *even near to inclining to them a little*.

The commentators think the allusion to be to an incident which happened at Medina long after the revelation of this chapter. On the contrary, there is a clear and well-authenticated incident regarding the attempt of the Quraish at Mecca which, both as regards the offer of the Quraish and the firm reply of the Holy Prophet, exactly fits in with the statement of this verse and the one that follows. The Christian annotators are ever ready to distort the words, so as to make them allude to the supposed "lapse" of the Holy Prophet, but I leave that incident for discussion in its proper place (2382). The incident which I think is alluded to here is given in Ibn-i-Hishám. The chief men of the Quraish met in an assembly and invited the Prophet, saying to him that they were prepared to gather for him wealth or to make him their king if only he left them and their idols to do as they liked. The Prophet's reply was that he wanted neither of these things, but that it was for their welfare that he asked them to give up evil ways. On an earlier occasion, when a deputation of the Quraish went to Abú Tálíb, the Prophet's uncle, to prevail upon him to dissuade the Prophet from speaking of their idols, and Abú Tálíb told the Prophet that he too was unable to defend him against the Quraish, his reply was: "If they place the sun in my right hand and the moon in my left and ask me to give up my mission, I will not give it up until the truth prevails or I myself perish in the attempt."

Ar. thou  
wouldst.

ment) after death, then *you* would not have found any helper against Us.<sup>1454</sup>

Ar. thee.

76 And surely they purposed to unsettle *you* from the land that they might expel *you* from it, and in that case they will not tarry behind *you* but a little.<sup>1455</sup>

Ar. thee.

Ar. thee.

Ar. thee.  
Ar. thou  
shalt.

77 (This is Our) course with regard to those of Our apostles whom We sent before *you*, and *you* shall not find a change in Our course.<sup>1456</sup>

أَنَّمَاتُ رَبِّكَ لَا تَمُوتُ عَلَيْكَ حَتَّى تَبْصُرَ  
وَأَنَّكَ دَاوَالِيسْتَ فَرُّوْكَ مِنْكَ لَا تَرْضَى  
يُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَكْتُمُونَ  
خَلْقَكَ إِلَّا قَلِيلًا  
سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ  
رُسُلِنَا وَلَا يَجِدُ لِسُنَّتِنَا تَحْوِيلًا

## SECTION 9

### Falsehood shall vanish before Truth

78-80 Prophet's future. 81. Falsehood shall disappear. 82. Qur-án a healing. 83. The arrogant despair. 84. Every one acts according to his nature

78 Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.<sup>1457</sup>

79 And during a part of the night, forsake sleep<sup>1458</sup> by it, beyond what is incumbent on *you*; maybe *your* Lord will raise *you* to a position of great glory.<sup>1459</sup>

Ar. thee.  
Ar. thy.  
Ar. thee.

أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى  
عَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ  
الْفَجْرِ كَانَ مِنْ مُنْهُودًا  
وَمِنَ اللَّيْلِ فَسَبِّحْهُ بِحَمْدِهِ نَافِلَةً لَكَ  
عَسَىٰ أَنْ يَرْفَعَنَّكَ رَبُّكَ مَقَامًا مَحْمُودًا

1454 The word *iz-an* (then or in that case) refers to the concluding words of the last verse. The verse makes it clear that notwithstanding all the attempts of his opponents the Holy Prophet never inclined to them in the least. This is quite true in the light of the events narrated above, but, supposing for the sake of argument that there is a reference here to the alleged "lapse," the plain words of the Holy Qur-án negative any lapse, for the lapse should have been followed by a double punishment, which never happened.

1455 When the opponents failed to make the Prophet swerve from the path of truth, they planned to expel him from the land, though they were told beforehand that in that case, i.e. in case they expelled him from Mecca, they themselves should not stay behind him but for a short time. This prophecy speaks of the conquest of Mecca by the Holy Prophet in self-evident terms.

1456 It is stated here to be the Divine law, with regard to those who expel their prophets from their homes, that they themselves are destroyed in their turn. And this law, the verse states, would not be changed in the case of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him!

1457 From the declining of the sun to sunset are two prayers, i.e. the *zuhr* and 'aqr, or the afternoon and later afternoon prayers, while from sunset till darkness there are two others, i.e. the *maghrib* and the 'ishá, or the sunset prayer and the prayer of nightfall, and the fifth is the morning prayer, which is called here the *Qur-án-ul-fajr*, or the morning Qur-án or morning recitation. Thus this verse mentions all the five prayers.

1458, 1459, see next page.



80 And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist (me).<sup>1460</sup>

81 And say: The truth has come and the falsehood vanished; surely falsehood is a vanishing (thing).<sup>1461</sup>

82 And We reveal of the Qur-án that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.<sup>1462</sup>

83 And when We bestow favour on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

84 Say: Every one acts according to his manner; but your Lord best knows who is best guided in the path.<sup>1463</sup>

وَقُلْ رَبِّ اَدْخِلْنِيْ مِنْ ذٰلِكَ اَدْخِلْ صَدِقِيْ  
اُخْرِجْنِيْ مِنْ ذٰلِكَ اُخْرِجْ صَدِقِيْ وَاجْعَلْ لِّيْ  
مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ۝

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ اِنَّ  
الْبَاطِلَ كَانَ زَهُوْقًا ۝

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَاۗءٌ  
وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ؕ وَلَا يَزِيْدُ  
الظَّٰلِمِيْنَ اِلَّا خَسَارًا ۝

وَاِذَا الْعَمَلُنَاۡءُ عَلَى الْاَنْسَانِ اَخْرَجْنَ  
وَاَنۡاَ بَاجِبَانِيْهٖ ؕ وَاِذَا اَمْسَتْهُ الشَّرُّ  
كَانَ يَكُوْفًا ۝

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاۡكِلَتِهٖ ؕ فَرَبُّكُمْ  
اَعْلَمُ بِمَنۡ هُوَ اَهْدٰ سَبِيْلًا ۝

1458 *Tahajjud* is derived from *hajada*, which means *he slept in the night*, and also *he was wakeful in the night* (LA-LL). The addition of *by it*, meaning *by means of prayer*, shows the latter significance to be the one meant here. In Islamic religious terminology *tahajjud* invariably denotes the *prayer said after rising from sleep, usually after midnight*.

1459 Another clear promise that the very man whom the opponents had planned to expel from their city as a helpless man was to be raised to a position of eminent dignity. As time passes on the Prophet is ever rising to positions of greater and greater glory, and it is impossible to conceive of the resplendent glory to which he would rise in the resurrection.

1460 By the *entering* is meant the *entry into the new place*, i.e. *Medina*, after his flight, and by *going forth*, the *flight from Mecca* (JB, Kf).

1461 The coming of the Prophet is here spoken of as the coming of the *Truth*, in reference to the prophecy in John 16: 13 as to the coming of the "Spirit of Truth" to guide men into all truth: "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." No one has appeared in the world after Jesus Christ answering this description except the Holy Prophet Muhammad. Of him the Holy Qur-án says in one of the earliest chapters: "Nor does he speak out of desire; it is naught but revelation that is revealed" (53: 3, 4). And he it was who showed the things to come, his prophecies affording the clearest evidence of his truth. And again, he it was who claimed that he was the truth that was to come. And the disappearance of falsehood from Arabia before his eyes showed the truth of his assertion.

The vanishing of the falsehood is here spoken of in the past tense to indicate the certainty of its occurrence. Falsehood finally disappeared from Mecca when the Prophet re-entered it as a conqueror, and as the House of the Holy One was cleared of the idols, the Prophet recited this verse, *the truth has come and falsehood vanished* (Bkh), thus showing that he understood it to contain the prophecy of the conquest of Mecca.

1462 Because in rejecting it they were rejecting the remedy of their diseases and depriving themselves of the mercy sent through it.

1463-So He will make it clear by bringing about a distinction between the righteous and the wicked.



## SECTION 10

## The Qur-án is a Wondrous Miracle

85-87. The Qur-án is a Divine inspiration. 88, 89. Its uniqueness. 90-93. The changes prophesied by it would come gradually.

Ar. *thee*.  
Or, *spirit*.  
Or, *spirit*.

85 And they ask *you* about the *revelation*.<sup>1464</sup> Say: The *revelation* is by the commandment of my Lord, and you are not given aught of knowledge but a little.

وَلَيْسَ لَكُم مِّنَ الرُّوحِ قَوْلٌ مُّؤْتَىٰ  
مِّنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ  
إِلَّا قَلِيلًا ۝

Ar. *thee*.  
Ar. *thou*  
*wouldst*.

86 And if We please, We should certainly take away that which We have revealed to *you*, then *you would* not find for it any protector against Us,<sup>1465</sup>

وَلَكِن فِيمَا كُنَّا نُنْزِلُ إِلَيْكَ مِنَ الْكِتَابِ  
أَيُّكَ شَيْءٌ لَا يَجِدُ لَكَ بِهِ عَلَيْنَا  
وَكَيْدًا ۝

Ar. *thy*.  
Ar. *thee*.

87 But on account of mercy from *your* Lord—surely His grace to *you* is abundant.

إِلَّا رَحْمَةً مِّنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ  
عَلَيْكَ كَبِيرًا ۝

88 Say: If men and jinn should combine together to bring the like of this Qur-án, they could not bring the like of it, though some of them were aiders of others.<sup>1466</sup>

قُلْ لِّمَنِ اجْتَمَعَتْ إِلَّا نَاسٌ وَإِجْنٌ  
عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ  
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ  
بِغَضٍّ خَلْفَهُمَا ۝

89 And certainly We have made distinct for men in this Qur-án every kind of description,<sup>1467</sup> but most men do not consent to aught but denying.

وَلَقَدْ صَرَّفْنَا فِي الْقُرْآنِ هَٰذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ دَفَّابِي أَكْثَرُ النَّاسِ  
إِلَّا كَفُورًا ۝

Ar. *thee*.

90 And they say: We will by no means believe in *you*

وَمَا كُنَّا لَنُؤْمِنَ بِكَ

1464 For the word *ruh*, meaning *inspiration* or *revelation*, see 653. Here, before this verse as well as after it, the Qur-án is the only topic of discussion, and therefore the context shows clearly that the question of the unbelievers is not about the *soul* of man, for which the proper word is *nafs*, but about the Qur-án itself, i.e. *the revelation* or *the spirit*.

1465 The meaning is that if We take it away there is none who can bring it back to you, and thus be your protector as against Us.

1466 For the uniqueness of the Holy Qur-án see 36. It may be noted that out of the four places in which the unbelievers are challenged to produce the like of the Quranic revelation this is the only one where the *jinn* and the *men* are spoken of together; in all the other places the *shuhadā*, or the *leaders*, take the place of the *jinn*. Now the word *jinni* (plural *jinn*) is used in Arabic language as signifying *a man acting with penetrative energy in his affair*, as is clearly maintained by Tabrezi on Ham: thus, reading this verse along with the other verses bearing the same import, it becomes certain that the word *jinn* in this verse conveys the same significance as the word *shuhadā* in the other verses. This settles conclusively that the word *jinn* is used in the Holy Qur-án for evil-disposed men.

1467 *Maṣāl* is synonymous with *waṣf* (Rgh), and thus a *description* of anything may be called its *maṣāl*, though its application to a description by way of comparison or a *parable* is more general. It is here affirmed that all that contributes to the moral and spiritual welfare of man is made distinct in the Holy Qur-án.

Ar. thou.

until *you* cause a fountain to gush forth from the earth for us :<sup>1468</sup>

Ar. thou  
shouldst.  
Ar. thou  
shouldst.

91 Or *you* should have a garden of palms and grapes in the midst of which *you* should cause rivers to flow forth, gushing out :

Ar. thou  
shouldst.

92 Or *you* should cause the heaven to come down upon us in pieces as *you* think, or bring Allah and the angels face to face (with us) :

Ar. thou  
thinkest.

Ar. thou  
shouldst.  
Ar. thou  
shouldst.

93 Or *you* should have a house of gold, or *you* should ascend into heaven, and we will not believe in *your* ascending until *you* bring down to us a book which we may read. Say : Glory be to my Lord ; am I aught but a mortal apostle ?<sup>1469</sup>

Ar. thy.  
Ar. thou.

حَتَّىٰ تَجْرُكُنَا مِنْ أَرْضٍ نَبُوءًا ۖ  
أَوْ تَكُونُ لَكَ بَحْتَةٌ مِّنْ تَحْيِيلٍ ۖ  
عَنِيبٌ فَنُخِشَ لَا نَهْرًا خَلَّلًا تَفْجُرُ ۖ  
أَوْ نَسْقُطَ السَّمَاءَ كَمَا زُحَمَتْ عَلَيْهَا  
كِسْفًا أَوْ تَأْتِيَ بَآلَهُ وَالْمَلَائِكَةُ  
قَبِيلًا ۖ  
أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ  
تَرْفَىٰ فِي السَّمَاءِ وَلَن يُؤْمِنَ لِرُقْيَاتِكَ  
حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قُلْ  
سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا  
رَّسُولًا ۝

## SECTION 11

## Trivial Excuses

94-96. Why they withhold. 97-100. Justice of retribution.

94 And nothing prevented people from believing when the guidance came to them except that they said : What ! has Allah raised up a mortal to be an apostle ?

95 Say : Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as an apostle.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ  
الْهُدَىٰ إِلَّا أَنْ قَالُوا لَوْ أَنَّا بَشَرًا رَّسُولًا  
قُلْ لَوْ كَانُوا فِي الْأَرْضِ مَلَائِكَةً يَّمشُونَ  
مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ  
مَلَكًا رَّسُولًا ۝

1468 The signs demanded in this and the following three verses relate to the promises made for the righteous and the threats of punishment for the wicked, as given in the Qur-ān, and they were no doubt fulfilled in their time. Gardens with fountains were given to the Prophet and his followers in the conquest of Mesopotamia ; the heaven came down upon the rejecters, in the form of famine and distresses, the angels came down in battles and wrought havoc among them, and lastly, the great Divine manifestation took place in the conquest of Mecca, which is termed the coming of Allah. The ascension to heaven had also taken place, and the Prophet had brought to them a book, but all this was accomplished gradually, as is the Divine law in the case of apostles.

1469 The answer to all the demands of the unbelievers is that the Prophet was only a mortal apostle, the import of these words being that all those prophecies which he had made regarding his own great future or the discomfiture of his enemies would be brought to fulfilment gradually and in their time, and in the manner in which all prophecies are fulfilled, according to what has been the Divine law of the fulfilment of prophecies in the case of other mortal apostles.

Ar. between  
you.

96 Say: Allah suffices as a witness between me and you: surely He is Aware of His servants, Seeing.

a 44, 1089,  
1297, 1312.  
Ar. thou  
shalt.

97 And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err,\* *you shall* not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

98 This is their retribution because they disbelieved in Our communications and said: What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

99 Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? but the unjust do not consent to aught but denying.

100 Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

إِنَّهُ كَانَ رَءِيسَ بَادِيَةِ حَيْدَرٍ أَبْصِيرًا ۝

وَمَنْ يَهْدِ اللَّهُ فَمَا لَمُتَدِّدٍ ۝ وَمَنْ

يُضِلَّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ

دُونِهِ ۖ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى

وُجُوهِهِمْ عُمِيَائًا وَبَنَمًا وَصَمًّا مَا لَهُمْ

بِهِمْ كَلِمَاتٍ حَبُطَ زَرْعُهُمْ سَعِيرًا ۝

ذَلِكَ جَزَاءُ هُمُ بَاطِلِهِمْ لَقَرُوا بَابَيْنَا

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرَفَاكًا

ءَا أَنَا لَمَبْعُؤُنْ خَلْقًا جَدِيدًا ۝

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ

السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ

مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ

فِيهِ قَابِلٍ لِلْظُّلُمَاتِ إِلَّا لَكُفْرًا ۝

قُلْ لَوْ أَنَّكُمْ تَعْلَمُونَ خَزَائِنَ رَحْمَةِ

رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ

وَكَانَ الْإِنْسَانُ قَتُورًا ۝

## SECTION 12

### Comparison with Moses' Warning

101-103. Moses' warning. 104. Israelites settle and are afterwards punished. 105-111. The Qur-ān gives a similar warning.

101 And certainly We gave Moses nine clear signs;<sup>1470</sup> so ask the children of Israel when he came to them, Pharaoh said to him: Most surely I deem you, O Moses, to be a man deprived of reason.

Ar. thee.

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ

فَسُئِلَ بَنِي إِسْرَءِيلَ أَنْ يَدْعُوا هُمْ

قَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُوسُفُ

مَنْحُورًا ۝

1470 These nine signs are detailed in 935, where it is shown that they agree with the signs mentioned in Exodus. These signs are the rod, the shining hand, the drought, the loss of fruits, the widespread death, the locusts, the lice, the frogs, and the blood.

Ar. thou  
knowest.

Ar. thee.

Ar. thee.

Or, revealed  
in por-  
tions.

Ar. chins.

Ar. chins.  
a 978.

102 He said: Truly *you know* that none but the Lord of the heavens and the earth has sent down these as clear proofs, and most surely I believe *you*, O Pharaoh, to be given over to perdition.

103 So he desired to destroy them out of the earth, but We drowned him and those with him all together;<sup>1471</sup>

104 And We said to the Israelites after him: Abide in the land,<sup>1472</sup> but when the latter promise came We brought you all rolled up.<sup>1473</sup>

105 And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.<sup>1474</sup>

106 And it is a Qur-án which we have *made distinct* so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

107 Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their *faces*, making obeisance when it is recited to them,

108 And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.<sup>1475</sup>

109 And they fall down on their *faces* weeping, and it adds to their humility.\*

قَالَ لَقَدْ عَلِمْتُمْ أَنَّا نَزَّلُ هَؤُلَاءِ آيَاتِنَا  
رَبِّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي  
لَأَظُنُّكَ لَفِرْعَوْنُ مُتَبَوِّرًا  
فَأَرَادَ أَنْ يَنْتَفِرَ مِنْهُمْ مِنَ الْأَرْضِ  
فَاغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا  
وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ  
اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ جِئْنَا بِكُمْ لَوِيفًا  
وَيَا حِجِّي أَنْزَلْنَاهُ وَيَا حِجِّي نَزَّلْهُ وَمَا  
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا  
وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى  
مَكَّةٍ وَنَزَّلْنَاهُ تَنْزِيلًا  
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ وَأَلَّوْا بِمُؤْمِنَاتِ الدِّينِ  
أَوَلَوْ أَنَّهُمْ إِذْ أَبَسَ عَلَيْهِمْ  
يُخْرُونَ لِلَّذِينَ هُمْ يُعْبَدُونَ  
وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنَّا كُنَّا وَعْدُ  
رَبِّنَا لَعَفْوًا  
وَيُخْرُونَ لِلَّذِينَ هُمْ يُعْبَدُونَ  
يَزِيدُهُمْ خُشُوعًا

1471 *Istafazza-hu* means *he unsettled him*, and also *he deceived him so as to cast him into destruction*, and *he slew him* (TA-LI). *Al-arḍ* here means *the face of the earth*, not the *land of Egypt*.

1472 By the *land* is meant the land promised to the Israelites, to settle in which Moses asked Pharaoh to allow his people to leave Egypt.

1473 The latter promise here relates to the promise given to Moses for the raising up of another prophet like him. This is corroborated by what is said in the next verse about the revelation of the Qur-án, which came with truth, i.e. in fulfilment of a true promise. By the rolling up of the Israelites is meant that they would make way for another people.

1474 Allah's revealing the Qur-án with truth indicates His revealing it in fulfilment of prophecies which He had uttered by the mouths of His prophets; and the coming with truth signifies its actually fulfilling all those prophecies.

1475 The *promise* spoken of here is no doubt the promise given to the former prophets regarding the advent of the Holy Prophet; and by *knowledge* in the previous verse is also meant *knowledge of the prophecies*.

Ar. thy.

110 Say: Call upon Allah or call upon the Beneficent God;<sup>1476</sup> whichever you call upon, He has the best names; and do not utter *your* prayer with a very raised voice nor be silent with regard to it, and seek a way between these.<sup>1477</sup>

111 And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper, to save Him from disgrace; and proclaim His greatness, magnifying (Him).

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا  
مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا  
تَجْرِعُوا صَوَاتِكُمْ وَلَا تَقِفْنَ عَلَيْهَا  
بَيْنَ ذَلِكَ سَبِيلًا ۝  
وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا  
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكُوتِ  
لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ  
تَكْبِيرًا ۝

1476 The name *Rahmān*, or the *Beneficent God*, seems to have been particularly objectionable to the Arabs, who objected to its use even so late as the truce at Hudaibiyyah, when the Quraish would not allow 'Ali to write بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and insisted that he should commence the writing with بِاسْمِكَ اللَّهُمَّ. The Christians also do not recognize Allah to be *Rahmān*, because the attribute of *rahmāniyyat* signifies that Allah shows mercy to His creatures without their having done anything to deserve it, while the Christian doctrine of atonement is based on the belief that Allah cannot show mercy to His creatures because He must be just; an error due to the misapprehension that Allah cannot be Just and Merciful at one and the same time. No doubt a mere judge may be unable to show mercy, but Allah is more than a judge. He is a judge and cannot be unjust, but He is also the Master, and therefore Merciful to the sinners. To show mercy is not synonymous with being unjust.

1477 The two extremes with regard to prayer are its utterance in a very loud voice or not uttering any word at all with the tongue, which some people do on the assumption that Allah knows what is in their hearts. The Muslims are told to take the middle course between these two extremes.

## CHAPTER XVIII

### THE CAVE

(*Al-Kahf*)

REVEALED AT MECCA

(12 sections and 110 verses)

#### Abstract:

- Sec. 1. A warning to Christians.
- Sec. 2, 3. The dwellers of the cave.
- Sec. 4. The Qur-án as a guidance.
- Sec. 5. A parable.
- Sec. 6. The guilty are brought to judgment.
- Sec. 7. Their helplessness.
- Sec. 8. Warning is disregarded.
- Sec. 9, 10. Moses' travels in search of knowledge.
- Sec. 11. The two-horned one, and the Gog and Magog.
- Sec. 12. Christian nations.

#### The Title.

It will be seen from the above abstract that this chapter deals entirely with the Christian religion and the Christian nations. Not only is this evident from a perusal of, especially, the first and the last sections of the chapter, but the Holy Prophet is also related to have said that the first ten verses, and according to some the last ten verses, should be recited as a protection against the great tribulation of the latter days. Why is this chapter called *the Cave*, then? The cave has, in fact, much to do with the growth and progress of the Christian religion, because the distinctive characteristic of its early history is its institution of monkery, which required for its practice such corners of solitude as caves. And even the story of the *Dwellers of the Cave* may be interpreted as the story of the Christian religion, whose first condition was one of dwelling in caves in perfect seclusion, cut off from all connection with men, but whose last condition is quite contrary to it, so much so that its votaries have now devoted their entire energies to the betterment of their worldly condition, wholly neglecting the hereafter. They thus follow a way entirely opposite to that of the early Fathers of Christianity. And hence it is that this chapter, which, as it were, gives the whole history of Christianity, deals in its beginning with the connection of Christianity with the cave, i.e. with its institution of monkery, and at its close with its worldly occupations, which is its ultimate condition. Reference to both these aspects is contained in the epithet *Aṣḥāb-ul-kahf-i-warraqīm*, i.e. *the fellows of the cave and the inscription* (see 1481).

#### Connection with the previous chapter.

The last chapter dealt with the Israelites and the punishment which they twice suffered. The second occasion was the one connected with the rejection of Jesus Christ, and hence the last chapter was brought to a close by pointing out the erroneousness of attributing a son to the Divine Being, while that very doctrine is denounced at the commencement of this chapter, thereby clearly establishing the connection of the two. Moreover, as Christianity

## SECTION 1

## A Warning to the Christians

1-3. The Qur-án warns and gives good news. 4, 5. Doctrine of sonship is false. 6. Prophet's sorrow for the promoters of it. 7, 8. The luxuries of this life do not last for ever. 9. Dwellers of the cave, 10-12. Their previous history.

In the name of Allah, the  
Beneficent, the Merciful.

1 (All) praise is due to  
Allah, Who revealed the Book  
to His servant and did not  
make in it any crookedness.<sup>1478</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ  
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

is really an outgrowth of the Judaistic religion, the mention of the one necessitates the mention of the other,

**Subject-matter.**

The chapter opens with a plain denunciation of the Christian doctrine of the sonship of Jesus, and then refers to the earthly "embellishments" which hinder the Christian nations from accepting the truth; yet, we are told, it was their ancestors who cut off all worldly connections for the sake of their religion. The second and the third sections deal with a certain story of Christian youths who sought refuge in a cave, but the story has evidently beneath it a deeper significance, and contains prophetic reference to the later history of Christianity itself. The fourth section shows that, the day of Christianity being over, true guidance was now offered in the Holy Qur-án. The fifth illustrates in a parable that the Christians shall reject the truth because of their greater power and wealth. The next two sections deal with the bringing of the guilty to judgment and their ultimate helplessness, while the one succeeding indicates how warning is disregarded when first given. The ninth and tenth sections take us back to the story of Moses, whose travels in search of knowledge make him discover a man of God far superior in knowledge to himself. If the story be taken as speaking of the Mi'rāj, or ascension, of Moses, it may be interpreted as affording a contrast between the narrow limits of the Mosaic dispensation and the universal nature and the high ideal of the Islamic dispensation. The eleventh section speaks of Darius I, the two-horned one of Daniel's vision, and of his great efforts against the two tribes known as Gog and Magog, the real object being a prophetic allusion to their latter-day representatives. The last section of the chapter again refers in plain language not only to the basic doctrine of the Christian religion, but also to the great ingenuity in manufactures of the nations professing that religion, whose labour is lost in this world's life, and thus draws a very true picture of the present condition of the Christian nations.

**Date of revelation.**

The whole of this chapter was revealed at Mecca, and most probably belongs to the Middle Meccan period, which may approximately be taken as extending from 4 to 8 B.H.

1478 The following saying of the Holy Prophet, which is treated as authentic in the most trustworthy collections of *hadiths*, conclusively settles what is meant by the appearance of the Antichrist in the latter days. The report is to the following effect: *Abū Dardā relates that the Prophet (may peace and blessings of Allah be upon him) said: He who remembers the first ten verses of the chapter entitled the "Cave" is protected from the tribulation of the Dajjāl (Antichrist). Shi'ba mentions the last ten verses of the "Cave" instead of the first ten (Muslim).*



Or, main-  
tainer (of  
truth).

2 *Rightly directing*,<sup>1478a</sup> that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,

3 Staying in it for ever ;

4 And warn those who say : Allah has taken a son.

5 They have no knowledge of it, nor had their fathers ; a grievous word it is that comes out of their mouths ; they speak nothing but a lie.

Ar. thou  
wilt.  
Ar. thyself.

6 Then maybe *you will* kill yourself with grief, sorrowing after them, if they do not believe in this announcement.<sup>1479</sup>

7 Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.

فَيَمَّا يَتَذَكَّرُ أُولَٰئِكَ  
يُنذِرُ أُولَٰئِكَ الَّذِينَ يَكْفُرُونَ  
الطَّالِبِينَ أَنْ لَّهُمْ أُجْرًا حَسَنًا  
مَا كَيْفَ يَفْقَهُونَ  
وَيَذَكِّرُ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا  
مَا لَهُمْ بِهِ مِنْ حِلْمٍ وَلَا لِآبَائِهِمْ كَبِيرَتٍ  
كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ لَا يَقُولُونَ  
إِلَّا كَذِبًا  
فَلَمَّا كَبُرَتْ بَايَعَهُمْ فَصَلَ عَلَىٰ آثَارِهِمْ  
إِنْ تَرَوْهُ مُتَوَلِّينَ أُولَٰئِكَ هُمُ  
الضَّالُّونَ  
إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا  
لِنَبْلُوَهُمْ إِنَّهُمْ أَحْسَنُ كَمَلًا

Now, according to this saying, the opening or the concluding ten verses of this chapter are a special safeguard against the Antichrist. If we now look for the subject specially dealt with in these verses, it will be found that both in the first and the last sections of this chapter the Christian doctrine of the divinity of Jesus is condemned. In the first section a warning is given to those who say *Allah has taken to Himself a son*, in the last to those who take human beings for gods, and both these doctrines are the fundamental doctrines of the Christian religion as now preached. The Holy Qur-án does not speak of the appearance of Dajjál, or Antichrist, anywhere, but the Prophet's saying quoted above plainly shows that what is called the Antichrist in the sayings of the Holy Prophet is the same as the erroneous Christian doctrine of the sonship and divinity of Jesus Christ as dealt with in the Holy Qur-án. Christianity in its present form, being opposed to the true teaching of Christ, is thus the only Antichrist known to the Qur-án. It may be added that Dajjál signifies *one who conceals the truth with falsehood (LL)*, or a *liar (TA-LL)*, or a *great deceiver (LL)*.

1478a The Qur-án is here described as possessing two qualifications. The first refers to its own perfection in the words, *did not make in it any crookedness*, so that it is perfect in itself ; and the second speaks of it as a book suited to make others perfect, for it is called *qayyim* as meaning one that rightly directs others without making them swerve to this or that side. Or it is called *qayyim* as regulating the affairs of men or as maintaining the spiritual truth, which indeed would have been entirely lost to the world but for its being guarded by the Holy Qur-án.

1479 This verse gives us an insight into the anxiety which the Holy Prophet had on account of a fallen humanity, an anxiety so great that he is spoken of here as almost *killing himself with grief*. His was a life of absolute devotion to the cause of humanity, his only concern being that man should rise to the true dignity for which God had made him. This anxiety was not only for those who were directly addressed by him, but, as the context shows, it was as deep for another people who attributed a son to the Divine Being, and whom outward finery was to mislead to such an extent as to make them strangers to spiritual truth. Reading the next verse along with this, no doubt is left that the Prophet was shown the earthly embellishments which are so great a trial for Christendom to-day.

Ar. dost  
thou.

8 And most surely We will make what is on it bare ground without herbage.<sup>1480</sup>

9 Or, *do you* think that the Fellows of the Cave and the Inscription were of Our wonderful signs?<sup>1481</sup>

10 When the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair.

11 So We prevented them from hearing in the cave for a number of years,<sup>1482</sup>

وَأَنَّا لَجَاعِلُونَ مَا عَلَيْكَ صَعِيدًا بَحْرًا  
أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ  
كَانُوا مِن آيَاتِنَا كَاجِبًا  
إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا  
رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا  
مِنْ أَمْرِنَا رَشَدًا  
فَضْرَبْنَا عَلَى آذَانِهِمُ فِي الْكَهْفِ  
سِنِينَ عَدَدًا

The word *hadis* means *new* or *recent*, and hence is applied to a *narration* or *announcement* which is new or which gives some new information. It here refers to the Qur-án.

1480 The 7th and the 8th verses direct man's attention to the fact that the finery of this life does not last for ever. The beautiful tracts of land and the fair cities of one age are built upon the ruins of another. A dweller of the desert of Arabia, with no sight before his eyes but that of the sands of the desert and bare and rugged hills, could not imagine the earth being embellished. The picture drawn here is evidently of beautiful cities with all their attractions and luxuries, which so engross men that they neither pay attention to the preaching of truth nor to the pursuit of righteousness. Yet where there is growth there is decay, and those who indulge in luxuries do not escape ruin; it is their ruin that is indicated in the words *bare ground without herbage*. Earthquakes and terrible wars lay waste most beautiful cities, and prophecies in the Gospel as well as in the Holy Qur-án clearly point to a time when nation shall rise against nation and great earthquakes will occur. The powerful hand of God is thus seen clearly working in the history of the world.

1481 *Kahf* signifies a *cave* as well as a *place of refuge*, and *raqim* means an *inscription* or a *tablet with a writing upon it*. Now the *cave*, as I have already stated in the introduction to this chapter, stands for that peculiar aspect of the Christian religion which finds manifestation in its institution of monkery, this being the distinctive characteristic which it assumed soon after its birth. But what about the *inscription*? This word, I think, contains a prophetic reference to another aspect of the Christian religion quite opposed to its first aspect of growth in the *cave*. *Inscription* is, in fact, as prominent a feature of the business activities of the Christian nations of to-day as the *cave* was a feature of their religious activities in the early days, and the Holy Qur-án seems to have chosen these epithets to designate the Christian nations by thus indicating their most prominent characteristics in their early and latter days. The first and the last conditions of Christianity thus seem to be hinted at in the *cave* and the *inscription* respectively, a *religion of monkery* turned into a *religion of business*, the *cave* representing the former and the *inscription* the latter. As for the story of the dwellers of the *cave*, see 1483.

1482 Explaining this verse, TA says that the meaning of *ضربنا على آذانهم* is *منعناهم السمع* i.e. *we prevented them from hearing*. This is Dk's explanation, and it is nearest the original sense of the words, for one significance of *qaraba* is *sadda*, i.e. *he prevented* (TA-LL). *The preventing from hearing* is then understood to be equivalent to *causing to sleep*, but the original meaning is favoured by the context, the significance being that these people remained cut off from the rest of the world for a number of years, so as not to hear much about what was happening in the outside world. Thus the Holy Qur-án neither supports the story of these men remaining in the cave for hundreds of years nor of their being actually in a condition of sleep all this while.

a 494.

12 Then We raised them up that We might know<sup>a</sup> which of the two parties was best able to compute the time for which they remained.<sup>1482a</sup>

ثُمَّ رَفَعْنَاهُمْ لِنَعْلَمَ اَيُّ  
اِيْزِيْكِىنْ اَخْصٰى يَمَالِكُهُمَا  
اَمْكَدًا ۝

## SECTION 2

## The Dwellers of the Cave

Ar. thes.

13 We relate to *you* their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.<sup>1483</sup>

نَحْنُ نَقُصُّ عَلَيْكَ بَنَاهُمْ يٰاَيُّهَا  
اَلْتَّحْمُفِيْهِ اَمْوَارُكَ يَتَّبِعُوْهُ  
رَبُّهُمْ هٰذٰى ۝

1482<sup>a</sup> The *raising them up* might signify *raising them up from sleep*, as also *raising them up into a condition of activity*, after their remaining cut off from the world as stated in the previous verse. What this does mean with reference to the story itself or with reference to the history of Christianity is explained in the second and the third sections.

1483 The memorable story of the "seven sleepers," with whom the "Fellows of the Cave and the Inscription" are identified, is a story of the reign of the Emperor Decius. Seven noble youths of Ephesus, it is said, took refuge in a cave to escape Decius' persecution. But the Emperor, eventually learning this, ordered the entrance to the cave to be firmly secured with a pile of large stones. It is stated that the youths fell asleep as soon as they were shut up in the cave, and awoke 187 years after this in the reign of Theodosius, when the stones were removed by the slaves of one Adolius to supply building material for some edifice. They then sent one of their number, Jamblicus, to bring food for them from the city, but he was taken to the judge on presenting a coin of the reign of Decius, and thus the youths were discovered. It is related that the Emperor himself saw their radiant faces. This is the account given by Gibbon. But some state that these youths remained in that condition for 375 years.

That there may be a modicum of truth underlying this story is not only most probable, but almost certain, for the story could not otherwise have found such a wide prevalence. The story as narrated in the Qur-án does not credit the unnatural incidents of the above account. It only speaks of some men having taken refuge in a dark cave on account of a religious persecution; where and when it does not state. That is all that is stated in this section of the story, and apparently it seems to be continued in the third, while according to another view the third section may be a prophetic description of the later growth of Christianity itself. Taking, however, the first view, what is related in the third section is, that after they had rested for a part of a day, they made arrangements to get their food from outside, and remained in this condition probably for some years; but were subsequently discovered, and an edifice being built at the mouth of the cave caused them to perish. It mentions conjectures as to their number and the number of years they remained in the cave, but does not go beyond saying that they were some men who remained there for *some* years.

There is another very plausible suggestion that the persons referred to here were Joseph of Arimathæa and some other early Christians, their place of refuge being Glastonbury in England, which on account of its northern position well answers the description of the cave as given in the Qur-án. According to William of Malmesbury, Joseph of Arimathæa "was sent to Britain by St. Philip, and having received a small island in Somersaetshire, there constructed with twisted twigs the first Christian church in Britain, afterwards to become the abbey of Glastonbury. The legend says that his staff planted in the ground became a thorn flowering twice a year" (*En. Br. Art. "Joseph of Arimathæa"*). In the tenth edition of *En. Br. Joseph of Arimathæa* is said to have "wandered into Britain in the year 63." "The Glastonbury thorn, which is said to be a distinct variety, was regularly visited by pilgrims

14 And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.<sup>1483a</sup>

15 These our people have taken gods besides Him: why do they not produce any clear authority in their support: who is then more unjust than he who forges a lie against Allah?

16 And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

Ar. *thou mightest*.

17 And *you might* see the sun when it rose decline from their cave towards the right hand, and when it set leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided

وَرَبَّطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا  
رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو  
مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا  
شَطَطًا ۝

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِ اللَّهِ  
أَلِهَةً لَوْ لَانَا لَوْنٌ عَلَيْهِمْ يُسَلِّطِينَ  
بَيْنَ يَدَيْنِنَا لَإِطْلَمَمِينَ فَتَرَىٰ عَلَىٰ اللَّهِ  
كَيْدَ بَاطِلٍ ۝

وَإِذْ اخْتَرْتُمُوهُمْ وَمَا يُعْبُدُونَ  
إِلَّا اللَّهُ فَأَوَّا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ  
رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهْتِكُمْ لَكُمْ مِنْ  
أَمْرِ كَثِيرٍ فَقَالَ ۝

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَوَارِعًا  
مِنْ بَيْنِهِمْ ذَاتَ الْيَمَانِ إِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ  
ذَاتَ الشِّمَالِ وَهُمْ فِي كَيْفٍ وَمِنْ ذَٰلِكَ  
مِنْ آيَاتِ اللَّهِ لَعَلَّكَ تَهْتَدُ ۝

until it was destroyed about the Reformation times." Again we find in the *En. Br.*, under Glastonbury: "According to the legends which grew up under the care of the monks, the first church of Glastonbury was a little wattled building erected by Joseph of Arimathæa as the leader of the twelve apostles sent over to Britain from Gaul by St. Philip." The legends of the "Holy Grail" again connect the name of Joseph of Arimathæa with Britain. According to one of these the Grail, which was the dish of the last supper, was confided to the care of Joseph, while according to another, "the Grail is said to have followed Joseph to Britain" (*En. Br.*, Art. "Grail"). All these may be legends, but they are certainly not without an undercurrent of truth. The connection of the name of Joseph of Arimathæa with Britain is the strong central fact underlying them all. What makes it still more significant is the fact that Joseph of Arimathæa, who appears very prominently in the closing scenes of the Gospels, so much so that one Gospel looks upon him as a disciple of Jesus, altogether disappears from the history of Christianity as imaged in the exertions of the apostles. Does this not show that he had changed the scene of his exertions? May then Joseph of Arimathæa and his companions be taken as being referred to in the story of the "Fellows of the Cave and the Inscription"? If an answer could be found in the affirmative, then England could definitely be said to be the *cave* referred to in the Holy Qur-án, and the description of the cave given in v. 17 well applies to it (see 1484). But even if our answer to that question is in the negative, the story itself is not without a deeper meaning, and more statements than one show that there is a reference to the history of Christianity itself in the story.

1483a This is to show that the early followers of Christianity were Unitarians.

a 44, 1312,  
etc.  
Ar. thou  
shalt.

one, and whomsoever He  
causes to err,<sup>a</sup> *you shall* not  
find for him any friend to lead  
(him) aright.<sup>1484</sup>

وَمَنْ يُضِلْ فَلَنْ يَجِدَ لَهُ  
وَلِيًّا مَرشِدًا ۝

### SECTION 3

#### The Dwellers of the Cave

Ar. thou  
mightest.  
Or, wary.  
Or, stag-  
nant.  
Or, will  
turn.

18 And *you might* think them  
*awake* while they were *asleep*,  
and We *turned* them about to  
the right and to the left, while  
their dog (lay) outstretching its  
paws at the entrance; if *you*  
looked at them *you would* cer-  
tainly turn back from them in  
flight, and *you would* certainly  
be filled with awe because of  
them.<sup>1485</sup>

وَنَحْسِبُهُمْ أَيَقَاطًا وَهُمْ رُفُودٌ ۖ  
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ  
الْشِّمَالِ ۖ وَكَلَبُهُمْ بِأَسْطُرْذَارَ عَيْنٍ  
يَا لَوْ صَبَّرُوا لَآظَلَعْتَ عَلَيْهِمْ لَوْلَا  
مِنْهُمْ فِرَارًا وَكَلِمَاتٍ مِنْهُمْ  
رُعبًا ۝

Ar. thou.  
Ar. thou  
wouldst.

Ar. thou  
wouldst.

1484 The verse does not speak of any miraculous change in the sun's course; it does not speak of any *change* at all. It simply describes the position of the cave, which was so situated that it did not admit sunshine. This could easily happen in a cave with its mouth to the north (situated in the northern hemisphere and above the tropic of Cancer). In fact, the description applies to any country in the northern hemisphere north of the tropic of Cancer. It may be noted that it is only in the northern hemisphere, and in countries situated mostly to the north of Arabia, that the Christian nations have prospered. The whole of Europe thus, in one sense, answers the description of the cave.

1485 What is related in this section is clearly applicable to the story of the seven sleepers, as also to the later history of Christianity. Taking the first view, the meaning is that the youths who fled for fear of persecution and betook themselves to a cave slept for some time with a dog at the door of the cave. The whole scene was rather awe-inspiring; a dark cave, in some distant and uninhabited part of the country, with some men sleeping in it and a dog at the door, would have inspired awe into the heart of a casual looker-on. Applied to the history of Christianity the statement is equally true. In this case it should be borne in mind that *ruqid* also means *inactive*, or *stagnant*. Thus, according to TA, رقدت السوق

means رقدت السوق —i.e. he abstained or held back from the affair; and

is equivalent to كسدت i.e. the market became stagnant or dull with respect to traffic, and *ruqid* is infinitive noun of *raqada*. Similarly *aiqāz* is plural of *yaqiz*, which means a man vigilant, wary, in a state of caution, or a man having his attention much roused (LL). According to TA you say تيقظ للامر meaning *tanabbaha*—i.e. he had his attention roused to the affair.

The turning about to the right and the left, which signifies an uneasy condition while sleeping, may be used as expressing the activities of a man or a nation. Thus there may be a reference here to the lethargy in which the Christian nations remained for a long time, and to their subsequent going about in the world to the right and to the left, i.e. spreading in all directions. While there is nothing strange in the persecuted men having taken a dog with them to guard them from wild animals, the fact that nowadays Europeans are very fond of dogs, and carry them about with them, is very significant, as showing that the reference here may also be to the later history of Christianity. The scene of a modern European house is on the whole so impressive, that the description given here of the cave is equally applicable to it.

19 And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried.<sup>1486</sup> Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:<sup>1487</sup>

20 For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

21 And thus did We make (men) to get knowledge of them,<sup>1488</sup> that they might know that Allah's promise is true and that as for the hour there is no doubt about it.<sup>1489</sup> When they disputed among themselves about their affair and said: Erect an edifice over them<sup>1490</sup>—their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a mosque over them.<sup>1491</sup>

وَكُنَّا لَكَ بَعْنَةً يُرِيكَ أَوْ يَذُنُّكَ  
قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ إِذْ أَقْبَلْتُمْ  
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ  
أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا  
أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى  
الْمَدِينَةِ فَلْيَنْظُرْ لَهَا زَكَاةُ طَعَامًا  
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ  
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ○  
لَهُمْ إِنْ يَنْظُرُوا عَلَيْكُمْ يُجَنِّمُوكُمْ  
أَوْ يُجِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا  
إِذَا ابْعَثُوا ○  
وَكُنَّا لَكَ آخِذِينَ بِالْحَلِيِّمْ لِيَعْلَمُوا أَنَّ  
وَعْدَ اللَّهِ حَقٌّ قَالَتِ السَّاعَةُ لَا رَيْبَ فِيهَا  
إِذِ ابْتَلَا رَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا  
ابْنُوا عَلَيْهِمْ بُيُوتًا وَرَبُّكُمْ أَعْلَمُ  
بِهِمْ قَالَتِ الْإِثْنَانِ عَلَيْنَا عَلَى أَمْرِهِمْ  
لَنَجْعَلَنَّ عَلَيْهِمْ مَسْجِدًا ○

1486 The TA gives *labg*, meaning as *ibṭā*, i.e. *being slow or tardy or backward*. The question and the answer may refer either to the time for which the youths slept or to the centuries of inactivity or tardiness of the Christian nations. A day of a thousand years is spoken of in the Holy Qur-ān on more occasions than one (see 22: 47, etc.), and therefore the word *day*, applied to the history of a nation, may signify a thousand years.

1487 The circumstances narrated in this passage do not call for any explanation. After having been refreshed with sleep, which might have been brought on by the fatigue of the journey, they might have thought of procuring food for themselves in that solitary cave. In reference to the history of Christianity, the passage may be said to speak of the commercial activities of the Christian nations.

1488 That is, they would have remained hidden had it not been for the necessities of life, which they had still to procure from the city. It was their going out to purchase food that brought them to the knowledge of the outside world. It is not stated how long they continued in this state: they may have passed some days or months or years, but their daily going out at last made their hiding-place known to others. Comparing this with v. 11, however, we may say that they passed several years in this condition, but that they passed two or three hundred years is nowhere stated in the Holy Qur-ān. The underlying significance of these words as relating to the history of the Christian nations may be easily guessed.

1489, 1490, 1491, see next page.

Or, a clear.

22 (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.<sup>1489</sup>

سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَ  
يَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ  
رَجُلٌ بَالِغٌ فِي سَبْعٍ وَثَانِيَهُمْ  
كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِبَادَتِهِمْ مِمَّا  
يَحْكُمُ أَفَلَا قِيلُ لَهُ فَلَا تُمَارِئَهُمْ  
إِلَّا مَرَاءَ ظَاهَرِهِمْ وَلَا تَكْتَفِ  
فِيهِمْ مِنْهُمْ أَحَدًا ٥

## SECTION 4

## The Qur-án as a Guidance

23, 24. A better guidance. 25-29. The Qur-án comes as the truth. 30, 31. Punishment and reward.

23 And do not say of anything: Surely I will do it to-morrow,<sup>1489</sup>

24 Unless Allah please; and remember *your* Lord when *you* forget and say: Maybe my Lord will guide me to a nearer course to the right than this.<sup>1494</sup>

وَلَا تَقُولَنَّ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا  
إِلَّا أَن يَشَاءَ اللَّهُ زَوَادُ كُذِّبَتْ إِذَا  
نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِّي رَبِّي  
لَأَقْرَبَ مِنْ هَٰذَا ارْتِدًّا ٥

Ar. thy.  
Ar. thou  
forgettest.

1489 The result of their becoming known is described in words which show that they were put to death, because the promise of Allah as to a future state of life is fully realized only after death. The *how* often denotes the doom of a people or a nation in this world, the time of their decay, and sometimes of their annihilation.

1490 These words show how their death was brought about; it was by closing the mouth of the cave. This is what is meant by the erection of an edifice over them. Or the words may signify the erection of a monument.

1491 The *masjid*, or the *mosque*, is the house of worship of the Muslims in particular.

1492 This verse and verse 25, coming as they do after the story is finished, show that these are only conjectures of the people with regard to them. Their number and the number of years during which they remained in the cave are both matters which are said to be only known to Allah. T'Ab is, however, of opinion that the words condemning the first two as conjectures show that the last-mentioned number—i.e. seven—is correct.

1493 The direction contained in these words is of a general nature, with special prophetic reference to the Prophet's flight and his taking refuge in a cave. It was not in his power to bring about this escape, and therefore it was not for him to say that he would do such and such a thing at such and such a time. He had entirely to trust in Allah, Who was to bring it about as He thought best for him.

1494 The meaning is that the difficulties which had to be experienced by the dwellers of the cave would be removed from the Prophet's way. He had to pass only three days in the cave, and though a powerful enemy exerted itself to its utmost, his hiding-place at only a distance of three miles from the city, whither food was conveyed to him, could not be discovered. Or, the meaning is that the Qur-án affords a better guidance.



25 And they remained in their cave three hundred years and (some) add (another) nine.<sup>1495</sup>

26 Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing!<sup>1496</sup> There is none to be a guardian for them besides Him, and He does not make any one His associate in His judgment.

Ar. *thee*.

Ar. *thy*.

Ar. *thou shalt*.

Ar. *thyself*.

27 And recite what has been revealed to *you* of the Book of *your* Lord; there is none who can alter His words;<sup>1497</sup> and *you shall* not find any refuge besides Him.

28 And withhold *yourself* with those who call on their Lord morning and evening

وَلْيَسْأَلُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ  
وَارْدَادًا وَنِسْفًا ○

قُلِ اللَّهُ أَعْلَمُ بِمَا لِيَسْأَلُوا لَهُ غَيْبُ  
السَّمَوَاتِ وَالْأَرْضِ أَنْصُرِيهِ وَأَسْمِعْ  
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ  
فِي حُكْمِهِ أَحَدًا ○

وَأَنْتَ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ رَبِّكَ  
لَا تُبَدِّلْ بِكَلِمَاتِهِ تَوْفِيقًا وَلَكِنْ يَجْعَلُ مِنْ  
دُونِهِ مِثْلَهُ ○

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

1495 There is not the least doubt that this verse is conjoined to v. 22, and the statement made here is one of the many conjectures regarding the period of their stay, the words *and they say*, occurring in the latter verse, being understood here. The words that follow, *say: Allah knows best how long they remained*, clearly show this to be the case. Some of the earliest commentators, Qatada among them, have held this opinion (Rz, JB); and the explanatory reading of Abdulla—and they say they remained . . . corroborates this view (Rz, Kf). But if the words are not taken as such, there may be a reference to the three centuries during which Christianity was more or less a persecuted religion in the Roman Empire, all persecution of Christians stopping with the conversion of Constantine. The special mention of the addition of nine years to three hundred seems to be due to their reduction to lunar years. It may be added that the Nicene Creed, which formulated the doctrine of the Trinity, was promulgated in the year 325 A.D., and thus the Christian religion may be said to have retained some of its purity for three centuries, after which the Trinitarian instead of the Unitarian religion became the state religion, and thus the partisans of Unity became more and more insignificant. Therefore the remaining in a cave for three hundred years may refer to the time during which Christianity suffered more or less from persecution and retained some of its original purity before Constantine's conversion.

1496 Palmer is right in noting that both Sale and Rodwell have translated the words *ابصر به واسمع* wrongly, not understanding the Arabic idiom, but his own rendering, *He can see and hear*, does not make the sense of the original clear. The words signify, according to all Arabic grammarians and lexicologists, *ما ابصر واسمع* which literally means, *what a sight he has! what a hearing he has!* and the idiomatic expression adopted in my translation is therefore the correct rendering.

1497 It is absurd to argue from this that the directions given through revelation to a people are unchangeable, in the sense that no man can add to or take away from them a word. By *kalimat* are clearly meant here *prophecies*, because it is the prophecy of the Prophet's flight and his final triumph over his enemies that is dealt with here. These prophecies, it is claimed, cannot be altered by men, and they must come to pass however great the opposing forces.

Ar. thy.

desiring His goodwill, and let not *your* eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.

Or, the smoke.

29 And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, *an enclosure* of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.<sup>1498</sup>

30 Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.

31 These it is for whom are gardens of perpetuity beneath which rivers flow; ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches;<sup>1499</sup> excellent the recompense and goodly the resting-place.

يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ  
عَنْهُمْ تَرْيَدُ رِزْقَهُ الْحَيَاةَ الدُّنْيَا  
وَلَا تُطْمَئِنُّ مِنْهُمْ قُلُوبُنَا عَنْ ذِكْرِ نَا  
وَاتَّبَعُوا هَوَاهُ وَكَانَ أَمْرُهُ قُرْطًا  
وَقِيلَ الْحَقُّ مِنْ رَبِّكَ فَهَلْ تَشَاءُ قُلُوبُهُمْ  
وَمَنْ شَاءَ فَلْيُكْفِرْ إِنَّا نَعْتَدُ لَنَا  
لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ  
سُرَادِقُهَا فَلَنْ يَسْتَخِفُّوا لَهَا أَثِقَالُهَا  
بِغَاءٍ كَالْهَلْ يُشَوِّى الْوُجُوهَ بِالسَّخَرِ  
وَسَاءَتْ مُرْتَقَقًا

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا  
أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ  
مِنْ ذَهَبٍ وَيَلْبَسُونَ زِيَّاءً خَضِرًا  
مِنْ سُندُسٍ قَدْ سَتَبَّرَقَ مُتَكِبِينَ  
فِيهَا عَلَى الْأَرَائِكِ يَتَغَمَّوْنَ  
حَسَنَتْ مُرْتَقَقًا

1498 Because they will have only the effect of what they did. The water of spiritual life they had not had in this life, and so they shall not have any water in the life after death.

1499 It is after these things that men hanker in this life, but the ornaments and robes of this life are transitory. The righteous, who in this life desire and struggle for only spiritual ornaments and moral beauty, shall find these visible in after-life. It should, however, be borne in mind that these prophecies were brought to fulfilment in this very life. The Arabs, whose only wealth consisted of their camels and horses, and whose clothes were made of skins or rough textures, found the treasures of Rome and Persia laid at their feet, and the bracelets of gold and silk brocade interwoven with gold, which they had never seen, were now brought to them in abundance, while the gardens of Mesopotamia and Persia were given to them for a permanent heritage.

## SECTION 5

## A Parable

32 And set forth to them a parable of two men; for one of them We made two gardens of grape-vines, and We surrounded them both with palms, and in the midst of them We made cornfields.<sup>1500</sup>

33 Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,

34 And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than *you*, and am mightier in followers.

35 And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish,

36 And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning-place better than this.<sup>1501</sup>

37 His companion said to him while disputing with him: *Do you* disbelieve in Him who created *you* from dust,<sup>a</sup> then from a small life-germ,<sup>b</sup> then He made *you* a perfect man?

38 But as for me, He, Allah, is my Lord, and I do not associate any one with my Lord:

39 And wherefore *did you* not say when *you entered your garden*: It is as Allah has pleased, there is no power save in Allah? If *you consider me*

وَاصْرِبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا  
لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ  
حَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا  
نَهْرًا وَجَعَلْنَا الْآخَرَتَيْنِ آتًا أَكْمَلًا  
وَلَمْ نَنْظِمْ لَهُنَّ ذِيئًا وَفَجَّرْنَا  
إِلَهُمَا نَهْرًا

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ  
وَهُوَ يُحَادِرُهُ أَنَا أَكْثَرُ مِنْكَ  
مَالًا وَأَعَزُّ نَفَرًا وَدَخَلَ جَنَّتَهُ  
وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ أَأُظِنُّ  
أَنْ تَبِيدَ هَذِهِ أَبَدًا

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ  
رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا  
مِمَّا مَثَّلَ لِي قَالَ لَهُ صَاحِبُهُ  
وَهُوَ مُحَادِرُهُ أَكَفَرْتَ بِالَّذِي  
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ  
نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا

أَلَيْسَ هُوَ اللَّهُ رَبِّي وَلَا أُشِيرُ  
لِرَبِّي أَحَدًا

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا  
شَاءَ اللَّهُ لَا تَسْقُوهُ إِلَّا بِاللَّهِ  
إِنْ شَرِبْنَا أَتَا فَسَلَّ

Ar. thou.

Ar. dost  
thou.  
Ar. thee.  
<sup>a</sup> 862.  
<sup>b</sup> 1356A.  
Ar. thee.

Ar. didst  
thou.  
Ar. thou  
didst enter.  
Ar. thy.  
Ar. thou  
con-  
siderest.

1500 The parable—it is clearly called a parable and is not at all a story—set forth here is undoubtedly a parable to illustrate the condition of those possessing abundance of wealth and the Muslims. The former received an abundance of the wealth of this life, as is indicated by the gardens of the parable, while the latter, though poorer in worldly possessions, were richer in the heavenly blessings of Allah. The former reject the message of truth—of which the latter are the bearers—and their vaunt is the same as that of the wealthy man in the parable: *I have greater wealth than you, and am mightier in followers.*

1501 By the "hour" is meant the hour of doom which must overtake every people who heedlessly reject the truth.

Ar. *thee.*

to be inferior to *you* in wealth and children :

Ar. *thy.*  
Or, *thunder-bolts.*

40 Then maybe my Lord will give me what is better than *your* garden, and send on it a *reckoning* from heaven, so that it shall become even ground without plant :

Ar. *thou art.*

41 Or its waters should sink down into the ground so that *you are* unable to find it.

42 And his wealth was destroyed; so he began to wring his hands<sup>1502</sup> for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated any one with my Lord.

43 And he had no host to help him besides Allah, nor could he defend himself.

44 Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.

مِنْكَ مَالًا وَوَلَدًا ۚ  
فَنَسَىٰ رُبِّي أَن يُوَفِّيَنِي خَيْرًا مِّنْ  
جَنَّتِكَ وَيُرْسِلَ عَلَيْهِمَ حَبْسًا نَّارًا مِّنَ  
السَّمَاءِ مُضِيًّا صَعِيدًا رَّلَقًا ۚ  
أَوْ يَصْطِرَّ مَا وَهَّاعُنَا فَنَلَسُطِيحَةً لَهُ  
طَلَبًا ۚ  
وَاجْطَبِ بَثْمَهُ فَاصْبِرْ يَغْلِبُ كَفْيُهُ  
عَلَىٰ مَا نَفَقَ فِيهَا وَهِيَ خَاوِيَةٌ  
عَلَىٰ عُرْوَتِهَا وَيَقُولُ لِيَلَيْتَنِي لَمْ  
أُشْرِكْ بِرَبِّي أَحَدًا ۚ  
وَلَوْ تَكُن لَهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ  
اللَّهِ وَمَا كَانَ مُنتَصِرًا ۚ  
هَٰذَا لَآلُؤُكَ يَا اللَّهُ الْخَيْرُ هُوَ خَيْرٌ  
ثَوَابًا وَخَيْرٌ عُقْبًا ۚ

## SECTION 6

## The Guilty are brought to Judgment

45, 46. Transitoriness of the adornments of this life. 47-49. The guilty confronted with what they did.

Ar. *tangled*

45 And set forth to them the parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes *luxuriant* on account of it, then it becomes dry, broken into pieces which the winds scatter; and Allah is the holder of power over all things.

Ar. *thy.*

46 Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with *your* Lord in reward and better in expectation.

وَأَضْرِبْ لَهُم مَّثَلًا الْخَيْلَ الَّتِي نَسَاءَ  
كَمَاءً أَنزَلْنَاهَا مِنَ السَّمَاءِ فَاتَخَلَّتْ بِهِ  
نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ  
الرِّيحُ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
مُّقْتَدِرًا ۚ  
أَمْ نَالُ الْبَنُونَ ذُرِّيَّةَ الْخَيْلِ الَّتِي نَسَاءَ  
وَالْبَقِيَّةُ الصُّلْحُ خَيْرٌ ۚ عِندَ  
رَبِّكَ ثَوَابًا وَخَيْرًا مَّلًا ۚ

1502 The original words are يَلْقِبُ كَفْيُهُ literally meaning he turns his hands over and over or upside down (Kf). But تَقْلِبُ الْكَفَيْنِ being the action of him who is repenting or grieving, the phrase is used in the sense of *repentance* or *grief*; the English idiom to *wring the hands* comes nearest to it in form and significance.

Ar. <i>thou</i> <i>will.</i> Ar. <i>un-</i> <i>covered.</i>	47 And the day on which We will cause the mountains to pass away and <i>you will</i> see the earth a levelled plain and We will gather them and leave not any one of them behind. <sup>1503</sup>	وَيَوْمَ نُسَبِّحُ بِحَمْدِ الْجِبَالِ وَنَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَكُمْ نُغَادِرُ مِنْهُمْ أَحَدًا ۝
Ar. <i>thy.</i>	48 And they shall be brought before <i>your</i> Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfilment of the promise.	وَعَرَضْنَا عَلَى رَبِّكَ صَفَاءَ لَقَدْ خَلَقْنَاكُمْ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۝
Ar. <i>thou</i> <i>will.</i>	49 And the Book shall be placed, then <i>you will</i> see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and <i>your</i> Lord does not deal unjustly with any one. <sup>1504</sup>	وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ وَمَقَامِيهِ وَيَقُولُونَ يَوْمَ لَكُنَّا مَا لَ هَذَا الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَجَعَلَ مَا كَانُوا يَعْمَلُونَ أَحَاطَ بِهِ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝

## SECTION 7

## Their Helplessness

a 56. b 57, 58.	50 And when We said to the angels: Make obeisance to Adam; <sup>a</sup> they made obeisance but Iblis (did it not). <sup>b</sup> He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? evil is (this) change for the unjust. <sup>1505</sup>	فَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ۝
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1503 Making the earth a levelled plain indicates the removal of all those mighty obstacles which stood in the way of the Prophet, and these are the mountains which shall be made to pass away. See 1604.

1504 This comprehensive book is the same as is spoken of in 17: 13, 14, "And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open—Read your book; your own self is sufficient as a reckoner against you this day." There is not the slightest action, good or bad, which does not leave its effect behind.

1505 Here Iblis is plainly declared to be one of the jinn or the evil spirits, so it is an error to take him for an angel or a good spirit. The spirit of evil is always rebellious, and it is against this that man is warned, so that he should resist every evil tendency.

51 I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.

52 And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will make their union a perdition.<sup>1506</sup>

53 And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

Or, cause a separation between them.

مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ أَلَّا رِجْسٌ  
وَلَا خَلْقَ أَنْفُسِهِمْ ۚ وَمَا كُنْتُمْ مُتَعَدِّينَ  
الْمُضِلِّينَ عَصْدًا ۝  
وَيَقُولُ مَا يُقُولُ نَادُوا أَشْرَكَائِيَ  
الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ  
يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمُ  
مَوَاقِفًا ۝  
وَرَأَى الْخَافِضُونَ النَّارَ فَكَفُّوا  
أَنْفُسَهُمْ فَوُضِعُوا فِيهَا وَلَمْ يَجِدُوا  
عَنْهَا مَصْرَفًا ۝

## SECTION 8

### Warning is disregarded

54-57. Disregard of warning. 58. Merciful God defers punishment. 59. Their doom is appointed.

54 And certainly We have made distinct in this Qur-an every kind of description; and man is most of all given to contention.

55 And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that *what happened* to the ancients should overtake them, or that the chastisement should come face to face with them.

56 And We do not send apostles but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.

Ar. the course of.

Or, of various sorts should come to.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ  
إِلَى النَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ  
الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝  
وَمَا مَنَعَهُ النَّاسَ أَنْ يُؤْمِنُوا إِذْ  
جَاءَهُمْ الْهُدَىٰ وَيَسْتَغْفِرُوا  
رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ أَلْوَلِيَّةٌ  
أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝  
وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ  
كَفَرُوا بِالْبَاطِلِ لِيُدْحِثُوا بِهِ الْحَقَّ  
وَاتَّخَذُوا آيَاتِنَا وَمَا نُنْذِرُوا  
هُزُوًا ۝

<sup>1506</sup> Bain has three significances, viz. *disunion*, *union*, and *between* (LL), and *maubig* means *perdition* or *separation*, or *fatal enmity* (TA). I prefer the meaning which Farrá and Sairafí adopt, leaving the alternative significance to the margin. The meaning in the former case is that the very union which exists between the leaders of evil and the evil-doers will become a cause of their perdition.

57 And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if *you* call them to the guidance, they will not ever follow the right course in that case.<sup>1507</sup>

Ar. thou.

Ar. thy.

58 And *your* Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.<sup>1508</sup>

59 And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.<sup>1509</sup>

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ  
رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا  
قَدْ مَتَّ يَدُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ  
كَتَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ  
وَقَنَّ أَمْرًا أَنْ تَدْعُهُمْ إِلَى الْهُدَى  
فَسَكَنَ يَهْتَسِدُوا فِي الْأَدَا  
أَبْدًا ○

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ  
لَوْ يَوَازِغُهُمْ بِمَا كَسَبُوا لَيَجْلُ لَّهُمْ  
الْعَذَابُ أَثْبَلُ لَّهُمْ مَعَى عَذَابُكَ  
يَجِدُوا مِنْ دُونِهِ مَوْجِدًا ○  
وَذَلِكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا  
وَجَعَلْنَا لِهَهِلِكِهِمْ مَوْجِدًا ○

## SECTION 9

### Moses' Travels in search of Knowledge

60 And when Moses said to his servant:<sup>1510</sup> I will not cease until I reach the junction of the two rivers<sup>1511</sup> or I will go on for years.<sup>1512</sup>

فَإِذْ قَالَ مُوسَى لِقَتْلِهِ لَا أَبْرَحُ  
حَتَّى أَتِلَّ بِجَنَّةِ الْبَحْرَيْنِ أَوْ  
أَمْضِيَ حُقُبًا ○

1507 How clearly is stated here again when it is that veils are placed over hearts; it is when man becomes so iniquitous as to turn away from the truth and so callous as not to care for the evil that he does. He hardens his heart and refuses to listen; hence a veil is placed over his heart and there is a heaviness in his ears.

1508 The appointed time referred to is the battle of Badr, in which the power of the Quraish was crushed (Kf). Or, the reference may be to latter-day opposition.

1509 The personal pronoun *their* refers to the opponents of the Holy Prophet.

1510 Some reports give his name as Joshua son of Nûn, being the man who afterwards appears so prominently in the history of Israel. The Qur-ân, however, does not give his name.

The incidents narrated in the ninth and the tenth sections may be the actual experience of Moses or this journey may simply be an ascension of Moses, like the ascension of the Holy Prophet referred to in the last chapter. What is stated in the next section makes the latter view more probable, but even taking it to be an actual journey in search of knowledge, there is nothing improbable in it. See next foot-note.

1511 The words مجمع البحرين have been misunderstood generally. It should be borne in mind that Moses lived in Egypt for forty years, and the junction of the two rivers 1512, see next page.



61 So when they had reached the junction of the two (rivers), they forgot their fish, and it took its way into the sea, going away.<sup>1513</sup>

62 But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.

Ar. *didst thou*,

63 He said: *Did you* see when we took refuge on the rock, then I forgot the fish, and nothing made me forget to speak of it but the devil, and it took its way into the river; what a wonder!<sup>1514</sup>

64 He said; This is what we sought for; so they returned retracing their footsteps.

65 Then they found one from among Our servants whom We had granted mercy

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا  
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا  
فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي خَلَّاءٌ نَارَ  
لَقَدْ لَقِيتُمَا مِنْ سَفَرِنَا  
هَذَا النُّصْبَا  
قَالَ أَوَلَمْ نَكُنْ لَكَ آوِيًا إِلَى الصَّخْرَةِ  
وَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ  
إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ  
سَبِيلَهُ فِي الْبَحْرِ عَجَبًا  
قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّ وَعَلَ  
إِنَّا رِهْمًا فَضْلًا  
فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتِيَهُمْ رَحْمَةً

is no other than the junction of the two great branches of the Nile at Khartoum, one of which is called the *Bahr-ul-Abyad* or the *White Nile* and the other the *Bahr-ul-Azward* or the *Blue Nile*. That the story of this journey of Moses is not found in the Bible or even in Rabbinical literature is no argument against it. The Rabbinical literature relates things about Moses which give us strong reason to believe that such a journey was very probably undertaken by him. South of Egypt was the kingdom of Ethiopia, whose southern boundary reached Khartoum, or the junction of the two Niles, and various accounts met with both in Rabbinical and Hellenistic literature (see *Jewish Encyclopædia*) agree that Moses went to Ethiopia. According to one of these accounts he became king of Ethiopia by reason of his great prowess in having defeated an enemy, and married the king's widow. This is corroborated to some extent by the statement in the Bible that "Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married" (Num. 12: 1). Hence a journey to Khartoum, which was near the southern boundary of Ethiopia, made in search of knowledge is most probable. Some commentators, however, do not take the words *majma'-ul-Bahrain* literally, and consider the meaning to be a *union of two persons*, who are compared to two oceans of human and Divine knowledge. I would, however, suggest that if we accept this journey in the light of an ascension it would be an indication of the limitation of the Mosaic dispensation. Moses' going on for years until he reached the *Majma'-ul-Bahrain* would mean that the Mosaic dispensation would see its termination after a time; the new dispensation taking its place being one which was to be guided by a prophet who is described here as being the *Majma'-ul-Bahrain*, i.e. the union of the two seas of human and Divine knowledge, or one in whom the temporal and the spiritual would find their highest manifestation, such being the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him.

1512 *Huqub* signifies a long time (Bq), or a year or seventy years or eighty years.

1513 The loss of the fish was, according to a report, to serve as a sign that the goal had been attained (Bkh). There is nothing either in the Holy Qur-ân or in the report to show, however, that this was a roasted fish.

1514 The taking of refuge on the rock shows that they were staying at a place which was flooded by the river, and Moses' companion, when fleeing for refuge, forgot to take the fish along with him. The wonder is not expressed at the fish having gone down into the river, but because he had forgotten to mention the loss to Moses.

from Us and whom We had taught knowledge from Ourselves.

Ar. *thee.*

Ar. *thou shouldst.*  
Ar. *thou hast.*

Ar. *thou canst.*

Ar. *canst thou.*

Ar. *thou hast.*

Ar. *thou wilt.*  
Ar. *thee.*

Ar. *thou wouldst*

Ar. *these.*

66 Moses said to him: Shall I follow *you* on condition that *you should* teach me right knowledge of what *you have* been taught?

67 He said: Surely *you can* not have patience with me:

68 And how *can you* have patience in that of which *you have* not got a comprehensive knowledge?

69 He said: If Allah please, *you will* find me patient and I shall not disobey *you* in any matter.

70 He said: If *you would* follow me, then do not question me about any thing until I myself speak to *you* about it.

مَنْ عِنْدَنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا  
عَلِمًا ○

قَالَ لَهُ مُوسَى هَلْ أَتَيْتُكَ عَلَى أَنْ  
تُعَلِّمَنِي مَا عَلَّمْتَهُ رُحْدًا ○

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ  
صَبْرًا ○

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ○

قَالَ سَتِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا  
وَلَا أُعْصِي لَكَ أَمْرًا ○

قَالَ فَإِنْ أَبَيْتُكَ فَلَا تَسْأَلْنِي عَنْهُ  
شَيْئًا حَتَّى أَخْبِرَكَ لَكَ وَمَنْ ذُكِرُوا ○

## SECTION 10

### Moses' Travels in search of Knowledge

71 So they went (their way) until when they embarked in the boat he made a hole in it. (Moses) said: *Have you* made a hole in it to drown its inmates? certainly *you have* done a grievous thing.

Ar. *hast thou.*

Ar. *thou hast.*

Ar. *thou wilt.*

72 He said: Did I not say that *you will* not be able to have patience with me?

73 He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

74 So they went on until, when they met a boy, he slew him. (Moses) said: *Have you* slain an innocent person otherwise than for manslaughter? certainly *you have* done an evil thing.

Ar. *hast thou.*

Ar. *thou hast.*

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ  
خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا ○

لَقَدْ جِئْتَ شَيْئًا أُمْرًا ○

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ  
مَعِيَ صَبْرًا ○

قَالَ لَا تَأْتِنِي بِنَاءٍ لَيْسَتْ وَلَا  
تُرْهِقْنِي مِنْ أَمْرِي عَسَى ○

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ  
قَالَ أَقَتَلْتُ نَفْسًا زَكِيًّا يَعْنِي نَفْسًا ○

لَقَدْ جِئْتَ شَيْئًا لَكْرًا ○

## PART XVI

75 He said: Did I not say to *you* that *you will* not be able to have patience with me?

Ar. *thee.*  
Ar. *thou wilt.*

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ  
مَعِيَ صَبْرًا ○

Ar. *thee*.Ar. *thy*.Ar. *thou*  
*shalt*.Ar. *its*  
*people*.Ar. *desired*.Ar. *thou*  
*hadst*.  
Ar. *thou*  
*mightest*.Ar. *between*  
*thee*.  
Ar. *thee*.  
Ar. *thou*  
*couldst*.

76 He said: If I ask *you* about anything after this, keep me not in *your* company; indeed *you shall* have (then) found an excuse in my case.

77 So they went on until when they came to the people of a town, they asked *them* for food, but they refused to entertain them as guests. Then they found in it a wall which *was on the point of* falling, so he put it into a right state. (Moses) said: If *you had* pleased, *you might* certainly have taken a recompense for it.

78 He said: This shall be separation between me and *you*; now I will inform *you* of the significance<sup>1515</sup> of that with which *you could* not have patience.

79 As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

قَالَ إِنَّ سَأْلَكَ عَنْ شَيْءٍ بَعْدَهَا  
فَلَا تُطِيعْنِي ۚ قَدْ بَلَغْتَ مِنْ

لَدُنِّي حُدُودًا ۝

فَانطَلَقُوا حَتَّى إِذَا أَتَوْا أَهْلَ قَرْيَةٍ

ۚ اسْتَظَمَّ أَهْلُهَا فَابْزَوْا ابْنَ

طَيْفِقٍ هُمَا فَوَجَدَا فِيهَا جِدَارًا

يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ

لَوْ شِئْتَ لَتَنَدَّتْ عَلَيْهِ أَجْرًا ۝

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

سَأَيْتُكَ يَتَاوِيلُ مَا لَهُ تَسْتَظِمُّ

عَلَيْهِ صَبْرًا ۝

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ

يَعْمَلُونَ فِي الْبَحْرِ قَارَدْتُ أَنْ أَزِيدَهَا

وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ

سَفِينَةٍ غَصْبًا ۝

1515 The interpretation of the three incidents shows a manifestation of Divine wisdom in what takes place in the everyday life of man. Divine laws as manifested in nature are really working towards ultimate good, though sometimes they may appear to the outward eye to be working to the detriment of somebody. The beneficent hand of Allah that works in nature is always directing humanity to the goal of great good, though that goal must necessarily be reached with apparent loss. Sometimes the loss is only apparent, as in the case of making a hole in the boat; there was no real loss, but the apparent loss served a great purpose and brought much benefit to the owner. The second instance is that in which there is real loss to a person, but it is for the good of humanity at large, for life must be sacrificed for the ultimate good of humanity. The third instance shows that for the good of humanity deeds must be done which bring no immediate reward, and that good done by one generation is not devoid of benefit to the next.

Moses himself had, in fact, to undergo the experience of his teacher, and the incidents seem no more than prophetic allegories of Moses' own life-work. Just like the scuttling of a boat which causes apprehension as to the safety of its inmates, Moses had to lead his people to a place where they thought they had only been brought to be drowned; but their safe passage through the water showed that it was for their good. Then he had to order his men to fight against iniquitous people and to put them to death, but he was not shedding human blood to no purpose, for it was really a step towards the evolution of a better race. And finally, his laying down his own life for the Israelites—descendants of a righteous man—corresponded to his teacher's building the wall for the orphans without claiming recompense. Read in this light, the narration is clearly an ascension of Moses, foreshadowing the great events which were to befall him.

80 And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

81 So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion:

82 And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so *your* Lord desired that they should attain their maturity and take out their treasure, a mercy from *your* Lord, and I did not do it of my own accord.<sup>1516</sup> This is the significance of that with which you could not have patience.

Ar. thy.

Ar. thy.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ  
فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا  
كُفْرًا ۝

فَأَرَادْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا  
مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ۝

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ  
فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا  
وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ  
أَنْ يُبْلِغَهُمَا أَشَدَّهُمَا وَيَسْتَخْرِجَا  
كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَوَقَعْنَاهُ  
عَنْ أَمْرِئٍ مِنْ ذَٰلِكَ تَارِيسٌ ۝  
تَطْعَمُهُ عَلَيْهِمَا صَبْرًا ۝

## SECTION 11

### The Two-horned One and Gog and Magog

Ar. thee.

83 And they ask *you* about Zulqarnain.<sup>1517</sup> Say: I will recite to you an account of him.

84 Surely We established him in the land and granted him means of access to every thing,

وَيَسْأَلُكَ عَن ذِي الْقُرْنَيْنِ قُلْ  
سَأُنَاوِيْعُ عَلَيْكُمْ مِنْهُ ذِكْرًا ۝  
إِنَّمَا مَكَّنَّا لَهُ فِي الْأَرْضِ وَابْتَدَأُ  
مِنْهُ سَبْعًا ۝

1516 This shows that it was meant to be only a lesson for Moses.

1517 The word *zulqarnain* literally means the *two-horned one*. The reference is to the two-horned ram of Daniel's vision (Dan. 8:3), which he interpreted as the kingdom of Media and Persia, which were combined into a single kingdom under one ruler, Cyrus, who is erroneously called Darius in the Bible (*En. Bib.* and *Jewish En.*, Art. "Darius"). The reference in Daniel's vision is, however, not to Cyrus but to Darius I Hystaspis (521-485 B.C.), "who allowed the Jews to rebuild their temple, and is referred to in Ezra 4:5, 24; 5:5; 6:1; Hag. 1:1; 2:10; Zech. 1:7, and probably in Neh. 12:22. His liberality towards the Jews is in complete accord with what we know otherwise of his general policy in religious matters towards the subject nations" (*En. Bib.* "Darius").

That "the two-horned ram" of Daniel's vision is the king of Media and Persia is made plain in Daniel's book, where the interpretation of the dream is given in the following words: "The ram which thou sawest having two horns are the kings of Media and Persia" (Dan. 8:20). That the reference in the Qur-án in the history of Zulqarnain is to Darius I is clear from the fact that "Darius was the organizer of the Persian Empire. His conquests served to round out the boundaries of his realm in Armenia, the Caucasus, and India, and along the Turanian steppes and the highlands of Central Asia" (*Jewish En.*, "Darius I"). The following remarks in the *En. Br.* strengthen this view: "Darius in his inscriptions appears as a fervent believer in the true religion of Zoroaster. But he was also a great statesman and organizer.

Ar. the  
place  
where the  
sun set.

85 So he followed a course.

86 Until when he reached the *westernmost point*<sup>1518</sup> he found it going down into a black sea,<sup>1519</sup> and found by it a people. We said: O Zulqarnain! either give them a chastisement or do them a benefit.

87 He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:

88 And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.<sup>1520</sup>

89 Then he followed (another) course.

90 Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from it;<sup>1521</sup>

فَاتَّبَعَهُ سَبِيلًا

حَتَّىٰ إِذَا بَلَغَ مَعْجَرَ الشَّمْسِ وَجَدَهَا تَجْرِبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عَنْهَا نَوْمًا ۖ فَنُنَادِيَ الْفَرِيقَ الْآخَرَ إِنَّا لَأَن تَعْرَبَ

وَلَا إِنَّا تَخَيِّدُ فِيهِمْ حُسْنًا ۝

قَالَ إِنَّمَا مَن ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ

يُردُّ إِلَىٰ رَبِّهِ ۖ فَيُعَذِّبُهُ عَذَابًا مُّكْتَرًا ۝

وَأَمَّا مَن آمَنَ وَعَمِلَ صَالِحًا فَأَنزَلْنَا لَهُ

ذِكْرًا مِّنْ لَّدُنَّا ۖ وَكَفَوْنَا لهُ إِسْرَافًا

ثُمَّ اتَّبَعَهُ سَبِيلًا

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا

ظَالِمَةً عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّن

دُونِهَا كِسْفًا ۝

The time of conquests had come to an end; the wars which Darius undertook, like those of Augustus, only served the purpose of gaining strong natural frontiers for the empire and keeping down the barbarous tribes on its borders. Thus Darius subjugated the wild nations of the Pontic and Armenian mountains, and extended the Persian dominion to the Caucasus; for the same reason he fought against the Sacæ and other Turanian tribes." The references in this quotation to Darius being a fervent believer in the true religion of Zoroaster, to his subduing the barbarous tribes on the borders, to his gaining strong natural frontiers for the empire, and to his fighting against the Sacæ clearly point him out as the Zulqarnain of the Qur-ân.

1518 *Maghrib-ush-shams*, or the place where the sun set, signifies the westernmost point of his empire, because going towards the west he could not go beyond it, and to him it was the place where the sun set.

1519 The words in Arabic are *عين حمئة* which literally mean a black sea, 'ain meaning an abundance of water, or a place in which water remains and collects (TA-LI), and *hame'ah* meaning black mud (TA-LI). The place referred to is no other than the Black Sea, as, Armenia being within the kingdom of Persia, the Black Sea formed the north-western boundary of the empire.

1520 Being a true follower of Zoroaster, the well-known Persian prophet, Darius seems to have invited these tribes to his religion.

1521 The three journeys alluded to seem to have been undertaken with the object of strengthening the frontiers of the empire, the most important of these being directed to the part of the frontier between the Caspian and the Black Seas, where the Caucasus afforded a natural protection against the attacks of the Scythians. Darius goes first westward to the Black Sea, then eastward, and lastly northward to Mount Caucasus. The description of the people found here as a people who had no shelter from the sun is a description of the barbarous aboriginal tribes on the shores of the Caspian. The *En. Br.* says in the article on Media: "The names in the Assyrian inscriptions prove that the tribes in the Zagros and the

91 Even so! and We had a full knowledge of what he had.

92 Then he followed (another) course.

93 Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.<sup>1522</sup>

94 They said: O Zulqarnain! surely Gog and Magog make mischief in the land. Shall we then pay *you* a tribute on condition that *you should* raise a barrier between us and *them*.<sup>1523</sup>

Ar. *thee*.  
Ar. *thou*  
*shouldst*.

Ar. *between*  
*them*.

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَكِنَّ يَخْبُرُ  
شَيْئًا أَشْبَهَ سَبَبًا  
حَتَّى إِذَا بَلَغْتَ بَيْنَ السَّيِّئِينَ وَجَدَ  
مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ  
يَفْقَهُونَ قَوْلًا  
فَالْوَيْلُ لِلْكَافِرِينَ إِنَّ يَأْجُوجَ  
وَمَاجُوجَ مُقْسِدُونَ فِي الْأَرْضِ ثُمَّ  
بَنَعْنَا لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ  
بَيْنَنَا وَبَيْنَهُمْ سَدًّا

northern parts of Media were not Iranians nor Indo-Europeans, but an aboriginal population, like the early inhabitants of Armenia, perhaps connected with the numerous tribes of the Caucasus. We can see how the Iranian element gradually became dominant: princes with Iranian names occasionally occur as the rulers of these tribes. But the Gelæ, Tapuri, Cadusi, Amardi, Utii, and other tribes in Northern Media and on the shores of the Caspian were not Iranians."

1522 The two mountains are the mountains of Armenia and Azarbaijan. The people settling there spoke a different language and could not understand the Iranian language.

1523 This verse brings us face to face with an all-important subject—viz. the identity of Gog and Magog. The Bible references to Gog and Magog are somewhat loose. In Gen. 10:2 and 1 Chron. 1:5, "Magog is mentioned as the second son of Japheth, between Gomer and Madai, Gomer representing the Cimmerians and Madai the Medes. Magog must be a people located east of the Cimmerians and west of the Medes. But in the list of nations, Gen. 10, the term connotes rather the complex of barbarian peoples dwelling at the extreme north and north-east of the geographical survey covered by that chapter. . . . In Ezek. 38:2 Magog occurs as the name of a country; in Ezek. 39:6 as that of a northern people, the leader of whom is Gog" (*Jewish En.*, Art. "Gog and Magog"). "Josephus identifies them with the Scythians, a name which among the classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus near the Caspian Sea" (*Jewish En.*). The *En. Br.* considers the traditional identification of Gog and Magog with the Scythians to be "plausible." In fact, it not only considers the opinion of Josephus and Jerome identifying Gog and Magog with the Scythians to be plausible, but also adds that "this plausible opinion has been generally followed," with this reservation, that the word may be applied to "any or all of the numerous but partially known tribes of the north; and any attempt to assign a more definite locality to Magog can only be very hesitatingly made."

All these writers have, however, not paid sufficient attention to the words of Ezek. 38:2, "Gog, the land of Magog, the chief prince of Meshech and Tubal." Tubal and Meshech are almost always mentioned together, and their identification has been a task of great difficulty, so much so that a renowned Biblical critic suggests the names of certain nations in South Palestine. But this contradicts the views of ancient writers like Josephus, who settle the Magog north of the Caucasus. If we go, however, to the north of Caucasus we find still two rivers bearing the names of Tobal and Moskoa, on the latter of which is situated the ancient city of Moscow, and on the former the more recent town of Tobolsk. It seems almost certain that these two rivers received their names from the two tribes of Ezek. 38:2, the Tubal and Meshech, and then gave their names to the two above-mentioned cities, thus keeping the names of these tribes. This view is in accordance with the opinion of Josephus, who identifies Magog with the Scythians, for "throughout classical literature Scythia generally



<p>Ar. strength.</p> <p>Ar. between them.</p>	<p>95 He said: That in which my Lord has established me is better, therefore you only help me with <i>workers</i>, I will make a fortified barrier between you and <i>them</i>;</p>	<p>قَالَ مَا مَلَكَتْنِي فِيهِ رَبِّي خَيْرٌ فَاعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا</p>
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meant all regions to the north and north-east of the Black Sea, and a Scythian any barbarian coming from these parts."

It is clear from the above that the name Magog stands for tribes which occupied territories to the north and north-east of the Black Sea, tribes which gave their names directly or indirectly to the towns of Tobolsk and Moscow.

There is, however, another point worth considering, and that is the gigantic effigies of Gog and Magog in Guildhall, London. "It is known," says the *En. Br.*, "that effigies similar to the present existed in London as early as the time of Henry V." An explanation of this remarkable circumstance is given by Geoffrey of Monmouth: "Gaemot or Gaemagot (either corrupted from or corrupted into Gog and Magog) was a giant who, along with his brother Gorineus, tyrannized in the western horn of England until slain by foreign invaders" (*En. Br.*, Art. "Gog and Magog"). It is very difficult to speak with anything bordering on accuracy about the early connections of different races, but the preservation of the effigies of Gog and Magog in England, which can be traced to a very early period in English history, makes it probable that the Angles or the Saxons had in very ancient times some connection with the Scythians or other tribes living north of the Caucasus or the Black Sea. The relations of the different nations in early history are very complicated, and it is out of place to enter into any such discussion here. But it may be noted that the Goths, who are considered to be the easternmost of the Teutonic races, are said to have migrated into Scythia (*En. Br.*, "Goths"), which shows the existence of connection between the two races. And again, "the Batharnæ also, who in the third century B.C. invaded and settled in the regions between the Carpathians and the Black Sea, are said by several ancient writers to have been Teutonic by origin, though they had largely intermarried with the native inhabitants" (*En. Br.*, "Teutonic Peoples").

Next we come to the statement that the tribes found by Darius between Azerbaijan and the Armenian mountains were constantly harassed by their northern neighbours, the Scythians. History bears evidence to the truth of this statement. The Scythians, or, according to some writers, the Sacæ, constantly troubled Asia. According to Herodotus the Scyths ruled Media for twenty-eight years (*En. Br.*, Art. "Scythia"). "About 512 Darius undertook a war against the Scythians. . . . The purpose of this war can only have been to attack the nomadic Turanian tribes in the rear, and thus to secure peace on the northern frontier of the empire" (*En. Br.*, Art. "Darius"). The portion which I give in italics shows that Darius exerted himself to his utmost in securing peace on the northern frontier of his empire, where the Caucasus, bounded on both sides by the Black and Caspian Seas, afforded a natural protection.

The barrier referred to in this verse, and described in the verses that follow, is the famous wall at Derbent (*Ar. Darband*). An account of this wall is given by Muslim geographers and historians, for instance, in *Marâsid-ul-Ittilâ'* and *Ibn-ul-Faqîh*. The following account, however, taken from the *Encyclopædia Britannica*, should be more convincing: "Derbent or Darband, a town of Persia, Caucasia, in the province of Daghestan, on the western shore of the Caspian. . . . It occupies a narrow strip of land beside the sea, from which it climbs up the steep heights inland. . . . And to the south lies the seaward extremity of the Caucasian wall (50 miles long), otherwise known as Alexander's Wall, blocking up the narrow pass of the Iron Gate or Caspian Gate (*Portus Albana*, or *Portus Caspæ*). This, when entire, had a height of 29 feet and a thickness of about 10 feet, and with its iron gates and numerous watch-towers formed a valuable defence of the Persian frontier." (Italics in the last sentence are mine, for which see the next foot-note.) The misnomer *Alexander's Wall*



Ar. made equal.

96 Bring me blocks of iron;<sup>1524</sup> until when he had filled up the space between the two mountain sides, he said, Blow; until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.

97 So they were not able to scale it nor could they make a hole in it.

98 He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

99 And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;<sup>1525</sup>

100 And We will bring forth hell, exposed to view, on that day before the unbelievers,

101 They whose eyes were under a cover from my Reminder, and they could not even hear.

أَتُزْنِي رُبْرُ الْحَدِيدِ حَتَّى إِذَا سَادَى  
بَيْنَ الصَّدَقَيْنِ قَالَ أَفْهَى حَتَّى إِذَا  
جَعَلَهُ نَارًا قَالَ أَنُوقِي أَفْسَرُ  
عَلَيْهِ قَطْرًا ۝

فَمَا اسْتَطَاعُوا أَنْ يَنْظُرُوا وَهُمْ  
اسْتَطَاعُوا إِلَهَ تَقْبَا ۝

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۚ وَإِذَا جَاءَ  
وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۚ وَكَانَ  
وَعْدُ رَبِّي حَقًّا ۝

وَسَرَّكُنَا بَعْضُهُمْ يَوْمَئِذٍ فِي بَعْضٍ  
وَنُفِّرُ فِي الصُّورِ فَجَمَعْنَاهُمْ مَجْمَعًا ۝

وَعَرَّضْنَا بِهِمْ يَوْمَئِذٍ لِلْكَافِرِينَ  
عَرْصًا ۝

فَالَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ  
ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝

## SECTION 12

## Christian Nations

102 What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.<sup>1526</sup>

أَحْسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا  
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا  
لِلكَافِرِينَ سُرًّا ۝

seems to have been due to the mistake made by Muslim historians in supposing *Zulqarnain* to be Alexander.

1524 The blocks of iron were needed for the iron gates in the wall, for which see the concluding lines of the last note.

1525 The allusion here seems to be to some mighty conflict of the nations, and the words no doubt refer to some catastrophe like that which is predicted in the Gospels in the words: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are beginning of sorrows" (Matt. 24: 7, 8).

1526 These words clearly indicate that the Christians are meant here, because theirs is the most prominent example of having taken a servant of Allah for their God. Moreover, the last ten verses of this chapter are, according to a saying of the Holy Prophet (narrated in the Muslim), a protection against the Antichrist, thus showing that they contain a teaching that is an antidote against the poison of the erroneous doctrines of Christianity.

103 Say: Shall We inform you of the greatest losers in (their) deeds?

104 (These are) they whose labour is lost in this world's life and they think that they are well-versed in skill of the work of hands.<sup>1527</sup>

105 These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them<sup>a</sup> on the day of resurrection.<sup>1528</sup>

106 Thus it is that their recompense is hell, because they disbelieved and held My communications and My apostles in mockery.

107 Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of Paradise,

108 Abiding therein; they shall not desire removal from them.

109 Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add thereto.<sup>1529</sup>

110 Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا  
الَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ  
صُنْعًا

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ  
وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ  
لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

ذَلِكَ جَزَاءُ هُمُ جَهَنَّمَ كَفَرُوا  
وَالْتَفَدُوا الْيَقِي وَرُسُلِي هُرُّوا

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَارًا  
قُلْ لَوْ كَانَ الْبَحْرُ مِدادًا لَكَلِمَاتِ رَبِّي

لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتِي  
وَلَوْ جُمِعَ عِندِي مَدَدًا

قُلْ إِنَّمَا أَنَا بَشَرٌ مُثَبِّتُكُمْ يُوحَى إِلَيَّ  
أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ مَن كَانَ

يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا  
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

1527 This is a clear description of the present attitude of the civilized nations to their moral and spiritual needs—their labour is entirely submerged in this world's life, and they cannot give a moment's consideration to the life after death, and their only qualification is that they are well versed in the skill of the work of their hands.

1528 Evil deeds have no weight or estimation in the sight of Allah, though they yield an evil fruit to the doer of them. Hence those who have performed no good deeds shall not have any "balance set up for them." By the deeds becoming null is meant that these deeds shall bring them no good in after-life; their exertions being entirely confined to this world, they had reaped whatever fruit these exertions could bring in this very life.

1529 This verse should be specially noted by those who think that the Qur-ān supports the doctrine of Jesus' divinity by calling him His *kalimah* or word, for here the words of Allah are said to be so numerous that they cannot be exhausted by writing down. Hence, in the language of the Holy Qur-ān, every creature of God is called His *kalimah* or word. See also 1956.

## CHAPTER XIX

### MARY

(*Maryam*)

REVEALED AT MECCA

(6 sections and 98 verses)

#### Abstract

- Sec. 1. Zacharias and John.
- Sec. 2. Mary and Jesus.
- Sec. 3. Abraham.
- Sec. 4. Other prophets.
- Sec. 5. How the opponents were dealt with.
- Sec. 6. False doctrine of sonship.

#### The Title and connection.

THE controversy with Christianity is continued in this chapter, and the title is taken from the name of Jesus' mother, *Mary*; the circumstances connected with her having given birth to Jesus are narrated here. But while the last chapter deals at greater length with the history of Christianity than with its doctrines, this devotes considerable space to the falsity of the Christian religious dogmas, which it shows to be absolute innovations and quite foreign to the teachings of all the prophets.

#### Subject-matter.

The first two sections deal with the last representatives of prophecy in the house of Israel, viz. John and Jesus. The false doctrines that grew up round the name of the latter are clearly denounced at the end of the second section; the history of Abraham in the third, and that of some other prophets in the fourth, are referred to as showing that Allah always sent men as His prophets to reform the world. Towards the close of the fourth section it is stated that mere faith unattended with good deeds or righteousness is as nothing, and cannot benefit a people except when it is translated into practice. The fifth section deals with the opponents of the prophets generally, while the sixth brings to a close the discussion of the Christian religion by outspokenly denouncing the false doctrine of the sonship of Jesus.

#### Date of revelation.

It is quite certain that the most important portion of this chapter, viz. that relating to the history of Mary and Jesus, was revealed early at Mecca, most probably about the fifth year of the Holy Prophet's mission, because this portion was recited by Ja'far, head of the first batch of the Muslim immigrants in Ethiopia, before the Christian king of that country, when a deputation of the Quraish urged the king to expel the Muslim refugees from his country. This incident cannot be later than the sixth year of the Prophet's mission, because the emigration took place in the fifth year, and the shelter which the Muslims found in a foreign land excited the jealousy of the Quraish, and they at once sent a deputation to the Negus for the purpose of misrepresenting the Muslim religion. From this it would appear at how early a date the

## SECTION 1

Zacharias and John

In the name of Allah, the  
Beneficent, the Merciful.

1 Sufficient (art Thou) as a  
Guide, O Knowing, Truthful  
One.<sup>1530</sup>

Ar. thy.

2 A mention of the mercy  
of *your* Lord to His servant  
Zacharias,

3 When He called upon His  
Lord in a low voice.

Or, grown  
weary.

4 He said : My Lord ! surely  
my bones are weakened and my  
head flares with hoariness, and,  
my Lord ! I have never *been*  
*unsuccessful* in my prayer to  
Thee :

5 And surely I fear my  
cousins after me, and my wife  
is barren, therefore grant me  
from Thyself an heir,<sup>1531</sup>

6 Who should inherit me  
and inherit from the children  
of Jacob, and make him, my  
Lord, one in whom Thou art  
well pleased.<sup>1532</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَاتِهِ

ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدُكَ ذَكَرْتَا ۝

إِذْ نَادَىٰ رَبَّهُ يَدَّاءٍ خَفِيفًا ۝

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

وَأَسْتَعْلِلُ الرَّأْسَ شَيْبًا وَكُنْتُ أَكُنُّ

يَدَّاءٍ يَا رَبِّ شَقِيفًا ۝

وَأُوتِ خَصْمَتُ الْمَوَالِي مِن وَرَائِي

وَكَاثِبَ أُمِّ لَيْعَةَ عَاقِرًا فَهَبْ لِي مِن

لَدُنْكَ وَلِيًّا ۝

يُرْسِنِي وَيَرْبِثُ مِنِّي أَلْ يَغْفُوبُ

وَأَجْعَلْهُ رَبِّ رَضِيًّا ۝

Qur-án expressed its opinion of the Christian religion, vehemently denouncing its fundamental doctrines : *They say : The Beneficent God has taken to Himself a son : certainly you have made an abominable assertion : the heavens may almost be rent thereat and the earth cleave asunder and the mountains fall down in pieces* (vv. 88, 90). This quotation is a sufficient answer to the generality of Christian critics of Islam, who allege that the Holy Prophet's attitude towards the Christian religion was changed later. As the Qur-án has praised the virtues of nations unstintedly, so it has openly denounced their errors, and its attitude towards all other religions remained unchanged from the first to the last. This chapter contains the earliest notice of the Christian religion, which does not materially differ from what the latest revelation (for instance, ch. 5) contains.

1530 I make a slight departure in explaining the abbreviation at the commencement of this chapter from the usual interpretation put upon it. It is said that each of these letters stands for one of the names of the Divine Being, *kāf* standing for *kāfi*, i.e. *sufficient*, *hā* for *hādī*, i.e. *Guide*, *yā* for *yādī* i.e. *One whose power is above all powers*, 'ain for 'Alīm, i.e. *Knowing*, and *sād* for *Ṣādiq*, i.e. *Truthful* (JB, Kf, Rz). I make a departure in the interpretation of the letter *yā*, interpreting it as a letter of interjection meaning *O*, which is the interpretation unanimously adopted in the case of the same letter as occurring at the commencement of the 36th chapter. This appears to me to be much better, for in the abbreviations a letter generally stands for a single word throughout the Holy Qur-án. With this slight modification the five letters would mean *Sufficient art Thou as a Guide, O Knowing, Truthful Lord !* Each letter in this case stands for a single word.

1531 His fear was due to their not leading righteous lives, so that he feared there should be none to lead people into the ways of righteousness after him.

1532, see next page.

Ar. *thee*.

7 O Zacharias! surely We give *you* good news of a boy whose name shall be John: We have not made before any-one his equal.<sup>1533</sup>

a 419.

8 He said: O my Lord! when shall I have a son,<sup>a</sup> and my wife is barren, and I myself have reached indeed the extreme degree of old age?

Ar. *thy*.Ar. *thee*.Ar. *thou wert*.Ar. *thy*.Ar. *thou shouldst*.

9 He said: So shall it be; *your* Lord says: It is easy to Me, and indeed I created *you* before, when *you were* nothing.

10 He said: My Lord! give me a sign. He said: *Your* sign is that *you should* not speak to the people three nights while in sound health.<sup>1534</sup>

11 So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.

12 O John! take hold of the Book with strength, and We granted him wisdom while yet a child,

لِيُزَكِّيَ بِلَالٍ أَنْ تُنْشِئَ لَكَ يَعْلَمُ اسْمُهُ  
يَحْنَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا  
قَالَ رَبِّ أَنْ يَكُونُ لِي عِلْمٌ وَكَانَتْ  
أَمْرًا لِي حَاقِرًا وَقَدْ بَلَغْتُ مِنَ

الْكِبَرِ عَشِيًّا  
قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَذَا  
وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

قَالَ رَبِّ اجْعَلْ لِي آيَةً فَكَانَ  
إِيمَانُكَ أَكْبَرُ مِنْ كَلِمَاتِ الْمَلَائِكَةِ  
لَيْلًا سَوِيًّا

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَدَّى  
إِلَيْهِمْ أَنْ سَمِعُوا ابْكَةً وَفَ  
عَشِيًّا

يَحْنَى خِذْ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ  
الْحِكْمَ صَبِيًّا

1532 The inheritance from the children of Jacob is the inheritance of the Divine blessing of prophethood which had been promised to Jacob's children.

1533 *Samī* means a competitor, or contender for superiority in eminence or glory (TA-LL); hence also an equal, or a like (S, M, Q, TA-LL). The word occurs again in this chapter in v. 65 and bears the same meaning, not *namesake*, because there it is spoken about Allah. It is not of course meant that one like John or equal to him was never before created in the world (though Jesus Christ in Matt. 11:11 seems to hold this view, for he says: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist"), but the meaning is that one like him was not born in Zacharias' family, because in the previous verse it was his own relatives about whom Zacharias said that he feared them, and therefore an assurance was now given to him that the promised son would not be like the other members of his family whom he feared. Or the meaning may be that one like him had not appeared in that age.

1534 The word *lail*, i.e. *night*, is interpreted as including the day, as *yawm*, or *day*, includes the *night*. Moreover, in 3:40 the words are *three days*, thus showing that three days and three nights are meant. It should also be noted that the Qur-ān does not support the idea that Zacharias was struck dumb, and seems to contradict the Bible narrative by saying here plainly that he was to observe this commandment though in sound health, such being the meaning of *sawīyyā*. The truth is here evidently on the side of the Qur-ān, and the writer of the Gospel had clearly some misapprehension, for being struck dumb had no connection with being granted a son. According to the Holy Qur-ān, the object of assuming silence was to be engaged solely in prayer to the Divine Being, and hence Zacharias told his people also to glorify God. The sign was given as an answer to his question, *When shall I have a son?* It implies that when he assumed silence for three days and nights, and glorified God alone during the time, his wife should conceive. See also 420.

13 And tenderness from Us and purity, and he was one who guarded (against evil),

14 And dutiful to his parents, and he was not insolent, disobedient.<sup>1535</sup>

15 And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ۝

وَبِرًّا بِأَبِيهِ ۖ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُرْجَىٰ ۝

## SECTION 2

### Mary and Jesus

16 And mention Mary in the Book when she drew aside from her family to an eastern place;

17 So she took a veil (to screen herself) from them; then We sent to her Our *inspiration*, and *there* appeared to her a well-made man.<sup>1536</sup>

18 She said: Surely I fly for refuge from *you* to the Beneficent God, if *you* are one guarding (against evil).

19 He said: I am only a messenger of *your* Lord: That I will give you a pure boy.<sup>1537</sup>

20 She said: When shall I have a boy and no mortal has yet touched me,<sup>a</sup> nor have I been unchaste?

21 He said: Even so; *your* Lord says: It is easy to Me:

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِن آهْلِهَا امَّاكًا تَشْرُقًا ۝

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ۖ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتَ تَقِيًّا ۝

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَوْ أَنِّي بَغِيًّا ۝

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنَ

Or, spirit.  
Or it... as  
a...

Ar. thee.  
Ar. thou art.

Ar. thy.

<sup>a</sup> 427.

Ar. thy.

1535 The various aspects of the character of John should be pondered over by the upholders of the exclusive innocence of Jesus Christ. John was pure and sinless and never disobeyed Allah. Nowhere is Jesus Christ praised in better words. The words, in fact, show that every prophet is pure and sinless and never disobeys Allah.

1536 This shows that it was in a vision that the angel came, and the conversation that follows also took place in a vision. The word *tamassala* used here lends support to this, for the word signifies *assuming the likeness of another thing*, and this happens only in vision. This is clear even if the ordinary significance given in the margin is adopted, for the spirit or angel of God appears to His chosen ones only in visions, and angels are not seen by the physical eye.

1537 It should be noted that Jesus is called here a *ghulam*, i.e. a boy, not *kalimah* (i.e. word) or *ruh* (i.e. inspiration), while the prophecy of his birth as announced to Mary is given in detail. This shows clearly that elsewhere the words *kalimah* or *ruh* only stand for the prophecy, while Jesus Christ was nothing more than a boy. The words *I will give you a pure boy* are the words of the revelation, and hence the speaker of these words is Allah. For such a construction, in which a part of the verse is put into the mouth of the angel, while the other part gives the word of Allah, see verse 21, where the words, *and that We may make him a sign*, seem to be spoken apparently by the angel, but are the words of the Divine Being.

and that We may make him a sign to men and a mercy from Us; and it is a matter which has been decreed.

22 So she conceived him; then withdrew herself with him to a remote place.

23 And the throes (of childbirth) compelled her to betake herself to the trunk of a palm-tree.<sup>1538</sup> She said: Oh, would that I had died before this, and had been a thing quite forgotten!<sup>1539</sup>

24 Then (a voice) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you:

25 And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates:

26 So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent God, so I shall not speak to any man to-day.

27 And she came to her people with him, carrying him<sup>1540</sup> (with her). They said: O Mary! surely you have done a strange thing.<sup>1541</sup>

وَلَنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا  
وَكَانَ أَمْرًا مَّقْضِيًّا ۝

فَحَسْبُكَ فَانْتَبَذَتْ بِهِ مَكَانًا  
قَصِيًّا ۝

فَاجْتَاءَهَا الْخَاضُ إِلَى جَذْعِ  
النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ

هَذَا وَكُنْتُ نَسِيًّا مَنِيًّا ۝

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي

قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝

وَهُدًى إِلَى الْبَارِئِ جَذْعُ النَّخْلَةِ نَسْفُطُ

عَلَيْكَ رَطْبًا جَنِيًّا ۝

فَكُلِي وَاشْرَبِي وَرَاقِي عَيْنًا ۚ فَإِمَّا

تَرَكِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي

نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ

السُّعْمَ إِنِّي سَمِعْتُ

قَالَتْ بِهِ قَوْمَهَا خِلْلًا قَالُوا لَيْسَ بِمِ

لَقَدْ جِئْتِ شَيْئًا

فَرِيًّا ۝

Ar thy.

Ar. thee.

Ar. thee.

Ar. thee.

Ar thou  
seest.

Ar. thou  
hast,  
Or, brought  
something  
(strange),  
a forger of  
lies.

1538 This shows that Mary gave birth to Jesus while on a journey; hence the reference to water and food in vv. 24 and 25, such as one can only find in a journey. That she was going to a distant place is shown by v. 22. She may have had recourse to the trunk of a palm-tree to find a support in the throes of childbirth.

1539 This shows that Mary gave birth to Jesus under the ordinary circumstances which women experience in giving birth to children. The throes of childbirth were too severe for her to bear, and hence she gave utterance to such words. The reference to the throes of childbirth clearly shows that an ordinary human child was coming into the world, and thus it bespeaks a denial of his divinity. Or there may be a reference to Gen. 3:16, *in sorrow thou shalt bring forth children*. The object in either case is clearly to show that the birth of Jesus was not attended with any extraordinary circumstances, and that his mother brought him forth in the ordinary way, so his conception also could not have taken place otherwise than in the regular course of nature.

1540 The conversation that is related to have taken place in the verses that follow is alone sufficient to make it clear that the coming of Mary to her people with her son, as stated in this verse, relates to a time when Jesus had grown sufficiently old to have been raised to the dignity of a prophet, and to have received Divine revelation in the form of a book (as he speaks of having been given the book in v. 30). The commentators, merely because the verse follows one in which the birth of Jesus is spoken of, understand the verse to relate to a time when Jesus was as yet a baby. But it should be noted that the Holy

1541, see next page.



- Ar. *thy*. 28 O sister of Aaron!<sup>1542</sup> *your* father was not a bad man, nor
- Ar. *thy*. was *your* mother an unchaste woman.
- 29 But she pointed to him. They said: How should we speak to one who was a child in the cradle?<sup>1543</sup>

يَا خَـتْمُ هَرُونَ مَا كَانَ أَبُوكَ امْرَأَ  
سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَـغِيًّا  
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ  
نُكَلِّمُ مَنْ كَانَ فِي الْبَطْنِ صَبِيًّا

Qur-án does not relate stories in all their details, and often omits a number of incidents which are not needed for its purpose. Compare, for instance, the 11th and 12th verses, the first of which relates only Zacharias' receiving the joyful news of a son, while the second asks that son to take hold of the Book with strength; and it would be as reasonable to infer from these two verses that John was born quite a grown-up man (as soon as the prophecy was announced) as to draw the conclusion from the verses under discussion that Jesus was taken to his people by his mother as soon as he was born, and that he immediately grew to the age of thirty-three years to declare that he was made a prophet. Jesus could only say that he was a prophet when he was actually entrusted with the mission of a prophet, and not before, and Jesus' address to his people, as related in vv. 30 and 31, clearly shows that he had already been entrusted with that mission. Moreover, it is too unreasonable to suppose that as soon as Mary gave birth to the child she took it to her people to make a show of it. The Qur-án, v. 22, states that she was then going to some remote place, and thus the incident related here could not have taken place immediately after delivery. But if then it could take place after the lapse of a year, why not after the lapse of thirty years? The word *carrying* does not show that she was carrying him in her arms, but it means that he was being carried on an animal. Compare 9:92, where some of the companions are spoken of as coming to the Prophet that he might *carry* them, and he is related as saying in reply that he had not that on which to *carry* them.

1541 While retaining the ordinary translation of the words **لَقَدْ جِئْتَ شَيْئًا نَرِيَا** I give another significance of the words in the margin. If the ordinary rendering is adopted, the reference in Mary's *doing* (or, *bringing*) a *strange thing* may be to her having given birth to a son who claimed greater authority than the elders of Israel, with a deeper hint to the calumny against her, for which see 644 (4:156). But as the word *fariyy* clearly signifies a *forger of lies*, the alternative significance given in the margin better suits the context, and in the light of this rendering Jesus' reply is quite reasonable, for when the Jews called him a forger of lies, it was his duty to rebut that charge, and hence he says that he is a prophet. It is remarkable that in his reply Jesus does not make a single reference to the circumstances of his birth. Hence the inference is quite reasonable that the question, whichever significance of the words may be taken, was directed against the mission of Jesus and not against the circumstances relating to his birth.

1542 It is only a limited acquaintance with the Arabic language that has made men like Rodwell call this an anachronism. As shown in 412, Mary belonged to the priestly class, as Wheriy also admits, "because she was of the Levitical race (as by her being related to Elizabeth it should seem she was)," and therefore she is rightly called *ukhta Hārūn*, or *sister of Aaron*, the word *ukhta* being by no means limited to the close blood-relationship like its equivalent in English; see 412 for further explanation. IJ relates the following incident: Safiyya (the Prophet's wife) came to the Apostle of Allah, may peace and the blessings of Allah be upon him, and said: "The women say to me, A Jewess, daughter of two Jews." He said to her: "Why did you not say: Surely my father is Aaron and my uncle is Moses and my husband is Muhammad?" This incident shows clearly that a woman belonging to the Jewish race was spoken of as being immediately related to Aaron and Moses.

1543 Old and learned Jews would no doubt speak of a young man who was born and brought up before their eyes as one *who was but yesterday a child in the cradle*, as if disdaining to address one so young. It should be noted that they speak of Jesus as one *who was* (not *is*) a boy in the cradle.

30 He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet: <sup>1544</sup>

31 And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live: <sup>1545</sup>

32 And dutiful to my mother, and He has not made me insolent, unblessed: <sup>1546</sup>

33 And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

34 Such is Jesus son of Mary; (this is) the saying of truth about which they dispute.

35 It beseems not Allah that He should take to Himself a son, glory be to Him; when He has decreed a matter He only says to it "Be," and it is: <sup>1547</sup>

36 And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path. <sup>1547</sup>

37 But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day.

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ أَنزِلْنِي إِلَيْكَ  
وَجْعَلْنِي نَبِيًّا ۝

وَجْعَلْنِي مُبَارَكًا أَيَّنَّمَا كُنْتُ مِنِّي  
أَكْسَفِي بِالصَّلَاةِ وَالزَّكَاةِ  
مَا دُمْتُ حَيًّا ۝

وَبَرًّا بِوَالِدَتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا  
شَقِيًّا ۝

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ ۖ يَوْمَ  
أَمُوتُ ۖ وَيَوْمَ أُبْعَثُ حَيًّا ۝

ذَٰلِكَ عِيسَى بْنُ مَرْيَمَ ۖ قَالَ الْحَقُّ  
الَّذِي فِيهِ يَمْتَرُونَ ۝

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ  
سُبْحَانَ إِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ  
كُنْ فَيَكُونُ ۝

طَرَفَ اللَّهُ رَبِّي ۖ وَرَبُّكُمْ قَاعِبُهُ وَهُوَ  
هَٰذَا صِرَاطُ مُسْتَقِيمٍ ۝

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ  
لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ۝

\* 163.

1544 It is clear that this conversation did not take place when Jesus was an infant in the cradle, but when he had actually been made a prophet, because he speaks of himself as such, i.e. not as one who *would be made* a prophet, but one who *had actually been made* a prophet, which was only when he was a grown man.

1545 It is absurd to suppose that prayers and alms had been enjoined on Jesus while he was yet a day old and that he really observed these injunctions at that age. In fact, Jesus' answer clearly shows that he was addressing his people after he had been entrusted with the mission of prophethood, and he does not say a word about his having been born without the agency of a male parent.

1546 Here only the mother is spoken of, whereas in a similar case in v. 14 John is spoken of as being dutiful to both parents. This may be due to the fact that Joseph may not have been living at the time when Jesus spoke these words. Joseph was already an old man when he married Mary, and by the time that the ministry of Jesus begins we find no mention of him even in the Gospels, the mother and brothers being the only relations mentioned; or the mother alone is mentioned because the Gospels relate an incident showing that Jesus was rude to his mother (Matt. 12: 48), and this verse disproves the statement, it being one of the objects of the Qur-ān to clear Jesus of all false charges.

1547 According to Matthew, when Jesus was tempted of the devil, who asked him to worship him, Jesus' reply was: "For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4: 10).

38 How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.

39 And warn them of the day of intense regret,<sup>1548</sup> when the matter shall have been decided; and they are (now) in negligence and they do not believe.

40 Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

أَنبِئْهُمْ وَأَبْصِرْ يَوْمَ يَأْتُنَّ نَارًا  
لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ  
مُبِينٍ

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ  
الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ  
لَا يُؤْمِنُونَ

إِنَّا فَتَنَّا نَارَ الْأَرْضِ وَمَنْ عَلَيْهَا  
وَلَا إِلَهَ إِلَّا مَرْجِعُونَ

## SECTION 3

## Abraham

41 And mention Abraham in the Book: surely he was a truthful man, a prophet.

a 790.

Ar. dost  
thou.

Ar. thee.

42 When he said to his sire: "O my sire! why *do you* worship what neither hears nor sees, nor does it avail *you* in the least:

Ar. thee.

Ar. thee.

43 O my sire! truly the knowledge has come to me which has not come to *you*, therefore follow me, I will guide *you* on a right path:

44 O my sire! serve not the devil, surely the devil is disobedient to the Beneficent God:

Ar. thee.  
Ar. thou  
shouldst.Ar. dost  
thou.Ar. dost  
dost.

Ar. thee.

45 O my sire! surely I fear that a punishment from the Beneficent God should afflict *you* so that *you should* be a friend of the devil.

46 He said: *Do you* dislike my gods, O Abraham? if *you* do not desist I will certainly revile *you*, and leave me for a time.

Ar. thee.

Ar. thee.  
b 9: 114.

47 He said: Peace be on *you*, I will pray my Lord to forgive *you*,<sup>b</sup> surely He is ever Affectionate to me:

وَإِذْ كُنَّا فِي الْكُتُبِ إِبْرَاهِيمَ إِذْ كَانَ  
صَدِّيقًا نَبِيًّا

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا  
يَنفَعُكَ وَلَا يَضُرُّكَ لَا يَعْزُبُ عَنْكَ  
شَيْءٌ

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ  
فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا  
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ الشَّيْطَانُ  
كَانَ لِلرَّحْمَنِ عَصِيًّا

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يُمَسَّكَ عَذَابٌ  
مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا  
قَالَ رَأَيْتُ عَنِ الْهَىٰ يَبْرَأُ هَٰؤُلَاءِ  
لَمْ تَنْدِهِمْ وَلَا رُحْمًا وَأَجْرِي فِيْ وَلِيًّا  
قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي  
إِنَّهُ كَانَ فِيْ حَفِيًّا

1548 Here the punishment which is elsewhere called fire is called *hasrat* or *intense regret*, and this is frequently described in the Holy Qur-ān as being the lot of the evil-doers.

48 And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: maybe I shall not remain unblest in calling upon my Lord.

49 So when he withdrew from them and what they worshipped besides Allah, We gave to him Isaac and Jacob, and each one of them We made a prophet.<sup>1549</sup>

50 And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.<sup>1550</sup>

وَأَحْزَنَ لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
وَأَدْعُوا رَبِّي عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ  
رَبِّي شَاقِيًا ۝

فَلَمَّا أَخَذَتْهُمُ ۖ وَمَا يَعْبُدُونَ مِنْ  
دُونِ اللَّهِ وَهَبْنَا لِإِسْحَاقَ وَيَعْقُوبَ  
وَكُلًّا جَعَلْنَا نَبِيًّا ۝

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا  
لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ۝

## SECTION 4

### Other Prophets are raised

51-53. Moses and Aaron. 54, 55. Ishmael. 56, 57. Idris. 58, 59. An evil generation. 60-63. The penitent find eternal life. 64, 65. The Prophet's revelation.

51 And mention Moses in the Book; surely he was one purified, and he was an apostle, a prophet.<sup>1551</sup>

52 And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

53 And We gave to him out of Our mercy his brother Aaron, a prophet.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّكَ كَانَ  
مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ۝

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ  
وَقَرَّبْنَاهُ إِلَيْنَا ۝

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ  
هَارُونَ نَبِيًّا ۝

1549 It is elsewhere made clear that Jacob was his grandson (11:71; 21:72). Nor should it be supposed that *giving* signifies only the giving of a son, for of Moses it is said a few verses further on, *We gave to him his brother Aaron, a prophet*, though Aaron was older than Moses.

1550 The literal significance of جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا is, *We made for them the tongue of truth to be lofty*. As the tongue is the vehicle of expression, therefore *lisāna ṣidqin* stands for a truthful mention. However humble a life a prophet may lead, he is granted an eminence among later generations, but the distinguishing characteristic of a prophet is that his record of eminence is a truthful one.

1551 Rasool, or apostle, means one who is sent with a message for the regeneration of men, while nabi, or prophet, is one who has the gift of prophecy, i.e. who receives a naba' or information from on high. The elect who are chosen for the regeneration of man are called prophets as receiving knowledge from Allah, and apostles as delivering to humanity the message received.

54 And mention Ishmael in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet.<sup>1552</sup>

55 And he enjoined on his family prayer and alms-giving, and was one in whom his Lord was well pleased.

56 And mention Idris in the Book; surely he was a truthful man, a prophet,

57 And We raised him to an elevated state.<sup>1553</sup>

58 These are they on whom Allah bestowed favours, from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Abraham and Israel, and of those whom We guided and chose; when the communications of the Beneficent God were recited to them, they fell down making obeisance and weeping.\*

59 But there came after them an evil generation, who wasted prayers and followed the sensual desires, so they will meet perdition,

60 Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:

61 The gardens of perpetuity which the Beneficent God has promised to His servants while

وَاذْكُرْنِي الْكِتَابِ اِسْمُ عَلِيٍّ اِنَّهٗ كَانَ  
صَادِقًا اَوْعَدَ وَكَانَ رَسُوْلًا  
نَبِيًّا

وَكَانَ يَأْمُرُ اهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ  
وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا

وَاذْكُرْنِي الْكِتَابِ اِذْ رَفَعْنَا لَهٗ كَرَامَةً  
صَدْرًا نَبِيًّا

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ

مِّنَ النَّبِيِّيْنَ مِنْ ذُرِّيَّةِ اٰدَمَ وَ

مِّنْ حٰمْلٰتِ نٰوٓى وَمِنْ ذُرِّيَّةِ

اِبْرٰهِيْمَ وَاِسْرٰءِيْلَ ذٰلِكَ وَمِنْ

هَدٰىنَا وَاجْتَبَيْنَا اِذَا نَسَخْنَا عَلَيْهِمُ

اٰيٰتِ الرَّحْمٰنِ لَعَلَّهُمْ يَخْشَوْنَ

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ اَضَاعُوا

الصَّلٰوةَ وَاتَّبَعُوا الشَّهْوٰتِ فَسُوفَ

يَلْقَوْنَ عَذَابًا

اِلَّا مَنِ اتَّبَعَ تَابَ وَامَنَ وَعَمِلَ صٰلِحًا

فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا

يُظْلَمُوْنَ شَيْئًا

جَنَّتْ عٰرِبٌ يٰ اَيُّهَا الَّذِيْ وَعَدَ الرَّحْمٰنُ عِبَادَهٗ

1552 Christians think that prophethood was the exclusive heritage of Isaac and his seed, but the Bible gives as great promises for Ishmael as for Isaac. And when Abraham prayed to the Lord "that Ishmael might live before Thee" (Gen. 17: 18), the reply was: "And as for Ishmael, I have heard thee" (Gen. 17: 20), which shows that Ishmael was made a prophet. See 168 and 170. In the Holy Qur-án Ishmael is mentioned by name on the following occasions as one of the prophets: 2: 125, 127-129, 133, 136, 140; 6: 87; 19: 54, 55; 21: 85, and 38: 48, while he is referred to in 37: 101-107.

1553 Idris is the same as Enoch (Bd). The word *rafa'*, which is used of Jesus, is also used of Enoch, and some commentators therefore misinterpret the words as indicating that Enoch was taken up to heaven alive, like Jesus. But the same mistake is made in both cases, for *rafa'* signifies *raising to high dignity*. See 437. The mistake seems to have arisen from what is said of Enoch in the Bible. Thus, in Gen. 5: 24: "And Enoch walked with God, and he was not, for God took him." The New Testament is plainer yet: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him" (Heb. 11: 5). Only once again is he mentioned in the Holy Qur-án, viz. in 21: 85.

unseen; surely His promise shall come to pass.

62 They shall not hear therein any vain discourse, but only "Peace," and they shall have their sustenance therein morning and evening.<sup>1554</sup>

63 This is the garden which We cause those of Our servants to inherit who guard (against evil).<sup>1555</sup>

Ar. thy.

64 And we do not descend but by the command of *your* Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and *your* Lord is not forgetful.<sup>1556</sup>

Ar. thy.

65 The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. *Do you* know any one equal to Him?

Ar. dost thou.

بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ۝  
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ  
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۝  
تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا  
مَنْ كَانَ تَقِيًّا ۝  
وَمَا نَزَّلْنَاهُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا  
بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ  
ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝  
رَبُّهُ لَسَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ  
تَسْمَعُونَ لَهُ سَمِيًّا ۝

## SECTION 5

### How the Opponents were dealt with

66, 67. Man's scepticism. 68-73. The fate of the wicked and the righteous. 74-76. A lesson from the fate of the ancients. 77-80. Doom is certain. 81, 82. Denial of the leaders of evil.

66 And says man: What! when I am dead shall I truly be brought forth alive?

67 Does not man remember that We created him before, when he was nothing?

وَيَقُولُ الْإِنْسَانُ عَرَادًا مَاتِ  
سَوَاءٌ أُنْشِرَ أَمْ لَا ۝  
أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ  
قَبْلُ وَلَمْ يَكُنْ شَيْئًا ۝

1554 The word *Muslim* is derived from the same root, *salam*, meaning peace, as *salām*, and therefore the Muslim is one who is at peace. It is by making peace here with the Creator and His creatures that one can find peace hereafter, and this is the great truth underlying the Islamic idea of paradise, for of paradise it is frequently stated in the Holy Qur-ān that there shall be nothing but peace therein.

1555 The state of *perfect peace* spoken of in the previous verse is here called the *garden* which the righteous shall inherit.

1556 The words "we do not descend" are generally understood to refer to the coming of angels with Divine revelation. There is no doubt that the reference here is to the revelation of the Holy Prophet, the significance being that, as the angels brought revelation to previous prophets, so they now bring revelation, by the command of the Lord, to the Holy Prophet Muhammad. The concluding words of the verse, and *your Lord is not forgetful*, are meant to signify that the promises and prophecies made by Allah through His prophets could not be forgotten. Thus an account of the previous prophets is concluded with a reference to the revelation of the Holy Prophet, and this is the subject dealt with in the remaining sections of the chapter.

Ar. thy.

68 So by *your* Lord! We will most certainly gather them together and the devils, then shall We certainly cause them to be present round hell on their knees.<sup>1557</sup>

69 Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent God.

70 Again We do certainly know best those who deserve most to be burned therein.

71 And there is not one of you but shall come to it; this is an unavoidable decree of *your* Lord.<sup>1558</sup>

Ar. thy.  
a 45.

72 And<sup>a</sup> We will deliver those who guarded (against evil),<sup>1559</sup> and We will leave the unjust therein on their knees.<sup>1560</sup>

73 And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?<sup>1561</sup>

74 And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

75 Say: As for him who remains in error, the Beneficent God will surely prolong his length of days, until they

فَوَرَّيَاكَ لَنَشْتُرَنَّهُمْ وَالشَّيَاطِينَ  
ثُمَّ لَنُخْصِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۚ  
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ  
أَشَدُّ عَلَى الرَّحْمَنِ عِدِيًّا ۚ  
ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى  
بِهَآ صِلِيًّا ۝

وَإِنْ مِنْكُمْ أَكْثَرٌ وَإِرْدُهُآ كَانَ عَلَى  
رَبِّكَ حَكْمًا مَّقْضِيًّا ۚ  
ثُمَّ نَبْلِي الَّذِينَ اتَّقَوْا وَنَذَرُ  
الظَّالِمِينَ فِيهَا جِثِيًّا ۚ  
وَإِذَا تَنَزَّلْنَاهُ مِنْ أَيْنَا بِذَنِّ قَالِ  
الَّذِينَ لَقَرُوا لِلَّذِينَ آمَنُوا أَسْأَلُ  
الْقَرِيقَيْنِ خَيْرٌ مِّمَّا وَآخِسُنَّ  
سَدِيًّا ۝

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ  
هُمُ أَحْسَنُ أَتَانَا وَرَبِّيَّا ۚ  
قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ  
لَهُ الرَّحْمَنُ مَدًّا ۖ هَٰهُنَا حَتَّىٰ

Some, however, think that these are the words of the faithful, which they will speak when they enter paradise (AbM-Rz).

1557 The *devils* here are clearly those who lead others into evil.

1558 The *wicked* only are spoken of, as the context shows clearly. That the righteous shall not go to hell is made clear in many places in the Holy Qur-án. See a few verses further on: "The day on which We will gather those who guard (against evil) to the Beneficent God to receive honour, and We will drive the guilty to hell thirsty" (vv. 85-6). And in 21:102 we are told that the righteous shall not hear the faintest sound of hell.

1559 It does not mean, as already shown, that the righteous shall first be brought to hell and then delivered. For the meaning of *gumma* see 45. The word is used to begin an altogether new statement.

1560 Compare v. 68, where it is said that the guilty shall be brought to hell on their knees. Those who did not bend their knees in humility in this life shall be made to bend them hereafter.

1561 That is, they are proud of their great wealth and numerous forces.



see what they were threatened with, either the chastisement or the hour;<sup>1562</sup> then they shall know who is in more evil plight and weaker in forces.<sup>1563</sup>

Ar. *thy*.

76 And Allah increases in guidance those who go aright; and ever-abiding good works are with *your* Lord best in recompense and best in yielding fruit.<sup>1564</sup>

Ar. *hast thou*.

77 *Have you*, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?<sup>1565</sup>

78 Has he gained knowledge of the unseen, or made a covenant with the Beneficent God?

79 By no means! We write down what he says, and We will lengthen to him the length of the chastisement,

80 And We will inherit of him what he says, and he shall come to Us alone.<sup>1566</sup>

81 And they have taken gods besides Allah, that they should be to them a source of strength;<sup>1567</sup>

82 By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

إِذَا رَأَوْا مَا يُوعَدُونَ إِنْ أَمَّا الْعَذَابُ  
وَلَأَمَّا السَّاعَةُ فَهُمْ يَعْلَمُونَ مَنْ هُوَ  
شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا  
وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى  
وَالْبَلِغَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ  
رَبِّكَ ثَوَابًا وَخَيْرٌ مُرَدًّا  
أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ  
لَأُوتِينَ مَا لَا أُؤْتَى  
أَظَلَمَ الْعِيقَبُ أَمْ اتَّخَذَ عِنْدَ  
الرَّحْمَنِ عَهْدًا  
كَذَلِكَ نَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ  
مِنَ الْعَذَابِ مَدًّا  
وَنَزِدُّهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا  
وَإِتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً  
لِيَكُونُوا لَهُمْ عِزًّا  
كَذَلِكَ كَفَرُوا بِعِبَادَتِنَا فَهُمْ  
يَكُونُونَ عَلَيْهِمْ ضِدًّا

1562 The *hour* signifies the *hour of doom*, the time when they shall be utterly destroyed, their power departing from them once for all. The *chastisement*, in comparison with the *doom*, signifies a lighter punishment.

1563 In these words it is clearly indicated that the time will come when they will find themselves in an evil condition, and their forces weaker than the forces of Islam.

1564 You say ضيعة كثيرة المرد i.e. an estate yielding much revenue (A-LL).

1565 The only desire of the unbelievers is for wealth and children.

1566 The reference is to his saying in verse 77: "I shall certainly be given wealth and children." The meaning is that the wealth and children of which the unbelievers are so proud shall be taken away from them, and Allah (i.e. the servants of Allah, or the Muslims) shall inherit them. It is foretold that the wealth of the unbelievers shall fall into the hands of Muslims and their children shall go over to Islam.

1567 The unbelievers looked to their idols for aiding them against the Muslims. The reply is given in the next verse: They (i.e. their idols) shall not be a source of strength to them, but they shall be their adversaries.

## SECTION 6

## False Doctrine of Sonship

83-87. The devils mislead. 88-96. Gravity of the sin of attributing a son to Allah. 97, 98. A warning for the contentious.

Ar. dost  
thou.

83 *Do you* not see that We have sent the devils against the unbelievers, inciting them by incitement?

84 Therefore be not in haste against them, We only number out to them a number (of days).<sup>1568</sup>

85 The day on which We will gather those who guard (against evil) to the Beneficent God to receive honours,<sup>1569</sup>

86 And We will drive the guilty to hell thirsty.<sup>1570</sup>

87 They shall not control intercession, save he who has made a covenant with the Beneficent God.

88 And they say: The Beneficent God has taken (to Himself) a son.

Ar. brought  
... thing.

89 Certainly you have made an abominable assertion:

90 The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

91 That they ascribe a son to the Beneficent God.

92 And it is not worthy of the Beneficent God that He should take (to Himself) a son.<sup>1571</sup>

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى  
الْكَافِرِينَ تَؤْوُهُمْ إِلَى  
أَعْيُنِنَا ۖ فَلا تُجِزِلُ عَلَيْهِمْ آيَاتِنَا وَلَهُمْ  
عَذَابٌ أَلِيمٌ  
يَوْمَ نُخْصِرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ  
وَسَّوْا الْجَحِيمَ إِلَى هَهُنَا ۖ وَرَدَّاهُ  
لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ  
عِنْدَ الرَّحْمَنِ عَهْدًا ۖ  
وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ  
لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۚ  
تَكَادُ السَّمَاوَاتُ يَنْفَطِرْنَ مِنْهُ  
وَتَشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ  
هَدًّا ۚ  
أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ  
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ  
يَتَّخِذَ وَلَدًا ۚ

1568 The meaning is that their doom is already decreed, but it will overtake them at the appointed time; and the days of their life will be numbered out to them till that time arrives.

1569 *Wafd* is a party coming to a king to receive honours (JB); hence the significance.

1570 *Wird* signifies a coming to or arriving at water (LL); hence it signifies thirsty, because thirsty beasts are driven to water.

1571 The five verses 89-92 contain a most emphatic and clear condemnation of the Christian doctrine of the Godhead of Jesus Christ, and it is to this that this chapter particularly refers. It may be noted that this chapter belongs to about the fifth year of the Holy Prophet's mission, as portions of it were read out before the Negus by Ja'far, who was the head of the Muslim emigrants to Abyssinia. Thus Islam had set before itself from the very first the grand object of the reformation of Christianity. The particular point on which stress is laid in this chapter, as against the fundamental errors of the Christian religion, is the *rahmānīyyat* or *beneficence* of the Divine Being, which establishes the doctrine that for the forgiveness of a sinner God does not require to be paid any compensation. It is for this reason that the name *Rahmān*, in preference to all other names of the Divine Being, is mentioned over and over again in this chapter, and the key to the whole position is contained in v. 92 in the words: *It is not worthy of the Beneficent God that He should take to Himself a son.*

93 There is no one in the heavens and the earth but will come to the Beneficent God as a servant.

94 Certainly He has a comprehensive knowledge of them, and He has numbered them a (comprehensive) numbering.

95 And every one of them will come to Him on the day of resurrection alone.

96 Surely (as for) those who believe and do good deeds, for them will Allah bring about love.<sup>1572</sup>

97 So we have only made it easy in *your* tongue that *you* may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

98 And how many a generation have We destroyed before them! *Do you* see any one of them or hear a sound of them?

Ar. thy.  
Ar. thou  
mayest.

Ar. dost  
thou.

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
إِلَّا أَنَا الرَّحْمَنُ عَبْدًا ۝  
لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّاهُمْ عَدًّا ۝  
وَكَلَّمْنَاهُمْ آتِيَهُ يَوْمَ الْقِيَمَةِ قَوْلًا ۝  
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَيَجْعَلُ اللَّهُ لَهُمْ الرَّحْمَنُ وُدًّا ۝  
فَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُن لَهُمْ  
مُتَوَكِّلِينَ وَتَنْذِيرًا لِّبَنِي آدَمَ ۝  
وَلَقَدْ أَهْلَكْنَا قَبْلَهُ مِنْ قَرْنٍ  
هَلْ تُحِسُّهُمْ مِنْ أَحَدٍ أَوْ  
تَسْمَعُ لَهُمْ رِكْزًا ۝

As has been shown at the very outset, the word *Rahmān*, which along with Allah is mentioned as a proper name of the Divine Being, and which next to Allah occurs most frequently in the Holy Qur-ān (with the exception of the name *Ar-Rahīm*, which is derived from the same root and carries a somewhat similar significance), means *the Beneficent God Who shows mercy to man without his having done anything to deserve it* (3). This directly contradicts the doctrine of atonement, which is the basis of the theory of the divinity of Jesus. For if God could forgive sins without requiring any compensation from man, if He could show mercy though man might have done nothing to deserve it, then there was no need of atonement, and consequently no need of attributing a son to the Divine Being who should be offered up as a sacrifice. The name *Rahmān* shows that Allah does not look for compensation or atonement, and is merciful to all His creatures, providing for them beforehand all that is necessary for them, and thus this one word in fact contains a condemnation of all the errors of the Christian religion.

The Christian faith is self-contradictory. While it denies the possibility of God showing mercy to sinners without the atonement by Christ, yet it asks them to seek forgiveness from God and to expect that He will forgive them without exacting any compensation. The well-known Lord's prayer makes this contradiction evident when it asks: "And forgive us our debts as we forgive our debtors" (Matt. 6:12). Now, when is a man said to forgive his debtor? Only when he remits the debt and does not exact any compensation or return of his money from him. And the same, according to Christ's plain teaching, we should expect of God, viz. that He is able to forgive us our sins without requiring the least compensation from us. Thus this prayer leaves no place for the doctrines of atonement and sonship.

1572 It is by right belief and good deeds that true love for Allah and His creatures is inspired in the heart. Allah's bringing about *love* for the righteous means that He loves them Himself and inspires a love for them in the hearts of other people, while they also love Allah as well as their fellow-beings. The righteous servants of God are not liked much at first in this world, but gradually their goodness prevails and they are loved and admired. There is no doubt a prophetic reference here to the great love with which the hearts of the enemies of the Prophet were to be inspired in the near future.

## CHAPTER XX

### TÁ HÁ

#### REVEALED AT MECCA

(8 sections and 135 verses)

#### Abstract :

- Sec. 1-5. The history of Moses.
- Sec. 6. The Prophet's opponents shall be brought low.
- Sec. 7. The devil's misleading.
- Sec. 8. Punishment is certain.

#### The Title.

THE initial letters of this chapter serve as its title. The greater part of it is devoted to the story of Moses, which is here given in detail. It will be seen that not only are references to Moses of much more frequent occurrence in the Holy Qur-án than references to other prophets, but the history of Moses is also given in much greater detail. The reason for this is to be found in the fact that the Holy Prophet came in fulfilment of the prophecy of Moses, which foretold the advent of a prophet who was to be the like of Moses. Hence the frequency of references and the elaboration of detail.

#### Context and subject-matter.

As the last chapter deals at length with the story of Jesus, this, dealing as it does in detail with the story of Moses, is placed after. It opens with a comforting message to the Holy Prophet, to the effect that he should not be disheartened by the bitter opposition to his preaching, because his mission would assuredly be crowned with prosperity. The first five sections (out of a total of eight) are taken up with the story of Moses, the Prophet's mission being introduced towards the close of the fifth section. The remaining three sections are taken up with the description of the opposition to the Prophet and the consequences of that opposition.

#### Date of revelation.

The revelation of this chapter belongs in all probability to the same period as that of the last chapter, because, even as there is proof of the last chapter being recited by the Muslim emigrants before the Negus, there is also evidence to show that this chapter was revealed before the sixth year of the Prophet's mission. Both Ibn-i-Hisham and Ibn-i-Sa'd connect this chapter with the story of 'Umar's conversion to Islam, which took place in the sixth year. They say that it was the recital of this chapter by his sister that changed 'Umar's murderous intention against the Prophet into a feeling of deep love and reverence for him. The mere circumstance that the commentators have not narrated this incident is no proof against its correctness, for it is vouched for by two of the best historians. The reason of the commentators' silence is to be found in the fact that they do not enter into a discussion concerning the exact date of the revelation of a chapter.

## SECTION 1

## The History of Moses

1-8. Consolation to the Prophet. 9-24. Moses entrusted with Divine mission and sent to Pharaoh.

In the name of Allah, the Beneficent, the Merciful.

Or, *Be at rest,*

Ar. *thee. Ar. thou mayest.*

a 895.

Ar. *thou.*

1 *O man* <sup>1573</sup>

2 We have not revealed the Qur-án to *you* that *you may* be unsuccessful. <sup>1574</sup>

3 Nay, it is a reminder to him who fears:

4 A revelation from Him Who created the earth and the high heavens. <sup>1575</sup>

5 The Beneficent God is firm in power.\*

6 His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground. <sup>1576</sup>

7 And if *you* utter the saying aloud, then surely He knows the secret, and what is yet more hidden. <sup>1577</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

إِلَّا تَذَكُّرٌ لِّمَن يَخْشَىٰ

تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ فَا

السَّمَوَاتِ الْعُلَىٰ

الرَّحْمَنُ عَلَى الْعَرْشِ سُبْحَانَ

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَ

مَابَيْنَهُمَا وَتَحْتِ الثَّرَىٰ

وَأَن تَجْهَرُوا بِالْقَوْلِ فَوَاتِهُ يَعْلَمُ

السِّرِّ وَأَخْفَىٰ

1573 *Tāhā*, a combination of the two letters *tā* and *hā* of the alphabet, is, according to most of the earliest commentators, P'Ab, Qtd, Mjd, Hasan, Sa'id, etc., a word meaning (according to some in certain dialects and according to others in some sister-languages) *يا رجل*

i.e. *O man* (Rz). AH quotes two couplets of the poets of the tribe of 'Akk, showing that in their dialect *tāhā* is a well-known word meaning *O man*, so that one of them would not answer you if you said *yā rajulu*, but would reply if you said *tāhā*. The couplets quoted are *دعوت بطه في القتال فلم يجب* i.e. *I called out O man! in fighting, but he*

*did not answer*; and *ان السفاهة طه من خلا تفكم* i.e. *surely meanness is of your characteristics, O man*. The same authority says that *Tāhā* is one of the names of the Holy Prophet. Kf interprets it as meaning *يا هذا* i.e. *O you*. It is also explained as meaning *be at rest* (TA-LL), being thus a word of comfort to the Holy Prophet.

1574 That is, it could not be that the Prophet, to whom the Qur-án was revealed, should remain unsuccessful in bringing about the transformation for which it was revealed. It is a consolation to the Holy Prophet, and at the same time a clear prophecy that a mighty transformation will be brought about, not only in Arabia but in the whole of the world, for that was the object which the Holy Qur-án had set out to accomplish from the first.

1575 This verse, and those that follow it, give the reason why the Qur-án cannot be a failure. This is because it is a manifestation of the will of Him who holds sway over all.

1576 *Sarā* means *moisture of the earth, or moist earth* (LL).

1577 The *secret* is that which a man hides in his heart, but what is not yet even in man's heart is hidden still more—all being known alike to Allah.

	8 Allah—there is no god but He; His are the very best names.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى
Ar. thee.	9 And has the story of Moses come to <i>you</i> ?	وَهَلْ أَتَاكَ حَدِيثُ مُوسَى إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى فَلَمَّا أَتَاهَا نُودِيَ بِسَمِيِّ لِي إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِيَ يُوحَى إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِتُذَكَّرَ لَهُ السَّاعَةُ أُنَبِّئُكَ أَكَادُ أَخْفِيهَا الْخَيْرُ كُلُّ نَفْسٍ بِمَا تَسْعَى
Ar. thy.	10 When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire. <sup>1578</sup>	
Ar. thy.	11 So when he came to it, a voice was uttered: O Moses:	
Ar. thou art.	12 Surely I am <i>your</i> Lord, therefore put off <i>your</i> shoes, surely <i>you are</i> in the sacred valley, <i>twice</i> . <sup>1579</sup>	
Or. <i>Tuwá</i> .	13 And I have chosen <i>you</i> , so listen to what is revealed:	
Ar. thee.	14 Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:	
	15 Surely the hour is coming—I am about to make it manifest <sup>1580</sup> —so that every soul may be rewarded as it strives:	

1578 As we have here the words *he saw fire*, so we have in 12:4 *I saw eleven stars*. In both cases it was not an actual sight of the physical eye. In Joseph's case it was only a dream or a vision, but in the case of Moses it was a sight of the spiritual eye which is granted to the prophets of God, especially on occasions when they receive Divine revelation. Now, as the verses that follow show clearly that Moses received a Divine revelation on the same occasion, there remains not the least doubt that his seeing the fire was also a part of the revelation, and hence it was with the spiritual eye that he saw it. The Holy Qur-án has stated elsewhere that revelation is received only in three ways (42:51), and in each of these the recipient is really given particular senses with which to feel and see things (see 2235).

It may be added that the fire is a symbol of war, as we have in the Holy Qur-án itself: "Whenever they kindle a fire for war, Allah puts it out" (5:64). Thus in Moses seeing the fire there was an allusion to the coming struggle with Pharaoh, or probably to the wars with the tribes settling in the Holy Land.

1579 The command to put off the shoes is a metaphorical expression for *making the heart vacant from care for family and property* (Bd). According to others "it is a command to stay; like as you say to him whom you desire to stay, Pull off thy garment and thy boots and the like" (TA-LL).

I translate the word *tuván*, or *tuvá*, as meaning *twice*, the significance being *twice blessed*, as qualifying the valley, or *twice called*, referring to Moses' call. But some think that *Tuvá* is the name of the valley. Rgh gives a third explanation, saying that the word *tuvá* (lit. *rolled up*) is spoken in reference to the election of Moses, so that he had not to exert himself to attain that great goal.

1580 The phrase *أكاد أخفيها* is often misunderstood. *Ikhfá* is one of the words which convey contrary significances. But that here it does not mean *concealing* is made clear by the context. It is the coming of the hour and the meting out of rewards and

Ar. thee.  
Ar. thou  
shouldst.

Ar. thy.

Ar. thy.

Ar. thy.

Ar. thee.

16 Therefore let not him who believes not in it and follows his low desires turn *you* away from it so that *you should* perish :

17 And what is this in *your* right hand, O Moses !

18 He said : This is my staff : I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

19 He said : Cast it down, O Moses !

20 So he cast it down, and lo ! it was a serpent running.<sup>1581</sup>

21 He said : Take hold of it and fear not ; We will restore it to its former state :

22 And press *your* hand to *your* side, it shall come out white without evil : another sign :<sup>1582</sup>

23 That We may show *you* of Our greater signs :

24 Go to Pharaoh, surely he has exceeded all limits.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا  
وَأَنْتَ بِهَا هَوِيلٌ فَتَرْدِي  
وَأَنَا لَكَ بِمِيمَنِكَ يَمُوسَى  
قَالَ هِيَ عَصَايَ أَتَوَلَّوْا عَلَيْهَا  
وَأَهْتَشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا  
مَآرِبٌ أُخْرَى  
قَالَ أَلْقِهَا يَمُوسَى  
فَالْقَمِيمَا قَادَاهُمَا حَيَّةٌ تَسْكُمُ  
قَالَ خُذْهَا وَلَا تَخَفْ هَسَوْنِي عَلَيْهَا  
سَيْدَتَهَا أَأَلَا مَوْلَى  
وَاصْبِرْ يَدَكَ إِلَىٰ جَنْبِكَ تَخْذِرْ  
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى  
لِيُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى  
إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

punishments that the verse deals with, which is clearly removing of the veil or making the hour manifest ; for the giving of rewards and punishments takes place when the hour comes. It should be noted that the *hour* does not necessarily signify the resurrection ; on the other hand, it very often indicates the doom of a people, the hour of the departure of their glory and power.

1581 As I have already stated, all this was experienced by Moses in that particular state in which the recipient of a revelation finds himself at the time of the revelation. I have explained this fully in 926. I may here add that the Qur-an here affords evidence that what was shown to Moses on this occasion had a deeper significance beneath it, and this is clearly stated in v. 23, where the object of showing these signs is stated to be that *We may show you of Our greater signs*. Thus the two signs mentioned here were really indications of something greater. To know this we have to see what 'aṣā means. This has already been explained in 96, where it is shown that the word 'aṣā stands metaphorically for a community, hence the sight of his staff becoming a running serpent was shown to him as an indication that his community, i.e. the Israelite people, who had been reduced to a state of intellectual death under Pharaoh, would soon become a living nation.

1582 Bearing in mind what has been said above, the *yad-i-baiḍā*, has also a deeper meaning. يَدٌ بَيْضَاءُ lit. a white hand, signifies جَدَّةٌ مَبْرَهَنَةٌ i.e. an argument made very clear (TA) ; and a demonstrating or demonstrated argument or allegation or evidence (M-LL). The showing of the white hand to Moses signified that he would be able to afford a convincing argument, or it implied a revelation from on high that should serve as a light.



## SECTION 2

## The History of Moses

25 He said: O my Lord!  
expand my breast for me:

26 And make my affair easy  
to me:

27 And loose the knot from  
my tongue:<sup>1583</sup>

28 (That) they may under-  
stand my word:

29 And give to me an aider  
from my family:<sup>1584</sup>

30 Aaron, my brother:

31 Strengthen my back by  
him:

32 And associate him (with  
me) in my affair:

33 So that we should glorify  
Thee much:

34 And remember Thee oft:

35 Surely, Thou art seeing us.

Ar. *thou*  
*art.*

Ar. *thy.*

36 He said: *You are* indeed  
granted *your* petition, O Moses:

Ar. *thee.*

37 And certainly We be-  
stowed on *you* a favour at  
another time:

Ar. *thy.*

Ar. *that.*

38 When We revealed to  
*your* mother what was revealed:

39 *Saying*: Put him into a  
chest, then cast it down into  
the river, then the river shall  
throw him on the shore; there  
shall take him up one who is  
an enemy to Me and enemy to  
him; and I cast down upon  
*you* love from Me, and that *you*  
*might* be brought up before My  
eyes:<sup>1585</sup>

Ar. *thee.*  
Ar. *thou*  
*mightest.*

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝

وَيَسِّرْ لِي أَمْرِي ۝

وَاحْلِلْ لِسِي ۝

يَفْقَهُوا قَوْلِي ۝

وَاَجْعَلْ لِي وِزِيرًا مِّنْ اَهْلِي ۝

هَارُونَ اَخِي ۝

اَشْدُدْ يَدِي اَزْدِي ۝

وَاَشْرِكْهُ فِيْ اَمْرِي ۝

كُنْ سَمِيْعًا كَثِيْرًا ۝

وَدَنْ لَّكَ كَثِيْرًا ۝

اِنَّكَ كُنْتَ بَارًا بَصِيْرًا ۝

قَالَ قَدْ اَوْفَيْتَ سُوْاْلَكَ يٰمُوسٰى ۝

وَقَدْ مَنَّا عَلَيْكَ مَرَّةً اٰخَرٰى ۝

اِذْ اَوْحَيْنَا اِلَيْكَ مَا يُوْحٰى ۝

اِنَّ اَقْرَبَ مِنِّى الْوَالِدُوْنَ قٰتِلُوْا فِىْ

النِّفْمِ فَلْيُلْقِ الْاَنفُسَ بِالسَّاحِلِ يٰاٰخِذْهُ

عَدُوِّىْ وَعَدُوْلَهُ ۚ وَالْقَيْتُ عَلَيْكَ

حُبَّةٌ مِّمَّنِّىْ ۚ وَلَئِنْ مَنَعْتُمْ عَلَى عَيْنِيْ ۝

1583 It is to put an unnatural interpretation on the words to search for the knot or impediment of the tongue in the burning of it. *عقدة اللسان* is according to LA *ما غلظ منه* i.e. *the coarseness or roughness of it*. And the man who has 'ugdah (i.e. knot) in his tongue is called 'aqid, which is explained by LL as meaning *a man having an impediment in his tongue, unable to speak freely*.

1584 *Wazir* (from *wizr*, meaning *burden*) is literally *one who bears burden*, and hence an *aider* or *helper*, because he bears the burden of another. It may also be rendered as *minister*, as the word is extensively used as signifying a *minister of a king*.

1585 This is in accordance with the Bible narrative. Moses was born at a time when Pharaoh had commanded all male children born to the Israelites to be thrown into the Nile. Moses' mother kept him concealed for three months, and at last, unable to hide him any longer, threw him into the river in an ark of bulrushes, whence he was picked up by Pharaoh's daughter (Exod. 2:1-10).

Ar. thy.

40 When *your* sister went and said : Shall I direct you to one who will take charge of him? So We brought *you* back to *your* mother, that her eye might be cooled and she should not grieve,<sup>1586</sup> and *you* killed a man, then We delivered *you* from the grief, and We tried *you* with (a severe) trying. Then *you* stayed for years among the people of Midian,<sup>1587</sup> then *you* came hither as ordained, O Moses:

Ar. thee.

41 And I have chosen *you* for Myself:

Ar. thou.

42 Go *you* and *your* brother with My communications and be not remiss in remembering Me:

Ar. thy.

43 Go both to Pharaoh, surely he has become inordinate:

44 Then speak to him a gentle word, haply he may mind or fear.

45 Both said: O our Lord! surely we fear that he may hasten to do evil to us or that he may become inordinate.

46 He said: Fear not, surely I am with you both: I do hear and see:

47 So go you both to him and say: Surely we are two apostles of *your* Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to *you* a communication from *your* Lord, and peace is on him who follows the guidance:

Ar. thy.

Ar. thee.

Ar. thy.

48 Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.<sup>1588</sup>

إِذْ تَتَذَكَّرُ أَنتَ نَحْنُكَ تَقُولُ هَلْ أَذْكَرُ عَلَى مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَتَوَكَّلْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا إِنَّكَ نَظَرْنَا بِكَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ مُتَذَكِّرًا يَمْؤُومِي

وَاصْطَلَعْنَاكَ لِنَفْسِي ۖ إِذْ هَبْ أَنْتَ وَأَخُوكَ بِأَيِّتِي وَلَا تِنِيَا فِي ذِكْرِي ۖ إِذْ هَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۖ فَقُولَا لَهُ قَوْلًا لَيًّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

قَالَا رَبَّنَا إِنَّا أَتَيْنَاكَ أَنْ يَفْطُرَ عَلَيْنَا أَوْ أَنْ يَطْغَى ۖ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ۖ

فَأْتِيَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَضْحَكْ بِهِمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيْنَا انْشَبِعَ الْمُهَادَى

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى ۖ

1586 See Exod. 2:7-9.

1587 See Exod. 2:11-15.

1588 This contains a clear warning to Pharaoh of his end in case of rejection.

Moses and Aaron were directed to convey this message. The whole account of their actual going to Pharaoh and the delivery of this message is omitted here, and the next verse gives us Pharaoh's reply to their demand.

49 (Pharaoh) said: And who is your Lord, O Moses?

50 He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).<sup>1589</sup>

51 He said: Then what is the state of the former generations?

52 He said: The knowledge thereof is with my Lord in a book: my Lord errs not, nor does He forget:

53 Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs:

54 Eat and pasture your cattle: most surely there are signs in this for those endowed with understanding.

قَالَ فَمَنْ رَبُّكُمَا يُمُوتُ  
قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ  
حَلْقَهُ ثُمَّ هَدَى  
قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى  
قَالَ عَلِمُوا لَمَعَدَتِي فِي كِتَابٍ لَا  
يُخِلُّ رِيِّي وَلَا يَنْسَى  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَ  
سَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ  
السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا  
مِنْ بَيْنَاتٍ شَتَّى  
كُلُوا وَارْزُقُوا إِنَّمَا مَكُنْ لَكُمْ فِي ذَلِكَ  
لَا يَتَّبِعُ إِلَّا وَرَى السَّمَى

### SECTION 3

#### The History of Moses

55 From it We created you and into it We shall send you back and from it will We raise you a second time.

56 And truly We showed him Our signs, all of them, but he rejected and refused.

57 Said he: *Have you* come to us that *you should* turn us out of our land by *your* enchantment, O Moses?

58 So we too will produce before you enchantment like it, therefore make between us and *you* an appointment, which we should not break, (neither) we nor *you*, (in) a central place.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَ  
مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى  
وَلَقَدْ آرَيْنَاهُ آيَاتِنَا كُلَّهَا  
فَكَذَّبَ وَابَى  
قَالَ أَجِئْتَنَا لِلْعُرْشَةِ جَاءَ مِنْ أَرْضِنَا  
يَسْحَرُكَ يَلْمُوكُنِي  
فَلَنَّا آتَيْنَاكَ سِحْرًا مِثْلَهُ فَأَجْعَلْ  
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا تُخْلِفُهُ  
نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا

Ar. *hast*  
thou.  
Ar. *thou*  
*shouldst*.  
Ar. *thy*.

Ar. *between*  
*thee*.  
Ar. *thou*.

<sup>1589</sup> This verse contains an argument for the necessity of Divine revelation. It says that, as Allah has created everything, and then given it the qualities and means by which it can attain to perfection—for this is the true significance of *hadá*, or *guiding a thing (to its goal)*—so man also stands in need of spiritual and moral direction for his attainment of spiritual perfection.

59 (Moses) said: Your appointment is the day of the Festival, and let the people be gathered together in the early forenoon.

60 So Pharaoh turned his back and settled his plan, then came.<sup>1590</sup>

61 Moses said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a chastisement, and he who forges (a lie) indeed fails to attain (his desire).

62 So they disputed with one another about their affair and kept the discourse secret.

63 They said: These are most surely two enchanters who wish to turn you out from your land by their enchantment and to take away your most exemplary usage.

64 Therefore settle your plan, then come standing in ranks, and he will prosper indeed this day who overcomes.

65 They said: O Moses! will you cast, or shall we be the first who cast down?

66 He said: Nay! cast down. Then lo! their cords and their rods—it was imaged to him on account of their enchantment as if they were running.<sup>1591</sup>

Or, distinguished chiefs.

Ar. wilt thou.

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْتُمْ يُخْضَرُونَ ۝

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ۝

قَالَ لَهُمْ مُوسَى وَيَكْفُرُوا عَلَى اللَّهِ لَكُمْ بَأْسٌ فَبِئْسَ حَكَمَ بَدَآئِبِ

وَقَدْ خَابَ مِنْ أَفْئَاتِي ۝

فَتَنَادَوْا آمُرْهُمْ بِئِهِمْ وَأَسْرُفُوا الْبَقَى ۝

قَالُوا إِنْ هَٰؤُلَاءِ لَسَاحِرُونَ يُرِيدُونَ

أَنْ يُخْرِجُوكَ مِنْ أَرْضِكَ بِسِحْرِهِمْ

وَيَكْذِبُوا بِطُرُقِكُمْ الْمُسْتَلَى ۝

فَاَجْمَعُوا كَيْدَكُمْ شَمًا عَتَمُوا صَفَاءَ

وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ۝

قَالُوا يُؤْمِنُ بِمُوسَى أَنَّا نَكْفُرُ وَوَمَا أَنْ

نَكُونُ أَوَّلَ مَنْ أَلْفَى ۝

قَالَ بَلْ سَلِ الْقَوْمَ فَإِذَا جَابَ إِلَهُكُمْ

عَصَاهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ

أَلْهَاهُمْ ۝

1590 جمع امره and جمع امره both indicate he determined or resolved upon

his affair; and accordingly جمع كيد means he determined upon or settled (LL) his plan. For the meaning of *kaid*, see 965.

1591 The forces of untruth appear to carry the day for a while, but are soon vanquished. As to what was the nature of these cords and rods and what is meant by their running, the Bible does not help us much to understand. The Qur-án gives hints in certain places; for instance, in 7:117, where they are described as being the lies they told. Both the words 'asá and habal are used in the Arabic language metaphorically in a number of ways. For instance, you say قرعه بعضا الملامة (literally, he struck him with the staff of censure), whereas the significance is that he exceeded the usual bounds in censuring him. And you say, فلان يصلي عصا فلان (literally, such a one straightens the staff of such a one by turning it round over the fire), meaning, such a one manages or regulates the affairs of such a one. Likewise تشرت له العصا literally, I peeled for him the staff signifies I revealed to him what was in my mind. And 'asá is synonymous with lisán—i.e. the tongue (TA, LL). Similarly habal signifies something more than a mere cord; in fact, it means any means of access

	67 So Moses conceived in his mind a fear.	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى وَإِنِّي مَأْنِي يَسِينِكَ تَلْقَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا كِبَادُ سِحْرٍ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ أَنَّى فَالْتَقَى السَّحَرُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى قَالَ آمَنَّا لَهُ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّهُ نَكِيرٌ كَذِبٌ أَلَمْ يَكُنْ عَلَيْكُمْ السَّحَرُ فَلَا قُطْعَ أَيْدِيكُمْ وَأُجْلَكُمْ مِنْ خِلَافٍ وَلَا وَصْلَتَكُمْ فِي جُدُورِ الْخَيْلِ دُونَكُمْ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى قَالُوا لَنْ نُؤْمِرَكَ عَلَى مَا جَاءَنَا مِنْ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِنَّ مِنَ السَّحَرِ وَاللَّهُ خَبِيرٌ وَأَبْقَى إِنَّهُ مِنْ بَيِّنَاتِ رَبِّهِ جُحْرًا فَإِنْ لَهُ جَهَنَّمُ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى
Ar. thou shalt.	68 We said: Fear not, surely <i>you shall</i> be the uppermost:	
Ar. thy.	69 And cast down what is in <i>your</i> right hand: it shall devour what they have wrought; they have wrought only the plan of an enchanter, and the enchanter shall not be successful where-soever he may come from.	
a 930.	70 And the enchanters were cast down making obeisance; they said: We believe in the Lord of Aaron and Moses. <sup>a</sup>	
	71 (Pharaoh) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm-trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.	
Ar. thee.	72 They said: We do not prefer <i>you</i> to what has come to us of clear arguments and to Him who made us, therefore decide what <i>you are</i> going to decide; <i>you can</i> only decide about this world's life:	
Ar. thou art. Ar. thou canst.	73 Surely we believe in our Lord that He may forgive us our sins and the enchantment to which <i>you compelled</i> us; and Allah is better and more Abiding.	
Ar. thou didst compel.	74 Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live. <sup>1592</sup>	

to a thing—Rgh: كل ما يتوصل به الى شيء and the word of God is also called a

habal (3:102). Therefore, if ما يافكون or the lies they told, expresses the true nature of the cords and the rods, the use of the two words clearly corroborates this conclusion. And this is further supported by the saying ان من البيان لسحر explained in 148, where an eloquent speech is called *sihr*, or *enchantment*, the very word used here.

1592 Those in hell shall not live, because life shall be granted only to those who are reborn in this life, nor shall they die, because death would mean the cessation of their torment.

75 And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

76 The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ  
فَأُولَٰئِكَ لَهُمْ الدَّرَجَاتُ الْعُلَى  
جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ  
جَزَاءُ مَنْ تَزَكَّى ۝

## SECTION 4

## The History of Moses

Ar. *that*.  
a 1356,

77 And certainly We revealed to Moses, *saying* : Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.<sup>1593</sup>

78 And Pharaoh followed them with his armies, so there came upon them of the sea that which came upon them.

79 And Pharaoh led astray his people and he did not guide (them) aright.

b 105.

c 90.

80 O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain,<sup>b</sup> and We sent to you the manna and the quails.<sup>c</sup>

81 Eat of the good things We have given you for sustenance, and be not inordinate with respect to *them*, lest My wrath should be due to you, and to whomsoever My wrath is due he shall perish indeed.<sup>1594</sup>

Ar. *it*.

82 And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ  
بِعِبَادِي فَأَصْرَبْ لَهُمْ طَرِيقًا  
فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَقَ  
لَا تَخْشَى ۝  
فَاتَّبَعْنَاهُمْ فِرْعَوْنُ بِجُنُودِهِ فَفَشَّيْنَاهُمْ  
مِنَ اللَّيْلِ مَا عَاشَيْتُهُمْ ۝  
وَأَصْلَ فِرْعَوْنُ قَوْمَهُ وَمَآ هَآءِ  
يَسْبِقِي إِسْرَاءَ بِلَ قَدْ أَنْجَيْنَاكَ مِنْ  
عَذَابِكُمْ وَوَعَدْنَاكَ حَافِظًا لِّطُورِ  
الْأَيْنِينَ وَكَرَّرْنَا عَلَيْكَ الْمُنَ  
وَالسَّلَوى ۝  
كُلُّ مَنْ طَيَّبَتْ مَا رَزَقْنَاهُ وَلَا  
تَطْغَرُ فِيهِ فَيَحِلَّ عَلَيْهِمْ غَضَبِي  
وَمَنْ يَجْعَلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى  
وَلَئِنْ لَفُتْنَا مِنْ تَآبٍ وَأَمِنْ وَعِلَ  
صَاحِبًا ثُمَّ اهْتَدَى ۝

1593 This shows that there was at that time a dry path in the sea. It shows also that there was only one path, and the twelve paths of the commentators are not mentioned in the Holy Qur-ān. See also 82.

1594 *Halla* has the aorist *yahillu* as well as *yahullu*, the infinitive noun in both cases being *ḥallū*. حل عليه with *yahillu* as the aorist means *it became due to him*, while with *yahullu* as the aorist the meaning is *it alighted or descended upon him* (TA-LL). As the word occurring here is *yahillu*, and not *yahullu*, therefore, the correct interpretation of the words is that displeasure from your Lord should be due to you.

Ar. *thee*.  
Ar. *thy*.

83 And what caused *you* to hasten from *your* people, O Moses?

84 He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.

Ar. *thy*.  
Ar. *thee*.

85 He said: So surely we have tried *your* people after *you*, and the Sámiri has led them astray.<sup>1595</sup>

86 So Moses returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

Ar. *thee*.

87 They said: We did not break (our) promise to *you* of our own accord, but we were made to bear the burdens of the ornaments of the people, then we cast them away, and thus did the Sámiri suggest.<sup>1596</sup>

88 So he brought forth for them a calf, a (mere) body, which had a hollow sound, so they said: This is your god and the god of Moses, but he forgot.<sup>1597</sup>

وَمَا أَجْعَلُكَ عَنْ قَوْمِكَ يَوْمَئِذٍ  
قَالَ هُنَا أَوَكَيْتَنِي وَجِئْتُ  
إِلَيْكَ رَبِّ لِيَرْضَى  
قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ  
وَاصْلَحْتُمُ السَّامِرِيَّ  
فَوَجَّهْتُمُوهُ إِلَى قَوْمِهِ غَضَبَاتٍ  
أَسْفَاءَ قَالَ يَقُولُونَ لَمْ يَكُنْ رُكْبَةً رَعَا  
حَسًّا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ  
أَنْ نَحْمِلَ عَلَيْكُمْ غَضَبَ مَنْ رَّبِّكُمْ  
فَأَخْلَفْتُمُوهُ  
قَالُوا إِنَّا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا  
وَلَكِنَّا خُفِّتْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ  
فَقَدْ فَتَنَّا فَكَذَلِكَ أَلْقَى  
السَّامِرِيُّ  
فَأَخْبَرَ لَهُمْ عَجْلًا جَسَدًا لَهُ  
نَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ  
مُوسَى قَتَلْتَهُ

1595 Whether this Sámiri was some ancestor of the Samaritans or not need not be discussed. The verse only shows that some person other than Aaron was responsible for making the calf. From Rabbinical literature (see *Jewish En.*, Art. "Calf") it appears that the Egyptians who had come with the Israelites were foremost in demanding the making of the calf. And 'Atá held on the authority of I'Ab that he was an Egyptian who had believed in Moses and came along with the Israelites (Rz). The opinion that he was of a people who worshipped the cow is also traceable to I'Ab (Rz).

1596 The Israelites may have borrowed ornaments from the Egyptians, as is affirmed in Exod. 12:35, and the reference may here be to those ornaments, or the significance may simply be that the nomadic tribes of Israel, who were unaccustomed to these things, had imbibed these habits from the Egyptians, and now gave up those ornaments at the suggestion of the Sámiri. The words **فَكَذَلِكَ أَلْقَى السَّامِرِيُّ** are generally taken to mean that the Sámiri also cast away the ornaments, and though the word *alqá* means *he cast away*, yet the object of *alqá* is not mentioned here. The reply of the people states clearly they had not done the thing of *their own accord*, and hence the reference in the concluding words is to the suggestions cast into the minds of the people by the Sámiri. And you say **القَاءَ عَلَيْهِ** meaning *he put it into his mind*, or *he suggested it* (Kull-LL). It also means *he dictated it*, i.e. a writing (Msb-LL). The word *hazdlika*, meaning *thus*, therefore refers to the proposal of the casting away of the ornaments.

1597, see next page.



Ar. saying.  
Ar. nor.

89 What! could they not see that it did not return to them a *reply*, and (that) it did not control any harm or benefit for them?<sup>1598</sup>

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا  
وَلَا يَنْفَعُ لَهُمْ صُرَّاوًا وَلَا نَفْعًا ④

## SECTION 5

### The History of Moses: The Prophet's Message

90 And certainly Aaron had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order.<sup>1599</sup>

91 They said: We will by no means cease to keep to its worship until Moses returns to us.

92 (Moses) said: O Aaron! what prevented *you*, when *you* saw them going astray,

93 So that *you did* not follow me? *Did you* then disobey my order?

94 He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest *you should* say: *You have* caused a division among the children of Israel and not waited for my word.

95 He said: What was then *your* object, O Sámiri?

96 He said: I saw what they did not see, so I followed only partly the way of the apostle, then I cast it away: thus did my soul embellish (it) to me.<sup>1600</sup>

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ  
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ  
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي  
قَالُوا لَنْ نَبْرَحَ عَلَيْكَ خُلَفَايْنِ  
حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى  
قَالَ يَهُدَاوُنُ مَا مَنَّكَ إِذْ  
رَأَيْتَهُمْ ضَلُّوا  
أَلَا تَتَّبِعُنَ أَفْعَصَيْتَ أَمْرِي  
قَالَ يَا بَنِيَّ إِنَّمَا آتَاخُذُ بِلِجَّتِي وَ  
كَأَيِّ أَسَى إِنِّي أَخَشِيتُ أَنْ تَقُولَ فَرَّقْتَ  
بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي  
قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ  
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ  
قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا كَذَا  
كَذَلِكَ سَوَّلَتْ لِي نَفْسِي ⑤

Ar. thee.  
Ar. thou  
sawest.  
Ar. thou  
didst.  
Ar. didst  
thou.

Ar. thou  
shouldst.  
Ar. thou  
hast.

Ar. thy.

1597 According to I'Ab, it had neither a voice nor a soul, but it was only a hollow sound produced by the air passing through the hollow of the metal of which it was made (JB).

1598 The argument made use of in this verse shows that the Holy Qur-án condemns the worship of all those gods who neither return answers to the prayers of their worshippers nor control their destinies. The logical consequence of this argument is that the true worshipper of God receives a reply to his prayers.

1599 From this it is clear that not only had Aaron no part in making the calf, but he even enjoined his people to give up its worship. The Qur-án here differs from the Bible in declaring a prophet to be free from the sin of associating gods with Allah.

1600 The stories built upon the simple words قبضت قبضة من اثر الرسول do not deserve to be noticed. Suffice it to say that even Rz discredits them. That the apostle is

Ar. thee.

Ar. thee.

Ar. thee.  
Ar. thy.  
Ar. thou  
didst  
keep.

97 He said: Begone then, surely for *you* it will be in this life to say, Touch (me) not; and surely there is a threat for *you*, which shall not be made to fail to *you*, and look at *your* god to whose worship *you kept* (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.<sup>1601</sup>

98 Your God is only Allah; there is no god but He; He comprehends all things in (His) knowledge.

Ar. thee.

99 Thus do We relate to *you* (some) of the news of what has gone before; and indeed We have given to *you* a Reminder from Ourselves.

Ar. thee.

100 Whoever turns aside from it, he shall surely bear a burden on the day of resurrection,

101 Abiding in this (state), and evil will it be for them to bear on the day of resurrection;

102 On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day;<sup>1601a</sup>

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ  
أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا  
لَنْ نُحْجِلِقَهُ وَأَنْظُرَ إِلَى إِلَهِكَ الَّذِي  
ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ  
لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۝

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
وَسَمِ كُلُّ شَيْءٍ عِلْمًا ۝

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ  
سَبَقَ نَوْذًا أَتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۝  
مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ  
الْقِيَامَةِ وِزْرًا ۝

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ  
حَلَا ۝

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْجُرُجُمَ  
يَوْمَئِذٍ يَرْفَأ ۝

Gabriel, that he rode on a horse, that by اثر الرسول (lit. the footprints of the apostle)

is meant *footprints of the horse*, are conjectures pure and simple, to which the Qur-án does not lend the least support. The *rasûl*, or *apostle*, is evidently Moses himself; his *aşar* signifies his *sunna*, i.e. *his practices and sayings*, a significance to which all authorities agree (LL), the word being well known in Muslim religious literature, and the *qabḍatun* is *taking* or *following those practices in part*, because *qabḍatun* denotes a *single act of taking*, or *only a handful*, i.e. a *small part of it*. The meaning is thus clear: the man who made the calf asserts that he had a clearer perception of things than the Israelites, that he accepted the teachings of Moses only partially, and confesses that he now threw off even that part and made a calf for worship.

1601 This shows that the ashes of the calf were thrown into the sea, and the story of the Israelites being made to drink of water mixed with the ashes of the calf is not, therefore, credited by the Holy Qur-án (see 137). The punishment given to the Sámiri is that of an outcast in society, who is prohibited from having any intercourse or relations with the Israelite people.

1601a The word *zurqá* means *blue-eyed*, and thus it serves as an indication of the nations who are spoken of here as being *gathered*. According to Bḍ, blue being the colour of the eyes of the *Rûm* (i.e. the Greeks or the Romans), who were most hated by the Arabs, that colour was regarded by the Arabs as the worst colour for the eye. The word may also signify *blind*, in reference to the guilty being raised up blind on the resurrection day, for which see v. 124.

103 They shall consult together secretly: You did tarry but ten (centuries).<sup>1602</sup>

104 We know best what they say, when the fairest of them in course would say: You tarried but a day.<sup>1603</sup>

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا  
نَحْنُ أَعْلَمُ بِمَا يَفْعَلُونَ إِنْ يَقُولُ  
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا

## SECTION 6

### The Opponents shall be brought low

105-111. Chief opponents shall be brought to submission. 112. Triumph of believers. 113-115. A warning.

Ar. *thee*.  
Or, *chiefs*.

105 And they ask *you* about the *mountains*. Say: My Lord will carry them away from the roots,

106 Then leave it a plain, smooth level.<sup>1604</sup>

Ar. *thou*  
*shalt*.  
Ar. *nor*.

107 *You shall* not see therein any crookedness or unevenness.

108 On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent God so that *you shall* not hear aught but a soft sound.<sup>1605</sup>

Ar. *thou*  
*shalt*.

• 339, 79.

109 On that day shall no intercession avail<sup>a</sup> except of him whom the Beneficent God allows and whose word He is pleased with.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ نَنفَعُ  
رَبِّي نَشْفَاءُ  
فَبَذَلَتْهَا فَأَعَاصِفًا  
لَا تَرَى فِيهَا عِصَجًا وَلَا أَمْتًا  
يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِجْرَ  
لَهُ وَخَسَعَتِ الْآصْوَاتُ لِلرَّحْمَنِ  
فَلَا تَسْمَعُ إِلَّا هَمْسًا  
يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ  
إِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

1602 The object of *'ashrā* is omitted; but, as elsewhere the lovers of the world are described as loving to be *granted a life of a thousand years* (2:96), and they are told that even their being granted such a long life will in no way remove them further off from the chastisement, what is apparently indicated here is that they shall have enjoyed ten centuries of great prosperity. Or, if the word *days* is understood, the ten days of the life of a nation would also mean ten centuries.

1603 Because a day is equal to a thousand years. See 22:47: "And they ask you to hasten on the chastisement, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number." It is the man who reminds them of this Divine promise that is called *the fairest in course*.

1604 The word *jabal* means a *mountain*, as well as the *lord* or *chief* of a people (Q, TA-IL). That the latter significance is intended here is shown by the context; see in particular v. 108: "On that day they shall follow the inviter." In the same sense are to be taken the two verses that follow: they point to the removal of all obstacles that hindered the propagation of truth.

1605 The inviter in whom there is no crookedness is no other than the Holy Prophet, as is clearly stated elsewhere, "Who revealed the Book to His servant and did not make in it (or him) any crookedness" (18:1). The whole verse clearly points to a time when Islam should be completely established, and instead of opposition *the voices should be low* before the Beneficent God. The lowness of the voice indicates submission.

Or, *chiefs*.

110 He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

111 And the *faces* shall be humbled before the Living, the Self-subsistent God, and he who bears iniquity is indeed undone.

112 And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.

113 And thus have we sent it down an Arabic Qur-ān, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.

Ar. *thee*.

114 Supremely exalted is therefore Allah the King, the Truth: and do not make haste with the Qur-ān before its revelation is made complete to *you* and say: O my Lord! increase me in knowledge.<sup>1606</sup>

115 And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination (to disobey).<sup>1607</sup>

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ○

وَعَسَى الْوَجْهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ○

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ○

وَلَكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ○

فَعَلَّمَ اللَّهُ الْمَلِكَ الْحَقَّ، وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا ○

وَلَقَدْ عَجَّمْنَا إِلَى آدَمَ مِنْ قَبْلِ قَسِيٍّ وَلَمْ يَجِدْ لَهُ عَزْمًا ○

## SECTION 7

## The Devil's misleading

116-121. The devil deceives. 122, 123. Allah is merciful. 124-128. The spiritually blind.

a 56.

b 57, 58.

116 And when We said to the angels: Make obeisance to Adam;<sup>a</sup> they made obeisance, but Iblīs (did it not)<sup>b</sup>; he refused.

Ar. *thee*.Ar. *thy*.

c 60.

Ar. *thou shouldst*.

117 So We said: O Adam! this is an enemy to *you* and to *your* wife; therefore let him not drive you both forth from the garden<sup>c</sup> so that *you should* be unhappy:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ○

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَزَوْجَكَ فَلَا يَخْرِجَنَّكَ مِنْ الْجَنَّةِ فَتَشْقَى ○

<sup>1606</sup> The making haste with the Qur-ān signifies the Holy Prophet's desire that the warning to the unbelievers may be given in clear words, so that they may benefit by it. This is explained at length in 2614.

<sup>1607</sup> This shows that Adam's fault was not intentional, and hence no sin can be attributed to him on this ground.

Ar. thee.  
Ar. thou  
shalt.

Ar. thou  
shalt.  
Ar. shalt  
thou.

Ar. thee.

a 866.

b 867.

118 Surely it is (ordained) for you that *you shall* not be hungry therein nor bare of clothing;

119 And that *you shall* not be thirsty therein nor *shall you* feel the heat of the sun.<sup>1608</sup>

120 But the devil made an evil suggestion to him; he said: O Adam! shall I guide you to the tree of immortality and a kingdom which decays not?

121 Then they both ate of it, so their evil inclinations became manifest to them,<sup>a</sup> and they both began to cover themselves with leaves of the garden,<sup>b</sup> and Adam disobeyed his Lord, so his life became evil (to him).<sup>1609</sup>

122 Then his Lord chose him, so He turned to him and guided (him).

123 He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

إِنَّ لَكَ الْآخِرَ بِهَا وَلَا تَقْنَىٰ  
وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ

فَوَسَّسَ لِلَّهِ الشَّيْطَانُ قَالَ يَأْدُمُ  
مَهْلٍ أَدُلُّكَ عَلَى شَجَرَةٍ اخْلُدْ وَ  
مُلْكٌ لَا يَبْئَلُ

فَاكَلَا مِنْهَا فَبَدَّتْ لَهُمَا سَوْآتُهُمَا  
طَافَا يَخْضِفَانِ عَلَيْهِمَا مِنْ وَرَقِ

الْجَنَّةِ رَزَقْنَاهُ آدَمَ رَبَّهُ فَغَوَىٰ  
ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَاهُ

قَالَ اهْبِطْ مِنْهَا جَمِيعًا بَعْضُكُمْ  
لِبَعْضٍ عَدُوٌّ وَأَنَا يَا بُنَيَّ كُفَّهِ مَنِّي

هُدًى ۖ فَمَنِ اتَّبَعَ هُدَايَ فَلَا  
يَضِلُّ وَلَا يَشْقَىٰ

1608 The garden of which a picture is given here is an earthly garden in which all comforts necessary for a man are made available to him. The words *you shall not be hungry therein* should be read along with what is said elsewhere: *And eat from it a plenteous food wherever you wish* (2:35). Allegorically it signifies a state of contentment or rest in which there is no yearning to either good or evil, being as it were a state of inertia, devoid of exertion or ambition.

1609 *Ghawā* is explained by Rgh as meaning *فقد عليه عيشه* i.e. *his life became evil to him*. It is also interpreted as meaning *he was disappointed*, or *he acted ignorantly* (TA-LL).

It should be noted that while in the picture of the garden drawn above in vv. 118 and 119 mention is made of four things, the consequence of getting out of that state is only one, *the becoming manifest to them of their evil inclinations or their shame*. An explanation of this is found in 7:26, where it is said: "O children of Adam! We have indeed sent down on you clothing to cover your shame and clothing for beauty; and clothing that guards (against evil), that is the best." Thus it is the clothing that guards against evil that is really spoken of here, and by the manifestation of the shame is meant the consciousness of having done something evil. The allegorical nature of what is so often related as the story of Adam is thus evident. It will be further seen that the remedy pointed out by the Holy Qur-ān is of a spiritual nature: "So surely there will come to you a guidance from Me; then whoever follows My guidance no fear shall come upon them, nor shall they grieve" (2:38). This shows that the spiritual aspect of man's life and not the physical one is the real theme of Adam's story. This is further made clear by the verses that follow, viz. 123 and 124.

124 And whoever turns away from My reminder, his shall surely be a straitened life, and We will raise him on the day of resurrection, blind.<sup>1610</sup>

125 He shall say: My Lord! why hast Thou raised me blind, and I was a seeing one indeed?

126 He will say: Even so: Our communications came to you, but you neglected them; even thus shall you be forsaken this day.

127 And thus do We recompense him who is extravagant and does not believe in the communications of his Lord; and certainly the chastisement of the hereafter is severer and more lasting.

128 Does it not then direct them aright how many of the generations in whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ  
مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ  
الْقِيَامَةِ أَعْمَى ○

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ

قَدْ كُنْتُ بَصِيرًا ○  
قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا

وَكَذَلِكَ الْيَوْمَ تُنْشَى ○  
وَكَذَلِكَ نُجْزِي مَنْ أَشْرَفَ وَلَمْ

يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَلَّ الْآخِرَةَ  
أَشَدُّ وَابْتَلَى ○

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ  
مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ○

Ar. thee.  
Ar. thou  
didst  
neglect.  
Ar. shalt  
thou.

## SECTION 8

### Punishment is certain

129 And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).<sup>1610a</sup>

130 Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ  
لَكَانَ لِزُلَمَاءٍ وَاجِلٍ مُّسَمًّى ○

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ  
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ

الشَّمْسِ وَقَبْلَ غُرُوبِهَا  
وَمِنْ أَنَاثَىٰ يَاسِرٍ فَسَبِّحْ

Ar. thy.

Ar. thy.

1610 The *straitened life* is really, as pointed out above, a life of spiritual straitness, because it is of the spiritual aspect of man's life that the Holy Qur-ān is speaking here.

1610a Both Rodwell and Palmer are wrong in translating this passage. The meaning is clear. The unbelievers would have the threatened punishment hastened. But they had been told that so long as the Holy Prophet was among them they would not be punished. This was the word that had already gone forth. The appointed term was the battle of Badr, which is frequently spoken of in the Holy Qur-ān as being the time when a blow will be dealt to the power of a persecuting enemy. See 982.

Ar. thou mayest.	(Him) and during parts of the day, that <i>you may</i> be well pleased. <sup>1610b</sup>	وَاطْرَافَ النَّهَارَ لَعَلَّكَ تَرْضَىٰ وَلَا تَسْتَمِدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا
Ar. thy.	131 And do not stretch <i>your</i> eyes after that with which We have provided different classes of them, (of) the splendour of this world's life, that We may thereby try them; and the sustenance (given) by <i>your</i> Lord is better and more abiding.	يَا أَرْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْسِهِمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ
Ar. thy. a 917A.	132 And enjoin prayer on <i>your</i> followers,* and steadily adhere to it; We do not ask <i>you</i> for subsistence; We do give <i>you</i> subsistence, and the (good) end is for guarding (against evil).	وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا وَلَا تَسْأَلْ رِزْقًا نَحْنُ نَزَرُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ
Ar. thee. Ar. thee.	133 And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books? <sup>1610c</sup>	وَقَالُوا الْوَيْلَ لَنَا بِمُوسَىٰ وَرَبِّهِ أَوَلَمْ تَأْتِهِمُ بَيِّنَةٌ مِّنْ مَّا فِي الْصُّحُفِ الْأُولَىٰ
Or, him.	134 And had We destroyed them with chastisement before <i>this</i> , they would certainly have said: O our Lord! why didst Thou not send to us an apostle, for then we should have followed Thy communications before that we met disgrace and shame.	وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَقِذَّكَ وَنَحْزِي
	135 Say: Every one (of us) is awaiting, therefore do await: so you will come to know who is the follower of the even path and who goes aright.	قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنِ اتَّبَعَ الْبَصِيرَ الْبَصِيرَ وَمَنِ اهْتَدَىٰ

1610b The Holy Prophet, while told to bear patiently the persecutions for a time, is also told to seek comfort in prayer. Hence the injunction to bear patiently is at once followed by an injunction to pray. And he did find comfort in prayer under the severest persecutions. "The coolness of my eyes is in prayer," he is reported to have said. This verse speaks of the five obligatory prayers and the two optional ones. Before the rising of the sun is the morning prayer, before its setting the 'asr prayer. Three prayers, the *maghrib*, the 'ishā and the *tahajjud* (the last named being optional), occur during hours of the night, while during parts of the day are the *zuhur* and the *duḥā*, the latter again being optional, being a short prayer before midday, as the *zuhur* is the after midday prayer.

1610c The Holy Qur-ān is here called a clear evidence of what is contained in the previous books, because it fulfils their prophecies and also adduces arguments for the assertions made in them.



## PART XVII

### CHAPTER XXI

#### THE PROPHETS

(*Al-Anbiyā*)

REVEALED AT MECCA

(7 sections and 112 verses)

##### Abstract:

- Sec. 1. Judgment approaches.
- Sec. 2. Truth has always triumphed.
- Sec. 3. The truth of revelation.
- Sec. 4. Allah deals with men mercifully.
- Sec. 5. Abraham's history.
- Sec. 6. Allah delivers prophets from their enemies.
- Sec. 7. The righteous shall inherit the land.

##### The Title.

THIS chapter deals more with the deliverance of the righteous than the punishment of the wicked, more with the triumph of truth than the annihilation of falsehood, though the one no doubt implies the other. While it is devoted in part to general statements regarding the deliverance of the prophets and the ultimate triumph of their cause, and hence it goes under the name of *Prophets*, the history of Abraham, the great father of numerous prophets, is particularly referred to, as affording an example nearer to the case of the Holy Prophet than the example of any other prophet.

##### Connection with preceding chapters.

As regards the arrangement of chapters, it may be noted that the sixth and seventh belong to the first group of Meccan chapters and complement each other. The second group consists of seven chapters, from the 10th to the 16th inclusive. The third group, beginning with chapter 17, also consists of seven chapters. The first chapter of this group, while promising Islam a great future, cites the example of the Israelites and in what manner they were dealt with. This is followed by that which deals with the history of Christianity, then by one giving prominence to the histories of John and Jesus, a fourth dealing chiefly with the history of Moses. Naturally, then, these chapters should have been followed by the history of that great patriarch who is the father of both the Israelites and the Ishmaelites. Another phase of this chapter is the deliverance of the righteous, even as the punishment of the wicked is the distinguishing characteristic of the four that precede it, and thus destruction is here followed by construction.

##### Subject-matter.

The chapter begins with the certainty of the punishment of the Meccans, and is followed by a clear declaration that the judgment approaches and the reckoning is nigh. This is

## SECTION 1

## Judgment approaches

1-4. Warning is unheeded. 5. They waver in judgment. 6-10. Former prophets and their opponents.

In the name of Allah, the Beneficent, the Merciful.

1 Their reckoning has drawn near to men, and in heedlessness are they turning aside.

2 There comes not to them a new reminder from their Lord but they hear it while they sport,

3 Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?

4 He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.

5 Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).<sup>1611</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِن تَرَبَّ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي  
غَفْلَةٍ مُّعْرِضُونَ  
مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ  
إِلَّا اسْمَعُوهُ وَهُمْ يَلْعَبُونَ  
لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُوا الْبَصَوِيَّ  
الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ  
أَتَأْتَأُونَ السَّعْوَةَ وَأَنْتُمْ لَا تُجِيرُونَ  
قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَ  
الْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ  
بَلْ قَالُوا أَضْغَاتٌ أَلْحَامٍ بَلْ فِتْرَةٌ  
بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا  
أُرْسِلَ الْأَوَّلُونَ

borne out by the fact that truth must triumph now as it has always done, and this is shown in the second section. The third draws attention to the truth of revelation in general, and the revelation of the Prophet in particular. The fourth calls attention to the predominance of mercy in Divine nature, for merciful dealing was specially to mark the punishment of the Holy Prophet's opponents, and in this respect Abraham was to be his prototype, whose history forms the subject-matter of the next section. The sixth shows how prophets have always been delivered from the hands of their enemies in the most critical circumstances, and the last adds that the righteous are made to inherit the land, specially referring to the Holy Land, which was now promised to the Muslims as righteousness had departed from the house of Israel.

## Date of revelation.

As regards the date of revelation, while there is nothing to show that any portion of it was revealed elsewhere than at Mecca, there are no data which could help us in deciding an approximately probable date of its revelation. In all probability, however, it belongs to the middle period of the Holy Prophet's Meccan career.

1611 The Quraish seem to have been quite puzzled—as the Christian critics of the Qur-ān are puzzled to-day—what they could liken the Qur-ān to. They first call it a *sihr*, i.e. *skilful eloquence* (TA), because, notwithstanding their opposition to it, it had an attraction for them. But then there are prophecies which mere eloquence cannot produce, so they call it *medleys*

Ar. thes.

6 There did not believe before them any town which We destroyed: will they then believe?<sup>1612</sup>

7 And We did not send before *you* any but men to whom We sent revelation, so ask the followers of the reminder if you do not know.

8 And We did not make them bodies not eating the food, and they were not to abide (for ever).<sup>1613</sup>

9 Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the extravagant.

10 Certainly We have revealed to you a book in which is your eminence; what! do you not then understand?<sup>1614</sup>

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ○

وَمَا أَرْسَلْنَا بِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ○

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ

وَمَنْ نَشَاءُ وَأَهْلَكْنَا السُّرِيعِينَ ○

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ

أَفَلَا تَعْقِلُونَ ○

## SECTION 2

## Truth has always triumphed

11-15. The wicked are destroyed. 16-18. Truth prevails in heavens and earth. 19-26. Unity is the great truth preached by all prophets. 27-29. Sinlessness of prophets.

11 And how many a town which was iniquitous did We demolish, and We raised up after it another people!

12 So when they felt Our punishment, lo! they began to fly from it.

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ○

فَلَمَّا أَحْسَبُوا أَنَّ بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ○

*of dreams.* Then they think that there is a settled purpose therein, by reason of its asserting the Prophet's triumph and the discomfiture of his powerful enemies, so they call it an intentional *forgery*; and lastly, as if to devise one word combining all these, they call him a *poet*. Then they demand a sign the like of which was given to the former prophets, meaning their destruction and his triumph, because the Qur-án had repeatedly called their attention to the fate of those who had rejected the truth before them.

1612 They are told, in reply to their demand for a sign similar to those given to the former prophets, that persistence in wickedness and unbelief have always been punished with destruction, but they are called upon to follow the truth and avoid punishment. They have, however, been warned that if they would not obey, then what had led to the destruction of those before them would also lead to theirs.

1613 This shows clearly that every prophet had a mortal body needing food for its support, and that every one of them tasted of death. Therefore Jesus also must have had a body which stood in need of food and must have tasted of death. So the idea that he is alive in the heavens is clearly opposed to the Holy Qur-án. The Qur-án has plainly said that all prophets were mortals, so the prophet Jesus must also have been a mortal, and he could not now be alive, needing no food, as the holders of the belief in his ascent to heaven think.

1614 Whenever the Quraish demanded that the threatened punishment should be inflicted

13 Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.

14 They said: O woe to us! surely we were unjust.

15 And this ceased not to be their cry till We made them cut off, extinct.<sup>1615</sup>

16 And We did not create the heaven and the earth and what is between them for sport.<sup>1616</sup>

Or, take a  
80% . . .  
taken.

17 Had We wished to *make a diversion*, We would have made it from before Ourselves: by no means would We do (it).<sup>1617</sup>

18 Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;<sup>1618</sup>

19 And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.

20 They glorify (Him) by night and day: they are never languid.

21 Or have they taken gods from the earth who raise (the dead).<sup>1619</sup>

لَا تَرْكُضُوا وَأَرْجُوا إِلَىٰ مَا أُنْزِلَ فِيهِ  
وَمَسْكِنَكُمْ لَعَلَّكُمْ تَسْأَلُونَ

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ  
فَمَا ذَاكَ لَكَ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ

حَصِيدًا خَامِدِينَ  
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ

لَوَدِدْنَا أَن نَّتَّخِذَ لَهُمْ آلًا تَحْتَهُ لَخِذْنُ  
لَدُنَّا إِن كُنَّا فَاعِلِينَ

بَلْ نَقْذِرُ بِالْحَقِّ عَلَىٰ الْبَاطِلِ فَيَدْمَغُهُ  
فَإِذَا هُوَ رَاقٍ ۚ وَكَمْ الْوَيْلُ مِنَّا

نَضْمُونَ  
وَلَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ وَمَنْ

عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ  
وَلَا يَسْتَحْسِرُونَ ۚ

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ  
أَوْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ

upon them, the reply always was that the Qur-án was a blessing and a mercy for them. The same truth is expressed here. They demand a sign like that of former prophets, but they are told that the Qur-án has been revealed to make them a great and eminent nation in the world. As for *zîkr* meaning *eminence, fame, renown, honour*, see S, Msb, Q, TA and LL. Also compare 94: 4, 43: 44, in all which places *zîkr* has the same meaning.

1615 The metaphor in *ḥaṣîd* is taken from seed-produce which is reaped and in *khāmid* from fire which is extinguished and the ashes of which are left smouldering. The above verses contain a clear warning for the Meccans.

1616 It is a continuance of the warning given in the previous verses. They were made to witness signs of the truth of the Prophet and of the Unity of Allah in heaven and earth, and they are now told to bear in mind that these signs were not in vain. In nature every cause has an effect and every end is achieved by means. Everything in nature is serious, so man too must take things seriously.

1617 The *in* is here *nāfiyah*, i.e. negating the statement already made. *Diversion* in this verse carries the same significance as *sporting* in the previous verse. The commentators, however, add that *lahw*, in the dialect of Yeman, signifies *wife* or *child*, and thus the statement made in the verse is a refutation of the Christian doctrine that Jesus Christ is the son of God (Rz, Bđ). The meaning in this case would be that God does not take to Himself a son.

1618 This statement is the logical sequence of the statement in the two previous verses: truth in nature is always prevailing against falsehood.

1619, see next page.

a 895.

22 If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion,\* above what they attribute (to Him).<sup>1620</sup>

23 He cannot be questioned concerning what He does and they shall be questioned.

24 Or, have they taken gods besides Him? Say: Bring your proof: this is the reminder of those with me and the reminder of those before me.<sup>1621</sup> Nay: most of them do not know the truth, so they turn aside.

Ar. thes.

25 And We did not send before *you* any apostle but We revealed to him that there is no god but Me, therefore serve Me.

26 And they say: The Beneficent God has taken to Himself a son;<sup>1622</sup> glory be to Him. Nay! they are honoured servants;<sup>1623</sup>

27 They do not precede Him in speech and (only) according to His commandment do they act.<sup>1624</sup>

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا  
فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ  
لَا يَسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ  
أَمَّا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَهْلًا  
هَٰؤُلَاءِ نَجْمُكُمْ هَٰذَا ذِكْرُكُمْ يُحَىٰ وَ  
ذِكْرُكُمْ قَبْلِي بَلْ كَذَّبْتُمْ لَا تَتْلُونَ  
الْحَقَّ فَهُمْ مُّعْرِضُونَ  
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ  
إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ  
وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ  
بَلْ عِبَادٌ مُكْرَمُونَ  
لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُوَ بِأَمْرِ عَمَلُونَ

1619 Here we have a clear statement that those who are taken for gods could not raise the dead to life. This must be borne in mind in any discussion about the miracles of Jesus Christ, whose alleged divinity in particular is the subject matter of these verses.

1620 This is a conclusive argument against polytheism. There is order in the universe because one law pervades the whole of it, and one law clearly points to one Author and Maintainer of that law. Had there been other gods, one law could not have governed the whole of the universe, and disorder and confusion would certainly have been the result. The unity of law is a clear proof of the Unity of the Maker.

1621 The great and fundamental truth of the Unity of Allah is common to all religions.

1622 This is a clear reference to the Christian doctrine of the sonship of Jesus.

1623 The meaning is that they whom they call sons are honoured servants of Allah, the reference being to prophets, because it is a prophet whom they call a son of God. Against the doctrine that Jesus Christ is the son of God the Qur-án does not say that *he is an honoured servant*, but that *they are honoured servants*, which, while negating the doctrine of the sonship of Jesus, adduces an argument against it. That argument is in the words *honoured servants*, for these words draw our attention to the fact that many men were spoken of as the *sons of God*, but that the title signified nothing more than that they were honoured servants, and that therefore Jesus was son of God exactly in the same sense as the others.

1624 This verse gives us a conclusive testimony to the sinlessness of prophets. When they speak they do not precede Allah in speech, i.e. they speak according to what He has taught them, not speaking of their own accord. And when they act, they act according to

28 He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble.

29 And whoever of them should say, Surely I am a god besides Him, such a one do We recompense with hell; thus do We recompense the unjust.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ  
مِنْ خَشْيَتِهِ مُتَذَكِّرُونَ  
وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّثْنُ دُونِهِ  
فَذَلِكِ جَزَاءُ يَوْمَئِذٍ فَتَاهُ ۖ كَذَلِكَ نَجْزِي  
الظَّالِمِينَ ۝

### SECTION 3

#### The Truth of Revelation

30-35. Arguments of the truth of revelation. 36-41. Their mockery and its punishment.

30 Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them;<sup>1625</sup> and We have made of water<sup>1626</sup> every thing living; will they not then believe?

31 And We have made great mountains in the earth lest it might be convulsed with them,<sup>a</sup> and We have made in it wide ways that they may follow a right direction.<sup>1627</sup>

أَوَلَمْ يَرِ الْبَاقُونَ أَنَّا فَتَقْنَا السَّمَاءَ  
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا  
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا ۖ  
أَفَلَا يُؤْمِنُونَ  
وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ  
تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا  
سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ۝

Or, that they might furnish them with provision.  
a 1358.

His commandment. Thus both their speech and their actions are in accordance with Divine will, and therefore it cannot be said that they commit sin. The context shows clearly that the verse speaks of prophets, and not of angels.

1625 The closing up of the heavens and the earth is an allusion to the cessation of Divine revelation for a time before the advent of the Holy Prophet, which was marked by the absence of a prophet in the world for six hundred years and the prevalence of corruption all over the world. The opening up of the heavens and the earth signifies the coming of revelation, which brought life to the world. In physical nature we see that the rain opens up the earth.

1626 While this statement reveals a remarkable truth in the physical world, a truth which science has established only recently, and which was not known to the world generally at the time of the Holy Prophet, viz. that water is the source of all life, it draws attention to the equally remarkable spiritual truth that it is only by Divine revelation, which is again and again compared to water in the Holy Qur-án, that life is given to a world otherwise dead in sin and corruption. Thus, according to the Holy Qur-án, this heavenly water always continues to be rained upon earth, and the door to Divine revelation is not closed upon the world in any age.

1627 The wide ways are the ways pointed out by prophets among every nation. By following these ways they could find the right direction, i.e. the truth concerning the Holy Prophet.

32 And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.<sup>1628</sup>

33 And He it is who created the night and the day and the sun and the moon: all (orbs) travel along swiftly in their celestial spheres.

34 And We did not ordain abiding for any mortal before *you*. What! then if *you die*, will they abide?

Ar. *thee*.  
Ar. *thou*  
*dies*t.

35 Every soul must taste of death; and We try you by evil and good by way of probation; and to Us you shall be brought back.<sup>1629</sup>

36 And when those who disbelieve see *you*, they do not take *you* but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent God.<sup>1630</sup>

Ar. *thee*.  
Ar. *thee*.

37 Man is created of haste;<sup>1631</sup> now will I show to you My signs, therefore do not ask Me to hasten (them) on.<sup>1632</sup>

38 And they say: When will this threat come to pass if you are truthful?<sup>1633</sup>

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَ

هُمْ عَنْ آيَاتِهِ مُعْرِضُونَ ۝

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ

وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝

وَمَا جَعَلْنَا الْبَشَرِ مِنْ قَبْلِكَ الْخَالِدَ

أَفَلَا يَنْمُوتُ ۖ فَهُمْ الْخَالِدُونَ ۝

كُلُّ نَفْسٍ نَاقِصَةٌ بِنِعْمَةِ اللَّهِ نُورًا وَنَبْلًا لِمَا يَشَاءُ

وَالْخَيْرُ فَنَاءٌ ۖ وَالْيَمِينُ يَرْجِعُونَ ۝

فَادْرَأْكَ الْيَوْمَ الَّذِينَ كَفَرُوا ۖ إِنَّ يَتَخَنَّوْنَكَ

إِلَّا أَهْرَاطًا ۚ أَهْلَ الَّذِينَ يَدْعُونَ إِلَهُتَهُمْ ۚ

وَهُمْ يَدْعُونَ الرَّحْمَنَ هُمْ كَافِرُونَ ۝

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ سَاءَ وَرِثُهُ

إِذْنِي ۖ فَلَا تَسْتَعْجِلْهُ ۝

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ۝

1628 Arabia had its spiritualists, the astrologers and the diviners who pretended to have access to the secrets of heaven, for a full explanation of which see 3530. They are told that they cannot have any such access. Or the meaning may be that revelation (being called here *heaven*) is guarded against all attacks.

1629 They were afflicted with small evils, and the removal of these again brought to them a turn of good events. All this was by way of probation; the greater punishment which was to bring about the final overthrow of their power was yet in store for them.

1630 The Arabs, being an idolatrous people, would not, like the Christians, call Allah by the name *Ar-Rahmān*; hence the Beneficent God is here spoken of in contrast with the idols. In practice, too, they denied the *beneficence* of Allah (the quality of showing mercy to His creatures without their deserving it), for they repeatedly asked for the punishment to be hastened to them, though they were again and again told to seek His mercy. Their scoffing at the Prophet was also due to the delay of the punishment, because they thought that the Prophet's warning contained empty threats.

1631 So prominent is the characteristic of haste in man that he may be said to have been created, as it were, of very haste. The expression is explained by what follows: *Now will I show to you My signs, therefore do not ask Me to hasten them on*.

1632 This verse in clear terms refutes those who say that no signs were shown by the Prophet. It explains that whenever it is said that signs are *with Allah*, the meaning is that *He will show those signs*, not that they will not be shown.

1633, see next page.



39 Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

40 Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.

Ar. *theo.*

41 And certainly apostles before *you* were scoffed at, then there befell those of them who scoffed that at which they had scoffed.<sup>1634</sup>

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُونُونَ  
عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ  
وَلَا هُمْ يُبْصَرُونَ  
بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا  
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ  
وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَيُّ  
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ  
يَسْتَهْزِئُونَ ۝

#### SECTION 4

##### Allah deals with Men mercifully

42, 43. Divine protection for all. 44-46. Signs already appearing. 47. There is no injustice. 48. A distinction granted to Moses. 50. The Qur-án is a blessed reminder.

42 Say: Who guards you by night and by day from the Beneficent God?<sup>1635</sup> Nay, they turn aside at the mention of their Lord.

43 Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

Or,  
*guarded.*

44 Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides?<sup>a</sup> Shall they then prevail?

<sup>a</sup> 1299.

قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ  
بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ  
أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا  
لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ  
مِمَّنْ يَنْصَحُونَ ۝  
بَلْ مَتَّعْنَاهُمْ أَزْوَاجًا وَأَبْنَاءَ هُمْ حَتَّى طَالَ  
عَلَيْهِمُ الْعُمْرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ  
نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ۝

1633 The particular sign which they again and again demanded was that a destructive punishment like that which overtook former people should overtake them.

1634 The rejecters of truth have always scoffed at the idea of being punished for their rejection. Thus do all doers of evil think that they shall not be made to suffer the consequences of their misdeeds.

This and the two preceding verses assert in the clearest and most forcible words that the final triumph of truth will be brought about.

1635 That is, were it not that Allah were beneficent to you and guarded you, there is none who could guard you. Or if He, notwithstanding His beneficence, were to punish you because of your persistence in evil to such a degree as to call for the wrath of even a Beneficent Master, there would be none to guard you against that punishment.

Ar. thy.

\* 859.

b 844.

\* 790.

45 Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

46 And if a blast of the chastisement of *your* Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

47 And We will set up a just balance\* on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and Sufficient are We to take account.

48 And certainly We gave to Moses and Aaron the distinction and a light and a reminder for those who would guard (against evil);<sup>1636</sup>

49 (For) those who fear their Lord in secret and they are fearful of the hour.

50 And this is a blessed Reminder<sup>b</sup> which We have revealed: will you then deny it?

قُلْ إِنَّمَا أَنذَرُكُمْ بِالْوَحْيِ ۖ وَلَا يَسْمَعُ  
الصُّمُّ الدُّعَاءَ إِذَا مَا يُنَادِرُونَ  
وَلَكِنْ مَسَّتْهُمْ لَفْطٌ مِّنْ عَذَابِ رَبِّكَ  
لَيَقُولُنَّ يَوْمَئِذٍ إِنَّا كُنَّا ظَالِمِينَ  
وَلَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ  
فَلَا تَظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ  
حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا  
حَاسِبِينَ  
وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ  
وَضِيَاءً ۖ وَذِكْرَ الْاَلْمُتَّقِينَ ۚ  
الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ  
مِّنَ السَّاعَةِ مُشْفِقُونَ  
وَهَٰذَا ذِكْرُ مُبَرِّكٍ أَنزَلْنَاهُ ۖ إِنَّا كُنَّا  
لَهُ مُنْكَرُونَ ۚ

## SECTION 5

## Abraham's History

51 And certainly We gave to Abraham his rectitude before, and We knew him fully well,<sup>1637</sup>

52 When he said to his sire<sup>c</sup> and his people: What are these images to whose worship you cleave?

53 They said: We found our fathers worshipping them.

54 He said: Certainly you have been, (both) you and your fathers, in manifest error.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ  
وَكُنَّا بِهِ عَلِيمِينَ  
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰؤُلَاءِ التَّمَاثِيلُ  
الَّتِي أَنتُمْ لَهَا عَاكِفُونَ  
قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ  
قَالَ لَقَدْ كُنْتُمْ فِئْتًا ۖ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ

1636 The distinction given to Moses was that he overthrew a most powerful enemy. The last verse of the section predicts that a similar sign would be shown in the case of the Holy Prophet.

1637 The history of Abraham is contained in various chapters of the Holy Qur-án, the different portions supplementing each other, there being very little repetition. The following is a complete list of all references to him: 2: 124-132, 133, 135, 136, 140, 258, 260; 3: 64-67, 83; 4: 125; 6: 75-83; 9: 114; 11: 69-76; 12: 6; 14: 35-41; 15: 51-60; 16: 110-123; 19: 41-49; 21: 51-72; 22: 26-29; 26: 69-89; 29: 16, 17, 24-27; 37: 83-113; 38: 45, 46; 43: 26-28; 51: 24-34; 57: 26; 60: 4.

Ar. hast  
thou.  
Ar. art  
thou.

55 They said: *Have you* brought to us the truth, or *are you* one of the triflers?

56 He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

57 And, by Allah! I will certainly strive against your idols after you go away, turning back.

58 So he broke them into pieces, except the chief of them, that haply they may return to it.<sup>1638</sup>

59 They said: Who has done this to our gods? most surely he is one of the unjust.

60 They said: We heard a youth called Abraham speak of them.

61 Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

Ar. hast  
thou.

62 They said: *Have you* done this to our gods, O Abraham?

63 He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.<sup>1639</sup>

قَالُوا اجْتَنِبْنَا يَا حَتَّى أَمْ أَنْتَ مِنَ الْبَاطِلِينَ  
قَالَ بَلْ زَكَّيْتُمْ رَبِّكَ السَّمَوَاتِ وَالْأَرْضِ  
الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ  
الشَّاهِدِينَ ○

وَتَاللَّهِ لَا كَيْدَ لَنَا صَنَامُكُمْ بَعْدَ  
أَنْ تَوَلَّوْا مُدْبِرِينَ ○

فَجَعَلَهُمْ جَذًا إِلَّا الْكَبِيرَ إِنَّهُمْ لَعَمْرُؤُ  
إِلَهِهِ يَرْجُونَ ○

قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتَةِ إِنَّهُ لَمِنَ  
الظَّالِمِينَ ○

قَالُوا سَمِعْنَا فَتًى يَدْعُو كُرْهُهُمْ يَقُولُ لَهُ  
ابْرَهِيمُ ○

قَالُوا فَاتَّوَابَهُ عَلَىٰ آغْيُنِ النَّاسِ لَعَلَّ  
يُشْهِدُونَ ○

قَالُوا أَنْتَ فَعَلْتَ هَذَا يَا هَيْتَنَا  
يَا اِبْرَهِيمُ ○

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ  
إِنْ كَانُوا يَنْصِفُونَ ○

1638 The story of Abraham's breaking the idols is related in Jewish Rabbinical literature, Gen R 38, and Taana Debe Eliyahu 2:25 (*Jewish En.*).

1639 No regard being paid to punctuation, this passage نال بل فعله كَبِيرُهُمْ هَذَا has been wrongly translated by many; there is a stop after the words نال بل فعله and the words كَبِيرُهُمْ هَذَا are thus separated from the first words. The rendering, *the chief of them here has done this*, would be only correct if there were no pause after the first words, but the pause being there in all the copies of the Qur-ân, the two phrases must be translated independently of each other. Thus *fa'alahu* would signify *some doer has done it*—Rz: فعله من فعله—and the word *bal* is not necessarily a particle of digression, implying the negation of what precedes it, often denoting no more than *and* or *surely*. Thus LL says: "Sometimes it is used to denote the passing from one subject to another without cancelling what precedes it and is synonymous with *wao*, as in the saying in the Qur-ân, 85:20, 21 (And God from behind them is encompassing, and it is a glorious Qur-ân; or here it may mean as in an example below) . . . (Msb)." The other passage كَبِيرُهُمْ هَذَا being an independent statement, means *the chief of*

Ar. thou  
knowest.

64 Then they turned to themselves and said: Surely you yourselves are the unjust;

65 Then they were made to hang down their heads:<sup>1640</sup> Certainly *you know* that they do not speak.

66 He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

67 Fie on you and on what you serve besides Allah; what! do you not then understand?

68 They said: Burn him and help your gods, if you are going to do (anything).

69 We said: O fire! be a comfort and peace to Abraham;<sup>1641</sup>

70 And they desired a war on him, but We made them the greatest losers.<sup>1642</sup>

71 And We delivered him as well as Lot, (removing them) to the land which We had blessed for all people.

72 And We gave him Isaac, and Jacob, a son's son, and We made (them) all good.<sup>1643</sup>

73 And We made them leaders who guided (people) by Our command, and We revealed to them the doing of

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا لَأَنذَرُكُمْ الظَّالِمُونَ ۝

نَحْنُ نَكْسُو عَلَىٰ رُءُوسِهِمْ ۚ لَقَدْ عَلِمْتُمْ مَا هُمْ إِلَّا يَتَّبِعُونَ ۝

قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۝

أَبُتُّ لَكُمْ وَبِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَتَّقُونَ ۝

قَالُوا خَرُّوا وَإِنَّا نَحْنُ وَإِلَهُكُمْ ۝

إِنْ كُنْتُمْ فِي شَكٍّ مِّنْهُ فَعَلَيْكُمْ ۝

قُلْنَا إِنَّا لَنُؤْمِنُ بِرُدِّ أَوَّلِ سَلَامٍ ۝

عَلَىٰ إِبْرَاهِيمَ ۝

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ۝

وَجَعَلْنَاهُ وَنُوحًا وَآلَ إِبْرَاهِيمَ الْيُسْرَىٰ ۝

وَجَعَلْنَاهُمْ أَئِمَّةً وَبَارَكْنَا فِيهِمُ الْآلَافَ ۝

them is this, because it was left unbroken by Abraham, and is connected with what follows, therefore ask them, if they can speak. The use of the plural in the latter part of the statement is in no way objectionable, as examples of this kind, i.e. of transition from singular to plural, are of such frequent occurrence in Arabic literature and in the Holy Qur-án that I need not offer an explanation.

1640 تَكْسُو عَلَىٰ رُءُوسِهِمْ may mean either that *they were made to hang down their heads* on account of the shame, for their deities had proved so helpless as to be unable to name even the person who did them injury, or that *they were turned upon their heads upside down*, i.e. they were made to fall back into disputation with Abraham after having confessed their weakness.

1641 This event no doubt kindled the fire of opposition against Abraham, but it did no harm to him and he remained in peace. The next verse shows that this fire was only a *kaid*, or a *hard struggle*, against him, or a war of opposition to him. They may have resolved to burn him, but their plan failed. See further 1910, 1910A.

1642 According to the Biblical account of Abraham, the patriarch undertook successful expeditions against Chedorlaomer, king of Elam, and his confederate kings. Rabbinical literature also gives the names of certain kings whom Abraham defeated.

1643 It is a Meccan Sura, and it shows clearly that the Qur-án regards Jacob not as Abraham's son, but as his *grandson*, for such is the significance of the word *nafilah*.

good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;

a 917.

74 And (as for) Lot,\* We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

75 And We took him into Our mercy; surely he was of the good.

فَعَلَّ الْخَيْرَاتِ إِذَا قَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ  
وَكَانُوا لَنَا عِبِيدِينَ ۝

وَلَوْ مَا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ  
مِنَ الْغَرِيْبَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيْثَاتِ  
إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فٰسِقِيْنَ ۝  
وَأَدْخَلْنَاهُ فِي رَحْمِنَا إِنَّهُ مِنَ الصَّالِحِيْنَ ۝

## SECTION 6

### Allah delivers Prophets from their Enemies

76, 77. Noah is delivered. 78-82. David and Solomon are granted knowledge and power. 83, 84. Job is delivered. 85, 86. Ishmael, Idris and Zulkifl are taken into Divine mercy. 87, 88. Jonah is delivered. 89, 90. Zacharias' prayer accepted. 91. Mary and her son. 92, 93. All people are a single nation.

76 And Noah, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

77 And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

78 And David and Solomon when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

79 So We made Solomon to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, declaring glory (to Us), and the birds<sup>1644</sup> subservient to David; and We were the doers.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا  
لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيْمِ  
وَنَصَّرْنَاهُ مِنَ الْقَوْمِ الّٰذِيْنَ كَذَّبُوْا  
بِآيٰتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَاعْرَفْنَاهُمْ أَجْمَعِيْنَ ۝  
وَدَاوُدَ وَسُلَيْمٰنَ إِذْ يَحْكُمٰنِ فِي  
الْحَرْبِ إِذْ نَفَخْتُ فِيْهِ عَمَمَ الْقَوْمِ  
وَكُنَّا لِحٰكِمِهِمْ شٰهِدِيْنَ ۝  
فَفَهَّمْنَاهَا سُلَيْمٰنَ وَكَلَّامًا بَيْنَهُمَا  
حُكْمًا وَعِلْمًا وَرَتَّلْنَاهَا مَعَهُ دَاوُدَ الْجَبَالَ  
يَسْمَعْنَ وَالْكَاهِنَ وَكُنَّا لِفِعْلٰلِيْنَ ۝

1644 Elsewhere it is stated that everything that exists in the heaven or the earth is made subservient to man (45:13); and on various occasions it is mentioned that the rivers, the sea, the sun and the moon, night and day, etc., are made subservient to man (16:12, 14; 13:2, etc.). This explains the meaning of making things subservient or *tashkîr*, which thus signifies only making them useful to man. Nor need any stories be built up on the mountains declaring glory, for elsewhere it is said that there is nothing that does not declare the glory of Allah (17:44).

But see 2022, where a similar statement occurs and is shown to refer to the conquests of

80 And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?<sup>1645</sup>

Or, (his ships) running their.

81 And (We made subservient) to Solomon the wind blowing violent, pursuing its course by His command to the land which We had blessed, and We are knower of all things.<sup>1646</sup>

Ar. devils.

82 And of the rebellious people there were those who dived for him and did other work besides that: and We kept guard over them.<sup>1647</sup>

83 And Job, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.

Or, family.

84 Therefore We responded to him and took off what harm he had, and We gave him his followers and the like of them with them: a mercy from Us and a reminder to the worshippers.<sup>1648</sup>

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكَ لِنَحْصِنَكَ  
مِّنْ بَّاسِكُمْ ۖ فَهَلْ أَنتُمْ شَاكِرُونَ ۝

وَلَسَلِمْنَا مِنَ الزَّيْغِ عَاصِفَةً يَّجْرِي بِأَمْرِ  
إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا  
بِكُلِّ شَيْءٍ عَلِيمِينَ ۝

وَمِنَ الشَّيْطَانِ مَن يَّعُودُونَ لَهُ  
وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا  
لَهُمْ حَافِظِينَ ۝

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ  
الصُّرُوعُ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝  
فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ  
صُرُوعٍ وَاتَيْنَاهُ أَهْلَهُ وَمِثْلَهُ مِثْلَهُمْ

رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

David. For other references to David see 2: 251; 4: 163; 5: 78; 6: 85; 27: 15, 16; 34: 10-13; 38: 17-30.

1645 It is not here stated that the making of coats of mail was not known before David. He had to fight many battles and against very strong enemies, and there is no doubt that in these battles he had to equip the armies of Israel in the best possible manner; and if he therefore equipped his troops with coats of mail on a large scale for their protection against the enemy, there is nothing wonderful about it. The story of iron becoming wax in his hands is a pure fable. See further 2023, 2024.

1646 For other references to Solomon see 2: 102; 4: 163; 6: 85; 27: 15-44; 34: 12-14; 38: 30-40. The meaning given in the margin conveys the true significance of the words. Solomon's fleet did him an important service. According to Biblical history, "with the Phenicians he united in maritime commerce, sending out a fleet once in three years from Ezion-geber, at the head of the gulf of Aqaba, to Ophir, presumably on the eastern coast of the Arabian peninsula. From this distant part and others on the way he derived fabulous amounts of gold and tropical products. These revenues gave him almost unlimited means for increasing the glory of his capital city and palace, and for the perfection of his civil and military organization" (*Jewish Ency.*). Also compare 14: 32: "And He made the ships subservient to you, that they might run their course in the sea by His command," which is in exact accordance with what is stated here. For what *taskhūr*, or *subservience*, signifies, see 1644.

1647 The *shayāṭīn*, i.e. the devils that dived to bring up pearls from the bottom of the sea, were not different from the divers of to-day, though they must have been fiercer and stronger men, because strength had to supply the place of knowledge in those days. The word *shayṭān* in Arabic signifies one who is excessively proud, rebellious, or audacious, whether a man, or a jinn, or a beast (LL). See further 2027.

1648 Restoring Job's *ahl*, i.e. followers or family, does not mean that they were raised to

a 1553.

85 And Ishmael and Idris<sup>a</sup> and Zulkifl; all were of the patient ones.<sup>1649</sup>

86 And We caused them to enter into Our mercy; surely they were of the good ones.

87 And Jonah,<sup>1650</sup> when he went away in wrath,<sup>1651</sup> so he thought that We would not straiten him,<sup>1652</sup> so he called out among afflictions:<sup>1653</sup> There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.<sup>1654</sup>

88 So We responded to him and delivered him from the grief, and thus do We deliver the believers.

89 And Zacharias, when he cried to his Lord: O my Lord! leave me not alone; and Thou art the best of inheritors.<sup>1655</sup>

وَأَسْمِعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ  
مِّنَ الصَّابِرِينَ ۝

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ السَّالِحِينَ ۝

وَذَا النُّونِ إِذْ ذُهِبَ مُغَاصِبًا أَفْظَنَ أَن

لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ

أَن لَّآ إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ

مِنَ الظَّالِمِينَ ۝

فَاسْتَجَبْنَا لَهُ وَخَرَجْنَاهُ مِنَ الْغَمِّ وَ

كَذَٰلِكَ نُبَيِّنُ الْمُؤْمِنِينَ ۝

وَرَزَّازِيكَ إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي

فَرَدًّا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۝

life from among the dead, for when a man is separated from his friends or family we speak of his friends or family being restored to him without entertaining the least idea of their being raised to life from among the dead. See 2144, 2145, and 2146, where is described Job's joining his family and friends after a long journey accompanied by many difficulties.

1649 The name given here is *Zulkifl*, which literally means *one having a portion that would suffice* (Rgh). The commentators differ in identifying him with one of the Biblical prophets, Zacharias, Elias, or Joshua (Rz). Rodwell states, on the authority of *Travels* of Niebuhr, that the Arabs call Ezekiel by the name of *Kifl*. The suggestion, therefore, that by *Zulkifl* is meant the Prophet Ezekiel is more sound. This prophet is mentioned only once again, as here without any reference to his history, in 38:48.

1650 *Zunnun* is another name for *Jonah*, the Arabic equivalent of the latter being *Yunus*, by which name the prophet is mentioned in 6:87, 10:98, and 37:139. *Zunnun* literally signifies *lord of the fish*, and a similar epithet *صاحب الحوت* i.e. *the companion of the fish*, is given in 68:48. The title of the prophet is taken from the incident of the fish, for an explanation of which see 2123.

1651 The Qur-án is far from teaching that Jonah was wroth with Allah. Evidently he was wroth with his people because of their stubbornness (Rz). See also 2121.

1652 *لن نقدر عليه* is, according to commentators, equivalent to *لن تضيق عليه* i.e. *we would not straiten him*; and the same is the meaning of *قدر عليه* as given by the lexicologists. See LL, which quotes several authorities.

1653 *ظلمات البحر* signifies *calamities or hardships of the sea* (M-LL); and *difficulty* is compared to *darkness* because of the inability of a man to find his way when in difficulty, as when in darkness.

1654 Jonah's prayer gives us a true picture of human nature in affliction. Man, no doubt, always makes himself the sufferer of loss, and it is Divine grace which takes him by the hand. The "I" here stands for "man." As for *zulm*, according to some its primary significance is *nugş* (MF, TA), i.e. *the making to suffer loss or detriment* (LL).

1655 That is, one who will remain after all have perished.



90 So We responded to him and gave him John and made his wife fit for him;<sup>1656</sup> surely they used to hasten, one with another, in deeds of goodness and to call upon Us, hoping and fearing; and they were humble before Us.

a 653.

91 And she who guarded her chastity,<sup>1657</sup> so We breathed into her of Our inspiration\* and made her and her son a sign for the nations.

Or, community.  
Or, community.

92 Surely this is your religion, one religion (only), and I am your Lord, therefore serve Me.<sup>1658</sup>

93 And they cut off their affair between them: to Us shall all come back.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ ۖ اٰمَنَّا  
لَهُ زَوْجَهَا مِمَّا كَانُوا يَسْرِعُونَ فِي  
الْخَيْرَاتِ وَيَدْعُونَنَا رِعَابًا وَرَهَبًا ۚ  
وَكَانُوا لَنَا خٰشِعِينَ ۝

وَالَّتِي اٰحْصٰتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا  
مِنْ رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا اٰيَةً لِّلْعٰلَمِيْنَ  
۝ اِنَّ هٰذِهِ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۚ وَاَنَا  
رَبُّكُمْ فَاعْبُدُوْنِ ۝

وَلَقَطَعْنَا اَرْهَامَهُمْ بَيْنَهُمْ ۖ كُلٌّ اِلَيْنَا جٰوِزٌ ۝

## SECTION 7

### The Righteous shall inherit the Land

94. Reward of the righteous. 95. Dead do not return to life. 96-100. Gog and Magog and all those who lead astray shall be punished. 101-105. The righteous shall inherit the land. 106. The Prophet sent as a mercy for all. 107-111. Opponents are sure to be judged.

94 Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (it) down for him.

95 And it is binding on a town which We destroy that they shall not return.<sup>1659</sup>

مَنْ يَّعْمَلْ مِنَ الصَّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا  
كُفْرَانَ لِّسَعْيِهِۦ ۖ وَاِنَّا لَهُ كٰنِبُوْنَ ۝  
وَحَرَامٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَا اَنَّهُمْ  
لَا يَرْجِعُوْنَ ۝

1656 By *fitness* is meant fitness to bear a child, because she was thought to be barren.

1657 Nothing is said about immaculate conception here. The *guarding of chastity*, which is the true significance of *احصنت فرجها* does not preclude the lawful union of husband and wife.

1658 The basic principle of all religions taught by the prophets has been one and the same in all ages and all countries, that Allah is the Lord of all and He alone must be served. The word *ummat* either signifies a *community* or *religion* (Rgh), the word being used in the latter sense elsewhere in the Holy Qur-ān, as in 43: 22, this being, in fact, the primary significance of the word, which means a *way* or a *course of acting* and also *religion* (LL). The basic principles of the religions of all the prophets are one and the same, and therefore all prophets themselves form a single community.

1659 By *qaryah*, i.e. *town*, here are meant *ahli-qaryah*, i.e. *the people of a town*, and *harām* means *wājib*, i.e. *binding, essential, or due*, according to Kasāī, F'Ab giving the same meaning

a 1523.  
Or, made to  
overcome  
(the  
world).

96 Even<sup>1660</sup> when Gog and Magog<sup>a</sup> are let loose and they shall break forth from every elevated place.<sup>1661</sup>

97 And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust.

98 Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

99 Had these been gods, they would not have come to it and all shall abide therein.

100 For them therein shall be groaning and therein they shall not hear.<sup>1662</sup>

101 Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;<sup>1663</sup>

102 They will not hear its faintest sound, and they shall abide in that which their souls long for.<sup>1664</sup>

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ  
مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ  
وَاقْتَرَبَ لَوْعَةُ الْحَرِّ فَاذْهَبَ شَاخِصَةٌ  
أَبْصَارُ الَّذِينَ كَفَرُوا وَلَمْ يَكُنْ لَنَا قُوَّةٌ  
فِي عَقْلِنَا مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ  
إِنَّمَا وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ  
حَصَبُ جَهَنَّمَ إِنَّمَا لَكُمْ فِي أَرْبَابِكُمْ  
لَوْ كَانُوا إِلَهًا مَا وَرَدُوهَا  
وَكُلٌّ فِيهَا خَالِدُونَ  
لَمْ يَرَوْهَا زُفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ  
إِنَّ الَّذِينَ سَقَتْ لَهُمْ مِنَّا الْحَسَنَىٰ  
أُولَٰئِكَ عَنْهَا مُبْعَدُونَ  
لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا  
أَشْتَمَتْ أَنْفُسُهُمْ خَالِدُونَ

to the word by a slight variation in the reading, and in support of this significance is quoted a verse of Abdur Rahman bin Jumana, a poet of the days of ignorance:

فإن حراما لا أرى الدهر باكيا + على شجرة الإكبيت على عمرو

where *harām* is evidently equivalent to *wājib* (Rz). The verse reveals the great truth that those who are made to taste of death are not sent back into this world. Nisai and Ibn-i-Maja relate a saying of the Holy Prophet according to which Jābir, son of Abdulla, was informed by the Prophet that his father Abdulla, who was slain in a battle with the enemies of Islam, on being asked by the Almighty what he desired most, expressed a wish to go back into the world and be slain again in the cause of truth, but received the reply that this could not be, for "the word has gone forth from Me that *they shall not return*," where the concluding words are evidently the concluding words of this verse, and therefore the verse, read along with this saying, settles conclusively that no one who is dead returns to life in this world. The verse also points out that a nation that is destroyed does not rise again.

1660 The previous verse contains a prohibition against the return to life of those who are dead, or the rise of nations that are once destroyed. This one points out that even Gog and Magog, notwithstanding their mighty predominance in the world, will follow the same law. For *hattā*, meaning *even*, see LL, who quotes Mgh.

1661 This shows that a time will come when Gog and Magog shall prevail over the whole world. The breaking forth from every elevated place signifies the taking possession of every position of advantage and of eminence.

1662 Those who turn a deaf ear to the preaching of truth here shall be raised deaf in the life after death.

1663 This verse totally refutes the false idea that even the righteous shall first go to hell. They are here declared to be so far off from it as not even to hear its faintest sound.

1664 It is the bliss of communion with the Divine Being which the souls of the righteous long for, so it is that bliss in which they shall live in the hereafter.

103 The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.

104 On the day when We will roll up heaven like the rolling up of the scroll for writings: as We originated the first creation, (so) We shall reproduce it; a promise (binding) on Us; surely We will bring it about.<sup>1665</sup>

105 And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.<sup>1666</sup>

106 Most surely in this is a message to a people who serve (Us).

Ar. *thee*.

107 And We have not sent you but as a mercy to (all) the nations.<sup>1667</sup>

108 Say: It is only revealed to me that your God is one God: will you then submit?

لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَتَلْقَاهُمْ  
الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ  
نُوعِدُونَ ○

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ  
كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ يُعِيدُهُ وَعْدًا  
عَلَيْنَا إِنَّكَ لَمِنَ الْفَاعِلِينَ ○

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ  
أَنَّ الْأَرْضَ يَرْثُهَا عِبَادِيَ الصَّالِحُونَ  
إِنَّ فِي هَذَا لِلْبَالِغِ الْقَوْمِ عِبْدِينَ ○  
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ  
قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَن سَاءَ الْهَكْمُ إِلَهُ  
وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ○

1665 The rolling up of the heaven and the bringing about of a new creation refer to the complete transformation which was to be brought about in Arabia by the Prophet's message, a transformation so great that, as it were, both earth and heaven were changed. Instead of the mutual strifes of one tribe with another, leading to endless confusion and disorder in the land, there was a single united nation marching forth with triumph and enlightenment, and instead of the childish fancies and impious superstitions of fortune-tellers, diviners, and star-worshippers, and in place of idolatry which degraded human nature itself, there was an entire resignation to Divine will and holy communion with the real Source of all Holiness. This interpretation is corroborated by the verse that follows.

1666 The Qur-án had repeatedly warned the unbelievers that Islam would be made triumphant in the land, and the righteous servants who were made to suffer persecution would one day be masters of the land. The words also contain a prophecy of the possession of the Holy Land by the Muslims, which was fulfilled in the Caliphate of 'Umar. Compare Ps. 37:29.

1667 While the words no doubt contain a reference to the merciful dealing with the Prophet's opponents, the real significance is that the Prophet's advent will prove a mercy not only to the Arabs by making them a foremost nation in the world, but to the whole of humanity. And, in fact, the teachings of the Qur-án have not only benefited its followers, but even those who still reject its message, for, notwithstanding their rejection of it, they have accepted many of its majestic principles. Even European nations will be found to have prospered to the extent to which they have acted upon the principles of Islam. Islam has, moreover, proved a mercy to the nations on account of having brought back into the world all those teachings leading to the glory and greatness of man which had been quite lost to the world before its advent, and of having eradicated numerous superstitious beliefs and doctrines degrading humanity.

These words clearly establish the excellence of the Holy Prophet above all other prophets

109 But if they turn back, say : I have given you warning in fairness and I do not know whether what you are threatened with is near or far :

110 Surely He knows what is spoken openly and He knows what you hide :

111 And I do not know if this may be a trial for you and a provision till a time.

112 He said : O my Lord ! judge Thou with truth ; and our Lord is the Beneficent God Whose help is sought against what you ascribe (to Him).

فَإِنْ تَوَلَّوْا فَقُلْ أَدَّبْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ  
أَدْرَىٰ أَفْرَاقٍ أَمْ يُعِيدُ مَا تُوْعَدُونَ  
إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ

مَا تَكْتُمُونَ ○

وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنَاقِبٌ

إِلَىٰ حِينٍ ○

قُلْ رَبِّ احْكُم بِالْحَقِّ ۚ وَرَبُّنَا الرَّحْمَنُ  
الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ۝

of the world, for whereas every prophet before him was sent as a mercy to a particular people, he is sent as a mercy to the whole world. Through him shall all nations of the earth be blessed. And there is no doubt that the Cimmerian darkness which prevailed over the whole world before the advent of the Prophet was dispelled by his advent, and light and learning have followed the footsteps of Islam.

## CHAPTER XXII

### THE PILGRIMAGE

(*Al-Hajj*)

REVEALED AT MECCA  
(10 sections and 78 verses)

#### Abstract:

- Sec. 1. The judgment.
- Sec. 2. Certainty of Divine help.
- Sec. 3. Believers shall be triumphant.
- Sec. 4. The Sacred House.
- Sec. 5. Sacrifices.
- Sec. 6. Believers permitted to fight.
- Sec. 7. Opposition to the Prophet.
- Sec. 8. The faithful shall be established in the land.
- Sec. 9. Divine mercy in dealing with men.
- Sec. 10. Polytheism shall be uprooted.

#### The Title and context.

THIS is the sixth chapter of the third Meccan group, and while the last chapter dealt generally with the ultimate triumph of truth, this deals particularly with the triumph of the truth proclaimed by the Holy Prophet at Mecca, from whence he was being expelled, and this city is plainly pronounced herein as being the future centre of the Muslims, where pilgrims from all quarters of the world would resort. Here too the Muslims are permitted to fight in defence of the Sacred House, which was really a defence of the liberties of all religions. The chapter is called *The Pilgrimage* because the proclamation of pilgrimage originally made by Abraham was now repeated by the Holy Prophet and addressed to the whole world, being no longer confined to the borders of Arabia. The permanence of the pilgrimage was really a sign of the permanence of Islam, hence the triumph of Islam is the real significance of the proclamation of pilgrimage.

#### Subject-matter.

The internal arrangement of the chapter is clear from the abstract. A promise is given to the righteous at the close of the last chapter that they shall inherit the land. This implies the doom of the present masters, consequently they are warned of the approach of judgment and of the terribleness of their doom in the opening verses of this chapter. The second section asserts in the most clear and emphatic words the certainty of Divine help to the Holy Prophet, the emphasis being no doubt due to the utter helplessness of the Prophet, against whom secret plans had been formed, and who was about to flee from his enemies. The next section asserts the triumph of the believers, who were now fleeing by twos and threes to escape persecution by their cruel oppressors. Their triumph, however, involved the conquest of Mecca, for without that spiritual centre their triumph could not be complete, hence the fourth section speaks of the Sacred House and the pilgrimage to it. The connected subject

of sacrifices is dealt with next, and the sacrifices which the Muslims themselves were now required to make, viz. the laying down of their lives in the cause of truth, are spoken of in the sixth section, which introduces the subject of fighting. The opposition to the Holy Prophet is mentioned in the seventh, and the eighth clearly states that the faithful shall be established in the land when they have made great sacrifices. Allah's dealing, however, with even the opponents of the truth is merciful, and therefore the punishment is withheld for a while. This we are told in the ninth section, which also shows that mere differences of belief are not punished in this world. The tenth, which is the last section, sums up the whole by showing that polytheism shall ultimately be uprooted.

#### Date of revelation.

Though it is admitted by all authorities that the major portion of this chapter was revealed at Mecca, doubts have been entertained as to certain verses which are said to have been revealed at Medina. FAb is of opinion that vv. 19-22 belong to Medina revelation (AH), while the rest of the chapter is considered by him to be Meccan. But his opinion as to the actual time or place of the revelation of these verses is not based on historical information, but is really due to his interpretation of them. He thinks that the words *these are two adversaries who dispute about their Lord* refer to the two parties at Badr, but a reference to the text will show that the words refer to the believers and unbelievers generally; and there is not a word in these verses indicating that they speak of two fighting armies and not of two parties controverting each other's religious views. The text, on the other hand, favours the latter interpretation. Moreover, the omission of these verses seriously interrupts the continuity of the subject. The opening words of v. 18 clearly speak of two parties, the believers and the unbelievers, as is shown by v. 18, where two classes of people are mentioned, those who obey Allah and those against whom punishment has become necessary, and while the latter are spoken of in vv. 19-22, their punishment being clearly indicated there, the former are spoken of in vv. 23, 24. Hence vv. 19-22 must have been revealed along with the rest of this portion of the chapter, and their Meccan origin is thus established beyond all doubt.

Rodwell is certainly wrong in placing this chapter among the latest Medina revelations; he is also in error when he considers it to be 107th in the order of revelation. Muir places it at the close of the Meccan suras of the fifth period, and external as well as internal evidence tends to show the correctness of his view. The suggestion that vv. 26-41, speaking of the pilgrimage, belong to Medina is without a foundation. Regarding vv. 39-41, however, I may add that though they speak of permission to fight, it does not follow that they were revealed at Medina merely because no fighting took place at Mecca. For a full discussion of this point see 1697. It is noteworthy that the oath of allegiance taken by the Medina converts at 'Aqaba, before the Holy Prophet's flight, contained a promise that they would fight in defence of the Holy Prophet. Such an oath would not have been taken if a revelation permitting fighting in self-defence had not been received by the Holy Prophet. As regards vv. 58, 59, see 1705, and in the matter of v. 67 no ground is given regarding its Medina origin.

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## SECTION I

## The Judgment

1, 2. Terribleness of the judgment. 3, 4. Deniers. 5-7. The dead shall be raised. 8-10. Disgrace in this life as forerunner of punishment in the hereafter.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 O people! guard against  
(the punishment from) your  
Lord; surely the violence<sup>1668</sup>  
of the hour is a grievous  
thing.<sup>1669</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ

السَّاعَةِ شَيْءٌ عَظِيمٌ

2 On the day when you  
shall see it, every woman  
giving suck shall quit in con-  
fusion what she suckled, and  
every pregnant woman shall  
lay down her burden, and *you*  
*shall* see men intoxicated, and  
they shall not be intoxicated  
but the chastisement of Allah  
will be severe.

يَوْمَ زَوَّيْنَهَا تَنْهَلُ كُلُّ مُرْسِعَةٍ

عَمَّا أَزْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ

حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى وَهُمْ

بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

Ar. thou  
shalt.

1668 The word *zalzalah* originally signifies a great motion and a violent agitation (I'Ab, Rz), and hence زلزلة الارض means an earthquake. But the use of the word in other senses is extensive. *Zalzala* means originally he put him into a state of commotion or agitation (LL). And you say جاء بالابل يزلزلها meaning he brought the camels, driving them with violence (TA). And according to the same authority زلزل القوم means the people were turned away from the right course and fear was cast into their hearts. It is noteworthy that the word is specially used in connection with the enemy's defeat, implying a casting of terror into its heart. Thus in 33:11 and also in a prayer of the Prophet when all the Arab tribes allied themselves to destroy the small Muslim community at Medina, we find اللهم اهزم الاحزاب وزلزلهم i.e. O Allah! put to flight the combined forces and make their state of affairs to be unsound (TA-LL), or rather we may translate *zalzilhum* as meaning cast terror into their hearts (IAs). And according to Ibn-i-Anbari اصابت القوم زلزلة means a condition of affright befell the people (LL). And *zalāzil* (which is plural of *zalzalah*, and is not a plural of an unknown singular, as LL seems to think) is plainly given as meaning difficulties, trials, afflictions (TA-LL). Thus the *zalzalatus sa'at* is nothing but the terror or affliction of the hour. Such is also one of the significances adopted by AH.

1669 In the Holy Qur-ān the word *As-sa'at* or the hour does not necessarily imply the day of judgment. It often implies the time of judgment in this life, the time when the threatened doom overtakes a people, and this seems to be the significance here, for the very next verse depicts that terror in such words as are only applicable to this life—there being neither pregnant women nor those giving suck on the judgment day. Some consider that a severe shaking of the earth is meant as a sign of the approach of the great judgment, but even in that case it might imply any terrible calamity, such as a great war.



3 And among men there is he who disputes about Allah without knowledge and follows every rebellious devil;<sup>1670</sup>

4 Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.

5 O people! if you are in doubt about the raising,<sup>1671</sup> then surely We created you from dust,<sup>1672</sup> then from a small life-germ, then from a lump of flesh, complete in make and incomplete, that We may make clear to you;<sup>1673</sup> and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life,<sup>1674</sup> so that after having knowledge he does not know anything; and *you* see the earth sterile land, but

Ar. thou  
seest.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَتَشِيعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ۝  
كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ  
وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ۝  
يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ  
الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ  
نُّطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ  
مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبَيِّنَ لَكُمْ وَ  
نُقَرِّي إِلَى الْأَرْحَامِ مَا شَاءَ إِلَىٰ أَجَلٍ  
مَّسْئُومٍ ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا  
أَسَدَكُمْ وَمِنْكُمْ مَّنْ يُّتَوَفَّىٰ وَمِنْكُمْ مَّنْ  
يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن  
بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً

1670 The words may apply to Abu Jahl or Nadar-bin-Hars, but they might as well apply to any one else answering the description. The devil here is, as very frequently in the Holy Qur-án, the devil in human form (Rz).

1671 The word *ba's* (raising) is used in three senses in the Holy Qur-án : viz. (1) the raising of the dead to life according to their good or evil deeds on the judgment day, which is the day of the great manifestation of all spiritual realities; (2) the raising of the spiritually dead to life by the prophets; and (3) the raising up of prophets by Allah for the guidance of mankind. The word as used here may include all three cases, whether it is the denial of the resurrection or the denial of Allah's raising a prophet (i.e. Muhammad) or the denial of the Prophet's raising them to spiritual life. The argument contained in this and the following verses is equally applicable to all, but it most prominently refers to the spiritual resurrection of the dead.

1672 These words explain the meaning of Adam's, or man's, creation from dust, which is frequently referred to in the Holy Qur-án, for all people are first plainly addressed and are subsequently told that they are all created from dust. But as it is clear that the meaning here cannot be that their figures are moulded from clay, we are led to the conclusion that the reference to Adam's, or man's, creation from dust implies simply his humble origin, or the ultimate springing of all life from earth.

1673 By the various elements from which man is said to be created here are meant the various stages through which every human child passes, the object being to show how humble is his origin. Or the reference may be to the various stages of life through which man has passed in his evolution to the present stage of perfection. Attention is drawn in this to the growth and development of spiritual life in man.

1674 By *ارذل العمر* or the worst part of life is meant dotage and decrepitude (Bz).

when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.<sup>1675</sup>

6 This is because Allah is the Truth and because He gives life to the dead and because He has power over all things,

7 And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.<sup>1676</sup>

8 And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,

9 Turning away haughtily<sup>1677</sup> that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:

10 This is due to what *your* two hands have sent before, and because Allah is not in the least unjust to the servants.

Ar. thy.

فَإِذَا أُنْزِلْنَا عَلَيْهَا الْمَاءُ اهْتَزَّتْ وَ  
رَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ ذَوْرٍ يَخْرُجُ  
ذَلِكَ بَأْنِ اللَّهِ هُوَ الْحَيُّ وَأَنََّّهُ يُحْيِي  
الْمَوْتَى وَأَنََّّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ  
اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ  
وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ  
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ  
ثَانِي عَطْفُهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ  
لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيرُهُ يَوْمَ  
الْقِيَامَةِ عَذَابُ الْحَرِيقِ  
ذَلِكَ بِمَا قَدَّمْت يَدَكَ وَأَنَّ اللَّهَ  
لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

1675 The stirring and swelling of the earth means its stirring and swelling with the growth of herbage. Compare 41:39 and see 2210. The illustration draws attention to the fact that revelation quickens dead hearts as rain quickens dead earth. The next verse makes it plain: *Because He gives life to the dead and because He has power over all things.* See also what follows here.

1676 To understand what is meant by *those who are in the graves*, compare 35:22: "Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves." Therefore the significance is that even those whom you look upon as incorrigible will be brought over to the acceptance of truth by Allah.

1677 ثَانِي عَطْفُهُ signifies literally *folding up, twisting, or turning his side* ('If meaning the side of a man from the head to the hip), but the expression is used metaphorically to signify *behaving proudly* (LL) or *turning away* (Rgh). F'Ab interprets it as meaning *showing haughtiness*, and Ibn-i-juraij as *turning aside from the truth* (AH).

## SECTION 2

## Certainty of Divine Help

11-13. The weak in faith. 14-16. The Prophet shall be helped. 17. Differences of belief to be judged hereafter. 18-22. Rejecters punished with disgrace and grief.

11 And among men is he who serves Allah (standing) on the verge,<sup>1678</sup> so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

Ar. remote.

12 He calls besides Allah upon that which does not harm him and that which does not profit him; that is the great straying.

13 He calls upon him whose harm is nearer than his profit: evil certainly is the guardian and evil certainly is the associate.

14 Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow; surely Allah does what He pleases.

Or stretch a rope to the ceiling ... die strangled.

15 Whoever thinks that Allah will not assist him in this life and the hereafter, let him raise (himself) by some means to the heaven, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.<sup>1679</sup>

وَمِنَ النَّاسِ مَنْ يَتَّبِعُ اللَّهَ عَلَىٰ خَرَفٍ ۖ  
أَصَابَهُ خَيْرٌ أَوْ أَطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ  
فِتْنَةٌ ۖ انْقَلَبَ عَلَىٰ بُحْمَةٍ يُخْسِرُ الدُّنْيَا  
وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخَسِرَانِ الْمُبِينُ  
يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا  
لَا نَفْعَ لَهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ  
يَدْعُو مَنْ صَرَّهُ أَقْرَبُ مِنْ نَفْعِهِ  
لَيْسَ أَوْلَىٰ وَلَيْسَ الْعَشِيرُ  
إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَحَلُوا  
الطَّرِيقَ ۚ جَنَّتْ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ  
إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ  
مَنْ كَانَ يَظُنُّ أَنَّ لَنْ يَصْرَهُ اللَّهُ  
فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ  
إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ ۚ فَلْيَنْظُرْ هَلْ  
يُنْذِرُ بَيْنَ يَدَيْهِ مَا يَعْظُمُ

1678 *على حرت* (lit. on the verge) is variously explained, the ultimate significance being in all cases the same. LL quotes many of these explanations. It either means *standing aloof with respect to religion in a fluctuating state, like him who is in the outskirts of the army, who if sure of victory and spoil stands firm and otherwise flees* (Kf, Bq), or the meaning is, *who serves Allah in doubt or suspense, being unsteady like him who stands on the edge of a mountain* (Q, Zj); or *who serves Allah in one mode of circumstances, i.e. when in ample circumstances* (S, Q). All these explanations indicate the attitude of a man who wavers, being ready to quit the faith on any pretence.

1679 This passage is misconstrued on account of a misconception in connection with the personal pronoun *hu* in *yanṣurahu*, which refers really to the Holy Prophet. The second difficulty is in connection with the object of *yaqta'*, i.e. *cut (it) off*, which is understood as being really the Divine assistance, which the opponents are told must come to the Holy Prophet however hard their struggle against that Divine assistance, and this is clearly indicated by the concluding words of the verse. The prophecies of the final triumph of truth and of the coming of Divine assistance to the Holy Prophet were repeatedly declared in the

16 And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.

a 103.

17 Surely those who believe and those who are Jews and the Sabæans\* and the Christians and the Magians and those who associate (others with Allah)—surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.<sup>1680</sup>

Ar. dost thou.

18 *Do you* not see that Allah is He whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honourable; surely Allah does what He pleases.<sup>b 1681</sup>

b 978.

19 These are two adversaries<sup>1682</sup> who dispute about their Lord: then (as to) those who disbelieve, for them are cut out garments of fire; boiling water shall be poured over their heads.

20 With it shall be melted what is in their bellies and (their) skins as well.

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتَذَكَّرُ فِيهَا  
اللَّهُ يَهْدِي مَنْ يَشَاءُ ۝

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِغِينَ وَالصَّرِيعَةَ وَالْجُوسَ وَالَّذِينَ  
أَشْرَكُوا إِنَّ اللَّهَ يَفْضِلُ بَيْنَهُمْ يَوْمَ  
الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ  
وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ  
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَ  
كَثِيرٌ مِّنَ النَّاسِ وَكَنتَ يُرَىٰ عَلَىٰ  
الْعَذَابِ وَمَنْ يُنِيعِ اللَّهُ فَمَا لَهُ مِن  
مُّكْرَمٍ إِنَّ اللَّهَ يَعْلَمُ مَا يَشَاءُ ۝

هَذَانِ حَصْنَيْنِ اخْتَصَمُوا فِي رَبِّهِمْ  
فَالَّذِينَ كَفَرُوا ضُفِّتْ لَهُمْ نِيَابٌ  
مِّنْ نَّارٍ يَصُبُّ مِن قُوَىٰ رُءُوسِهِمْ  
الْحَمِيمُ ۝  
يَصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝

Holy Qur-án, and the unbelievers were enraged at this. They are told that the Divine assistance must come, and that they should leave no stone unturned in their struggle against it, inasmuch that, if they could, they should rise to heaven and cut off all heavenly or Divine assistance from the Prophet. Or the meaning may be as given in the margin, the significance being, in that case, that they may carry their anger to the greatest possible extremity and be driven to the utmost desperation, yet they would be unable to stop the coming of Divine help. The meaning is in either case that Divine assistance which is promised to the Prophet shall come to him most surely, however hard the struggle made against him, or however great the disappointment of the opponents.

1680 It is implied that differences in religious beliefs do not call for a punishment in this life, but that they shall be decided on the day of judgment. It is the mischievous conduct of those who oppose the propagation of the truth that calls for punishment in this life.

1681 The verse contains a clear prophecy that the opponents shall ultimately be brought low before the Prophet.

1682 The two adversaries are the believers and the unbelievers. It should be noted that the enmity of the two parties, whose original difference is only a dispute about their Lord, is now assuming a graver aspect, and the fate of the two in the coming conflicts is clearly foretold—of the unbelievers in vv. 19–22 and of the believers in vv. 23–25.

21 And for them are whips  
of iron.<sup>1683</sup>

22 Whenever they will desire to go forth from it, from grief,<sup>1684</sup> they shall be turned back into it, and taste the chastisement of burning.

وَلَهُمْ مَقَامٌ مِنْ حَدِيدٍ  
كَلِمًا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ  
أَعِيدُوا فِيهَا وَذُقُوا عَبْدَ أَبِ الْحَرِيقِ

### SECTION 3

#### Believers shall be Triumphant

23, 24. Believers shall be rewarded with conquests. 25. They shall possess the Sacred Mosque.

23 Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.<sup>1685</sup>

24 And they are guided to goodly words and they are guided into the path of the Praised One.

25 Surely (as for) those who disbelieve and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor,<sup>1686</sup> and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَحَسَبُوا  
الصَّالِحِينَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ  
ذَهَبٍ وَلَوْ لَوَاهِ وَبِلبَاسُهُمْ فِيهَا خَزِيرٌ  
وَهُدًى إِلَى الْكَلْبِ مِنَ الْقَوْلِ وَهُدًى  
إِلَى صِرَاطٍ الْحَيِّدِ  
إِنَّ الَّذِينَ كَفَرُوا وَابْصُرُوا عَنْ سَبِيلِ  
اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ  
لِلنَّاسِ سَوَآءٍ الْعَاكِفُ فِيهِ وَالْبَادِ  
وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يُضْلِمُ تَنْقُذُهُ  
مِنْ عَذَابِ الْيَمِّ

1683 The iron whips indicate holding in subjection. Thus says TA قَعَهُ تَمَرٌ وَذَلِكَ  
i.e. *qama'* (which is the root from which *magma'*, meaning whip, is derived) signifies he held him in subjection and brought him to submission.

1684 من غم (from grief), being a *badal* for *minhá*, explains the nature of the chastisement in this and the previous verse. It is a grief which will constantly grow and burn their souls so as to melt them.

1685 There is a reference here to the conquests of the great neighbouring kingdoms by the Muslims and the bringing of the treasures of those kingdoms into the possession of the Arabs. The following incident, mentioned by Baihaqi, shows that the companions of the Prophet understood these prophecies in this sense: The bracelets of Kisrá, the Persian monarch, were brought to 'Umar, and he caused Suráqa, son of Málik, to wear them, on which he praised the Almighty. The reason for 'Umar causing the bracelets to be worn by Suráqa is also given by the same authority in another report, according to which the Holy Prophet had said to Suráqa: "How will you feel when you wear the bracelets of Kisrá?" (*'Khaṣā'is-ul-Kubrā*," vol. ii., p. 113; printed at Hyderabad, Deccan).

1686 Or 'áḥīf may signify the dweller in Mecca, and *bād*, the dwellers in the desert, or the two may respectively signify one who dwells in it constantly and one who comes to it

## SECTION 4

## The Sacred House

26. Abraham purifies the Sacred House. 27. Pilgrimage proclaimed. 28-33. Respect of the Sacred House and Unity.

a 1856.

26 And when We assigned to Abraham the place of the House, saying: <sup>a</sup> Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.

Ar. thee.

27 And proclaim among men the Pilgrimage: <sup>1687</sup> they will come to *you* on foot and on every lean camel, coming from every remote path, <sup>1688</sup>

28 That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy. <sup>1689</sup>

وَأَذِّنْ لِلْعَالَمِينَ وَأَلْقِ بِالنَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا  
وَأَوْ عَلَى كُلِّ فَرْسٍ يُائِينَ مِنْ كُلِّ فَجٍّ مُنْتَبِهٍ  
لِيَشْهَدُوا مَنَافِعَهُمْ وَيَكُفُّوا أَسْأَمَهُ  
اللَّهُ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ  
مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَ  
أَطْعِمُوا الْبَائِسَ الْفَقِيرَ

*occasionally.* The unbelievers, being then in possession of the Sacred Mosque, prevented the Muslims from using it. They are told that this state of things shall be brought to an end, for it must be open to all visitors, and that could only be brought about by the Muslims being made masters of it.

1687 The words are addressed to the Holy Prophet, and contain a mighty prophecy that Mecca will become the centre to which men shall come for pilgrimage. The grandeur of this prophecy becomes the greater when it is borne in mind that it was announced just at the time when the Holy Prophet was being driven away from Mecca by his enemies, who were being left the sole masters of the place. At the time of this prophecy the Holy Prophet and his followers had no access to the holy place, as is clearly stated in v. 25. Just under circumstances when Mecca seemed to have lost every chance of becoming a Muslim centre, and when the Muslims themselves were in danger of being entirely swept off, the mighty prophecy is pronounced in the most forcible words that Islam shall spread to all nations and Mecca shall become the universal centre to which pilgrims from all nations shall always continue to resort. This one sign is sufficient to demonstrate the truth of the Divine message to the Holy Prophet, for no human foresight could ever utter such a grand and sublime prophecy under such adverse circumstances.

1688 The *dāmīr*, or the *lean camel*, is particularly mentioned here to indicate the great distances from which the pilgrims should come.

1689 The subject of sacrifice is one that is specially related to the pilgrimage, because every pilgrim must sacrifice an animal. The outward act of sacrifice on this occasion indicates the reason which has required pilgrimage to be made one of the principles of Islam. In fact, it is the lesson of *sacrifice* that is taught in both these institutions. The subject as regards the sacrificing of animals is fully discussed in the next section. Here it may only be noted that the pilgrimage requires all comforts of the body to be sacrificed before an ordinance of Allah, and this is the practical lesson taught in pilgrimage, without which

29 Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House.<sup>1690</sup>

30 That (shall be so): and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

31 Being upright for Allah, not associating aught with Him; and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

32 That (shall be so): and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

33 You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.

ثُمَّ لِيَقْصُوا لِقَائِهِمْ وَلِيُقِيمُوا الزُّكُوفَ لَهُمْ  
وَلِيَقْصُوا بِالْبَيْتِ الْعَتِيقِ ۝

ذَلِكَ وَمَنْ يُعِظْ مُرْمِيتَ اللَّهِ فَهُوَ خَيْرٌ  
لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْبَاقَاتُ إِلَّا  
مَا يَشِيءُ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ  
الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۝

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ  
يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتُحْطِئُ الطَّيْرُ بِرُأُوسِهِمْ بِهَ الْإِشْرَافِ  
مَكَانٍ يَبْجِئُ ۝

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا  
مِنْ تَقْوَى الْقُلُوبِ ۝  
لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحَبَّتُهَا  
إِلَى الْبَيْتِ الْعَتِيقِ ۝

## SECTION 5

### Sacrifices

34-37. Meaning underlying sacrifices. 38. Necessity for sacrifice of life.

34 And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your God is One God, therefore to Him should you submit, and give good news to the humble,<sup>1691</sup>

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لَّذِكْرِهِ  
اسْمُ اللَّهِ عَلَىٰ مَا ذَرَرَةٍ مِنْ بَهِيمَةٍ  
الْأَنْعَامِ وَالْهَكْمُ إِلَهُ وَاجِدٌ فَلَهُ  
أَسْلِمُوا وَبَشِّرِ الْحَبِيبِينَ ۝

no religion can live and show vitality. Other benefits of the pilgrimage are mentioned in the following verses. It may be added that the act of the pilgrim finds an echo throughout the Muslim world, for every Muslim in well-to-do circumstances sacrifices an animal on this occasion, which is known as the *'id uqduha*.

1690 The mention of the Ka'ba as the Ancient House, here and in v. 33, shows that it is so old that it came to be known throughout Arabia by that name, thus pointing to its very remote antiquity. See further 170.

1691 The principle of sacrifice is one which is accepted in one form or another by all nations of the world. Like all other religious principles which are universally recognized, the



35 (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.<sup>1692</sup>

36 And (as for) the camels, We have made them of the signs of the religion of Allah for you.<sup>1693</sup> for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar,<sup>1694</sup> thus have We made them subservient to you, that you may be grateful.

37 There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي  
الصَّلَاةِ وَمِمَّا سَرَقْتَهُمْ يَنْفِقُونَ  
وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ  
اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَأَذْكُرُوا اسْمَهُ  
اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ  
جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَائِدَ  
وَالْمَعْتُوكَ ذَلِكَ سَخِرَ لَكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ  
لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا  
وَلَكِنْ يَنَالُ الشَّفْعَ وَ

principle of sacrifice finds a deeper meaning in Islam. The outward act is still there as of old, but it no more conveys the meaning attached to it in some ancient religions, viz. that of appeasing an offended Deity, or that of serving as an atonement for sins, but signifies the sacrifice of the sacrificer himself, and becomes thus an outward symbol of his readiness to lay down his life if required and to sacrifice all his interests and desires in the cause of truth. Hence it is that words introducing the subject of sacrifice are immediately followed by an injunction to submit oneself entirely to Allah, Who is the *one God*, i.e. the only Being Who deserves to be made the true object of one's love and the true goal of one's life. See further what follows.

1692 It is by the mention of Allah's name that an animal is sacrificed, and here the Muslims are told that it is not an empty mention of a word that they make, but the meaning underlying it is that their own hearts should tremble at the mention of that name, and they should bear in mind, if they have sacrificed an animal over which they hold control, how much more necessary it is that they should lay down their lives in the way of Allah, Who is not only their Master but also their Creator and their Sustainer, and thus exercises a far greater authority over them than they do over animals. Hence a verse speaking of sacrifices is immediately followed by one which requires the exercise of great patience and endurance under hard trials by the faithful. In the sacrifice of animals Islam thus gives a lesson to its followers of laying down their own lives in the cause of truth.

1693 The meaning conveyed here is the same as that in the previous verse. The camels which are brought for sacrifice to Mecca by the pilgrims are here stated to be only outward signs of the true religion of Allah, that religion being no other than the religion of entire submission and of laying down all one has, even one's life, in the way of Allah.

1694 The flesh of the animals sacrificed is not to be wasted, but it should serve as food for the poor and the needy. Thus, while inwardly laying down one's life in the cause of truth, it is to be borne in mind that outwardly a Muslim should devote himself to the service of humanity. The burying of the flesh of the numerous sacrifices at Mecca, on the occasion of the pilgrimage, is not in accordance with any injunction of the Holy Qur-án or any saying of the Holy Prophet. It can be turned to good use.

your part;<sup>1695</sup> thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).

38 Surely Allah will repel from those who believe; surely Allah does not love any one who is unfaithful, ungrateful.<sup>1696</sup>

مَنْكُمُ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَكْبِرُوا  
اللَّهُ عَلَى مَا هَذَا لَكُمْ وَبَشِّرِ الْحَسِنِينَ  
إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا  
اللَّهُ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

## SECTION 6

### Believers permitted to Fight

39. Fighting permitted in self-defence. 40, 41. Object of war to establish freedom of religion. 42-46. People destroyed formerly. 47, 48. Punishment will not be hastened.

39 Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;<sup>1697</sup>

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا  
وَأَنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

1695 This verse settles conclusively that it is not the outward act of sacrifice which is acceptable, but the deep meaning of *sacrifice* which underlies it. Those who consider Islam to be a religion of ceremonial should note these plain words. It should also be borne in mind that the idea of atonement is quite foreign to the Islamic sacrifices. It is the righteous whom Islam requires to sacrifice, and this is hinted at in the words, *to Him is acceptable the guarding (against evil) on your part*.

1696 That which shall be repelled from the believers is the mischief of the unbelievers (Rz). With this verse, which brings this section to a close, is introduced a new subject—the subject of fighting in the way of Allah, which is dealt with at length in the following section. This sheds light upon the connection which exists between the two subjects, and, moreover, serves to illustrate how apparently unconnected verses are deeply connected with one another, the connection being sometimes so deep as to be undiscoverable to a superficial observer. The connection in this case is that when the true meaning of sacrifice has been taught, the Muslim has in fact been prepared to bring into practice the theory of the sacrifice. Hence he is told that the time is near when he shall be required to lay down his very life in the defence of truth, which the opponents are striving to exterminate. Therefore, the subject of fighting in the cause of truth is a fitting sequel to the subject of sacrifices, as casting further light upon the inner meaning of sacrifice, and also requiring that doctrine to be carried into practice.

1697 According to authentic reports, this is the earliest permission given to the Muslims to fight. There is nothing to show that this verse was not revealed at Mecca. On the other hand, it is clearly a Meccan revelation, like the rest of this chapter, and it was owing to this revelation that in the well-known oath of allegiance taken at 'Aqaba the Holy Prophet required a promise from the Medina deputation that they would defend him against his enemies even as they would defend their own children. The words in which the permission is granted show clearly that war was first made on the Muslims by their opponents; and secondly, that the Muslims had already suffered great oppression at the hands of their persecutors. It also shows that when permission was given the Muslims were very weak, for they are comforted by the words that Allah is able to help them. The words of the

40 Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps *His cause*; most surely Allah is Strong, Mighty: 1698

Ar. *Him*.

41 Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.

Ar. *thee*.

42 And if they reject *you*, then already before them did the people of Noah and 'Ad and Samood reject (prophets),

43 And the people of Abraham and the people of Lot,

44 As well as those of Midian, and Moses (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

45 So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ  
حِجٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا  
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّ  
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتُ الْمَسْجِدِ يُكْرَهُ  
فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَئِنْ صَرَّنَا اللَّهُ  
مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ  
الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا  
الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ  
وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَلِيمٌ الْأُمُورِ  
وَإِنْ يَكُنْ بَوَاقُكَ فَقَدْ كَذَّبْتَ قَبْلَهُمْ قَوْمَ  
نُوحٍ وَعَادَ وَتَوُودَ  
وَقَوْمَ إِبْرَاهِيمَ وَقَوْمَ لُوطٍ  
وَأَخْبَحَ مَلَكَيْنِ وَكَذَّبَ مَوْسَى فَأَمَلْتُ  
لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ذَكِيْفًا كَانَ نَكِيرًا  
نَكَرَيْنَ بَيْنَ قَوْمٍ أَهْلَكْنَاهُمْ وَهِيَ ظَالِمَةٌ  
فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهِمُ آدَمُ وَبَارِئُ  
مُعْطَلَةٌ وَقَصْرِ مَشِيدٍ

next verse, *those who have been expelled from their homes*, may refer to the immigration to Abyssinia, or to the slow exodus to Medina which commenced soon after the 'Aqaba allegiance.

1698 Those who call Islam a religion of fanaticism may be reminded here that the religious freedom which was established by Islam in a country like Arabia thirteen hundred years ago has not yet been surpassed by the most civilized and tolerant of nations, while many of the civilized Christian nations are still as far from upholding this noble principle as ever they were. It deserves to be noted that the lives of Muslims are to be sacrificed not only to stop their own persecution by their opponents and to save their own mosques, but to save churches, synagogues, and cloisters as well—in fact, to establish perfect religious freedom. The mosques, though they are the places where the name of Allah is remembered most of all, come in for their share of protection even after the churches and the synagogues—such is the tolerant attitude of Islam to other religions. Has any other religious teacher taught that noble principle, or is there a single direction in the sacred scriptures of any other religion

46 Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? for surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.<sup>1699</sup>

Ar. *thee*.

47 And they ask *you* to hasten on the chastisement, and Allah will by no means fail in His promise, and surely a day with *your* Lord is as a thousand years of what you number.<sup>1699A</sup>

Ar. *thy*.

48 And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَمَنَكُونُ لَهُمْ  
قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ  
بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى  
الْقُلُوبُ الَّتِي فِي الصُّدُورِ ۝

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ  
وَعْدَهُ ۚ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ  
سَنَةٍ مِّمَّا تَعُدُّونَ ۝

وَكَايْنٍ مِّنْ قَرْيَةٍ أَهْلَكْتُ لَهَا وَهِيَ  
ظَالِمَةٌ فَتَوَلَّىٰهَا وَآلَى الْمَصِيرِ ۝

## SECTION 7

## Opposition to the Prophet

49-54. Opposition shall be brought to naught. 55-57. The day of decision.

49 Say: O people! I am only a plain warner to you.

50 Then (as for) those who believe and do good, they shall have forgiveness and an honourable sustenance.

51 And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.<sup>1700</sup>

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ  
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ ۝  
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُهْجِرِينَ  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

that its followers should lay down their lives to protect the places of worship of other religions? Muslims closely followed these directions, and every commander of an army had express orders to respect all houses of worship, and even the cloisters of monks, along with their inmates.

1699 The statement made here affords a conclusive proof that the ailments spoken of in the Holy Qur-án are not the ailments of the body, but spiritual diseases. Many an intricate point can be easily settled if this fact is borne in mind.

1699A Here the Qur-án seems to speak plainly of the punishment of the opponents of truth who were to come later. The people spoken of here are a people who have been allowed to oppose the progress of Islam for a thousand years.

1700 The phrase which I render as *strive to oppose Our communications* is *سَعَوْا فِي*

*سَعَيْتَ فِي أَمْرٍ فَلَانَ* The first part of this is a parallel to *أَيَّاتِنَا* *مُعَاجِزِينَ* which, according to LL, means *I strove in respect of the affair of such a one either to rectify or to vitiate it*, and the latter part, *mu'ajizin*, signifies *fighting and contesting* (with the prophets and their followers) *to render (them) unable* (to perform the command of Allah). See LL for authorities.

Ar. *thee*.  
Ar. *nor*.

52 And We did not send before *you* any apostle or prophet, but when he desired, the devil made a suggestion respecting his desire; but Allah annuls that which the devil casts, then does Allah establish His communications, and Allah is Knowing, Wise,<sup>1701</sup>

Ar. *remote*.

53 So that He may make what the devil casts a trial for those in whose hearts is disease and those whose hearts are hard;<sup>1702</sup> and most surely the unjust are in a *great* opposition,<sup>1703</sup>

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا  
يَنْبِي الْأَإِثْمَى الَّذِي لَئِنْ لَمْ يَنْبِي  
فَيَسْخَرِ اللَّهُ مَا يَلْقَى الشَّيْطَانُ ثُمَّ يَحْكُمُ  
اللَّهُ أَيْتُهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝  
لِيَجْعَلَ مَا يَلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ  
فِي قُلُوبِهِمْ قُرْصٌ وَالْقَاسِيَةِ قُلُوبُهُمْ  
وَالظَّالِمِينَ لَقِيَ شِقَاقَ يَبْعِدِ ۝

1701 The story which is suggested as explaining this verse is absurd and altogether baseless. That the story of the praising of idols and of according recognition to any power or privilege of intercession in their behalf is a pure forgery is shown in 2382. Here I may only note that all learned commentators have always rejected it, as Rz observes: *As regards those who aim at accuracy and truth they say that this story is false and a forgery.* Bq makes similar remarks.

The words of the Qur-án do not, and cannot, mean that when a prophet recites a revelation the devil introduces his own words into his recitation. Apart from the apparent absurdity of it, we find the Qur-án negating any such suggestion. For instance, in 72:26-28, which was revealed before this chapter, we find the plain statement that the messages of the Lord are delivered in all their purity: "He does not reveal His secrets to any, except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him, so that He may know that they have truly delivered the messages of their Lord." Moreover, it is absolutely inconceivable that such an important incident as the Prophet's having accepted the intercession of idols should have been mentioned in the Qur-án eight years after it happened. It is admitted on all hands that the chapter *An-Najm* (the 53rd chapter), in which the change is said to have taken place, was revealed about the fifth year after the Prophet's preaching, while the portion of this chapter under discussion was revealed on the eve of the Prophet's departure from Mecca. That more than half the Qur-án should have been revealed during this long period without a single reference to the alleged story, and that it should then have been quite unnecessarily referred to in a sura where it is quite out of place, is alone sufficient to give the lie to the contention of men like Muir that this story is referred to here. It is also worthy of note that the form of the words is so general that it of necessity follows (if the reference to the alleged story may be taken to be implied here) that every prophet and every apostle must have experienced a similar insertion into his revelation at the devil's suggestion, but this idea must be condemned, not only because no single word of the Holy Qur-án can be produced in its support, but also because history falsifies it. For internal evidence as to the falsity of the story see 2382.

What is the meaning of the words then? *Tamanná*, according to all lexicologists, signifies *he desired*; and according to TA, *tamanní* signifies *the desire to attain to that which is liked by one*. Now, what every prophet desires is the establishing in the world of the Unity of the Divine Being and of the truth that is revealed to him, and it is with this desire of every prophet that the devil, who is no other than his leading opponent, interferes, instigating men, making suggestions to them, as stated here, to oppose the prophet and the spread of the truth. That this is the true meaning is also shown by the context, which deals with the establishing of the truth and the desire of the opponents of truth to annihilate it. See the previous verse, which condemns those who fight and contest with the Prophet to render him unable to establish  
1702, 1703, see next page.

Ar. thy.

54 And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide, of those who believe, into a right path.

55 And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.<sup>1704</sup>

56 The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.

57 And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ  
مِنْ رَبِّكَ يَوْمَ يُؤْتَوْنَهُ فَخَيَّتَ لَهُ  
قُلُوبُهُمْ وَإِنَّ اللَّهَ لَكَهَادٍ الَّذِينَ آمَنُوا  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي غُرُوبٍ مِمَّنْهُ  
حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ  
عَذَابٌ يَوْمٍ عَقِيمٍ ۝

أَلَمْ يَكُنْ يَوْمَئِذٍ لِلَّهِ يَوْمَئِذٍ قُدْرَةٌ عَلَى الَّذِينَ  
آمَنُوا وَكُنُوا الصَّالِحِينَ فِي جَنَّاتٍ النَّعِيمِ ۝  
وَالَّذِينَ كَفَرُوا كُفَرُوا كُفْرًا بَاطِلًا فَأُولَئِكَ  
لَهُمْ عَذَابٌ مُهِينٌ ۝

## SECTION 8

## The Faithful shall be established in the Land

58-61. The persecuted shall be helped. 62. God is Truth. 63, 64. Revelation will bring life.

58 And (as for) those who fly in Allah's way<sup>1705</sup> and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ  
قُتِلُوا أَوْ مَاتُوا الْيَوْمَ نَرْفَعُهُمْ  
حَسَنًا وَإِنَّ اللَّهَ لَكَهُوَّ خَيْرُ الرَّزَاقِينَ ۝

lish the truth in the world. It is asserted in the words that follow, as it is asserted so frequently and plainly in this chapter and elsewhere in the Qur-án, that the plans of the enemies will be frustrated and truth established in the world.

1702 The devil's strivings against the Prophet become a trial for the weak, who, unable to endure the severe persecutions of their enemies, go back to unbelief.

1703 It should be noted that in the concluding passage the *unjust* (*ẓālimín*) are substituted for the *devil*, and *opposition* for *ilqā* or *suggestion*, thus showing that the *devil's suggestion* is nothing but the *opposition of the enemies of truth*, being a suggestion to the hearts of the enemies of the Prophet.

1704 'Aqīm, applied to a womb, means *barren*; applied to wind, it signifies *such as does not fructify* (TA-LL); hence الرِّيحُ الْعَقِيمُ in 51:41 means *a destructive wind*, and قَوْمٌ عَقِيمٌ here *a destructive day*, i.e. *a day bringing no good*. This verse, as well as the two following, while explaining those preceding, state in most clear and forcible language the prophecy of the establishment of truth—for that is the kingdom of Allah—and the discomfiture of the power of evil.

1705, see next page.

59 He will certainly cause them to enter a place of entrance which they shall be well pleased with; and most surely Allah is Knowing, Forbearing.

a 45.

60 That (shall be so): and he who follows up (evil) with the like of that with which he has been afflicted and<sup>a</sup> he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.<sup>1706</sup>

61 That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.<sup>1707</sup>

62 That is because Allah is the Truth, and that what they call upon besides Him—that is the falsehood, and because Allah is the High, the Great.

Ar. dost thou.

63 *Do you* not see that Allah sends down water from the cloud so the earth becomes green? surely Allah is Benignant, Aware.

Or, knower of subtleties.

64 His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

لَيْدُ خَلَنَّهُمْ مَدَّ خَلَا يَرْصُدُونَ ۖ وَلَئِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ۝

ذَٰلِكَ وَمَنْ عَاقِبَ بِمِثْلِ مَا عُوبَ بِهِ ثُمَّ رَجَعَ عَلَيْهِ يَكْضِرُهُ اللَّهُ ۖ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ۝

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِيُ الْيَلَّ فِي النَّهَارِ وَيُولِيُ النَّهَارَ فِي الْيَلِّ ۖ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ ۖ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً تَنْصُرُ بِهِ الْأَرْضُ خُضْرًا ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَ إِنَّ اللَّهَ لَهُ الْغَنَى الْحَمِيدُ ۝

1705 The mere occurrence of the word *hājarū* (they fled) in this verse does not show that it was not revealed at Mecca, for a *flight* of the faithful to Abyssinia had taken place as early as the fifth year of the Holy Prophet's preaching. Moreover, it should be noted that the Holy Prophet, with Abū Bakr and 'Alī, were the last men to depart from Mecca on the occasion of the second flight. A true and generous leader of men, he waited to see his faithful followers depart before he left, so that their safety might be ensured. There is no doubt that if he had left his followers behind him they would have encountered a very hard fate at the hands of an exasperated enemy. The reference to some being slain after their flight is clearly prophetic.

1706 This verse permits the Muslims, who were long persecuted and oppressed, to punish their persecutors, but at the same time recommends pardon and forgiveness by referring to those two attributes of the Divine Being in the concluding words of the verse.

1707 Apparently the succession of the day and the night refers here to the turn of fortune hinted at in the previous verse, because an oppressed community could not punish its persecutors unless it gained the mastery over them. The same is indicated in the two attributes of the Divine Being with which the verse is closed. The verses that follow contain hints to the same effect.



## SECTION 9

## Divine Mercy in dealing with Men

65-70. Errors in beliefs shall be decided hereafter. 71, 72. Persecution of believers shall be punished.

Ar. dost  
thou.

65 *Do you* not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.<sup>1708</sup>

66 And He it is who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.

Ar. thee.  
Ar. thy.

67 To every nation We appointed acts of devotion which they observe,<sup>1709</sup> therefore they should not dispute with *you* about the matter and call to *your* Lord; most surely *you* are on a right way.

Ar. thou  
art.  
Ar.  
guidance.  
Ar. thee.

68 And if they contend with *you*, say: Allah best knows what you do.

69 Allah will judge between you on the day of resurrection respecting that in which you differ.

Ar. dost  
thou.

70 *Do you* not know that Allah knows what is in the heaven and the earth? surely this is in a book; surely this is easy to Allah.

71 And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

72 And when Our clear communications are recited to

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ  
الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ  
السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ  
إِنَّ اللَّهَ بِالنَّاسِ لَكَرِيمٌ ۝  
وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ  
يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ۝  
لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ  
فَلَا يَبْرَأُ عَنْكَ فِي الْآخِرِ وَادْعُ إِلَى  
رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ۝  
وَإِنْ جَادَلُوكَ فَقُلْ لِلَّهِ الْعِلْمُ بِمَا تَعْمَلُونَ  
اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝  
أَلَمْ تَعْلَم أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ  
وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ ۝  
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝  
وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَهُمْ بِهِ  
بِهِ سُلْطَانًا وَمَالٌ لَيْسَ لَهُمْ بِهِ عِلْمٌ  
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ۝  
وَإِذْ أُنزِلَتْ عَلَيْهُمْ آيَاتُنَا يَنْتَهِ

1708 The first part of the verse gives a promise of victory to the Muslims, while the latter part warns the opponents that Allah withholds the punishment from them for a time, for He is kind and merciful to men. The withholding of the heaven means the withholding of the punishment which the opponents were told would come down upon them from heaven.

1709 This verse gives us another proof of the principles of tolerance and equal religious freedom to all inculcated by Islam.

Ar. thou  
will re-  
cognize.

them, *you will find* denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!

تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرُ  
يَكَادُونَ يَسْطُونُ بِالَّذِينَ يَنْتَوُونَ  
عَلَيْهِمْ آيَاتِنَا أَفَأَنْتُمْ تُكْمِرُونَهَا  
مِنْ دَلِيلِ الْآثَارِ وَعَدَهَا اللَّهُ  
الَّذِينَ كَفَرُوا وَيَسْلُ الْإِصْبَارُ

## SECTION 10

### Polytheism shall be uprooted

73, 74. Helplessness of false deities. 75, 76. Apostles are successful. 77, 78. Hard struggles necessary.

73 O people! a parable is set forth, therefore listen to it; surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it, and should the fly carry off aught from them, they could not take it back from it; weak are the invoker and the invoked.<sup>1710</sup>

74 They have not estimated Allah with the estimation that is due to Him; most surely Allah is Strong, Mighty.

75 Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.

76 He knows what is before them and what is behind them, and to Allah are all affairs turned back.

77 O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.<sup>a</sup>

78 And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ مَا سَمِعُوا  
لَهُ إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ  
يَسْتَأْذِنُوا لَنْ يَسْمَعُوا لَكَ لَئِنْ سَأَلْتَهُمْ  
مَنْ دَعَا لَهُمْ عَلَى الطَّالِبِ وَالْمَطْلُوبِ  
مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ  
لَهَيَّوْنٌ عَنِ الْيَمِينِ

اللَّهُ يُصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا  
وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَأَلَى اللَّهِ تَرْجِعُ الْأُمُورُ

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا اللَّهَ  
رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ  
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ  
هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ

a 978.

1710 The verse, while truly describing the inability of false gods to create the lowest form of life or to exercise the least control over creation, contains a clear prophecy that the false deities shall be swept off from the Sacred House, and that both the worshippers and the worshipped shall become helpless.

Or, your  
leader.  
Or, leader  
of.  
a 188.

upon you any hardship in religion; the faith of your father Abraham; He named you Muslims before and in this,<sup>1711</sup> that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people;\* therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ وَلَئِنْ كُنْتُمْ  
إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ  
قَبْلُ قَبْلُ هَذَا يَكُونُ الرَّسُولُ شَهِيدًا  
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا  
بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَ  
نِعْمَ الْحَافِظُ

1711 The true religion of Allah, which has been the religion of all the prophets, is *Islam*, or entire submission to Allah. Abraham prayed that from among his descendants there should arise a nation of Muslims (2:128). Abraham himself is repeatedly spoken of in the Holy Qur-ān as being a Muslim, for he submitted himself to Allah with the complete submission of a true Muslim.

## PART XVIII

### CHAPTER XXIII

#### THE BELIEVERS

(*Al-Mu'minin*)

REVEALED AT MECCA

(6 sections and 118 verses)

#### Abstract:

- Sec. 1. Success of the faithful.
- Sec. 2, 3. Noah and the prophets after him.
- Sec. 4. A repetition of the history of prophets.
- Sec. 5. Polytheism is self-condemned.
- Sec. 6. Regrets of the wicked.

#### The Title, context, and date of revelation.

THIS chapter, which brings the third group of the Meccan chapters to a close, is known under the name of *The Believers* because it deals with the success of the believers. It is rightly regarded by Sayooti as the last Meccan revelation. At any rate there is no difference of opinion as to its Meccan origin, and that it belongs to the latest period of the Holy Prophet's Meccan career is amply attested by internal evidence. The concluding section, which states how the wicked shall regret their deeds, seems to be like a parting word uttered to a relentless enemy. The opponents were made to taste of torment, and again they were shown mercy, but punishment and mercy had left them as reprobate as ever. Surely there is clear evidence here of the late revelation of this chapter, and Sayooti's opinion seems to be well founded.

#### Subject-matter.

As the final word of kind advice and as a firm expression of the success of the believers, the chapter no doubt forms an appropriate sequel to a group of chapters dealing with the great and triumphant future of Islam. It seems to continue, in fact, the subject-matter of the last chapter, and therefore asserts the success of the believers in clear and forcible words in the first section, which is followed by two others referring to similar success in the case of former prophets. The fourth section tells us that the history of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him!) is, in fact, a repetition of the history of previous prophets. The last great Divine revelation was a final blow at polytheism, which really stands condemned out of the mouths of its own votaries, as the fifth section shows. The sixth naturally brings the subject to a close by showing how the wicked will regret what they indulged in so freely.

## SECTION 1

## Success of the Faithful

1-11. True believers and their success. 12-14. Spiritual growth compared to physical growth. 15, 16. Life after death. 17-22. Divine gifts in nature as evidence of spiritual gifts.

In the name of Allah, the Beneficent, the Merciful.

1 Successful indeed are the believers,<sup>1712</sup>

2 Who are humble in their prayers,

3 And who keep aloof from what is vain,

4 And who act aiming at purification,<sup>1713</sup>

5 And who guard their private parts,<sup>1714</sup>

6 Except before their mates or those whom their right hands possess, for they surely are not blameable,<sup>1715</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُرْضُونَ ۝

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِضُونَ ۝

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

فَأِنَّهُمْ غَيْرُ مَمْنُونِينَ ۝

Or, are  
givers of  
poor-rate.

1712 The last two chapters opened with a warning of the approach of judgment. This, as a fitting sequel, opens with a declaration of the triumph of the believers, for it was possible that the wicked should have tasted punishment without resultant good to the faithful. To dispel all such doubts it is stated that the believers shall be successful even in this life. The past tense قد افلح is used to denote the great certainty, as in اتي امر الله in 16:1 regarding the punishment of the unbelievers. Both these things are so certain to come about that they are again and again spoken of as having, as it were, already come to pass.

1713 The words occurring here are للزكاة فاعلون whereas throughout the Holy Qur-án, where zakát in the sense of alms or poor-rate is mentioned, the form adopted is يوتون الزكاة where zakát occurs as an objective complement. The lám occurring here is therefore taken as denoting aim and cause (Rgh, TA-LL), and zakát, carried back to its literal sense (being derived from zaká, i.e. it became pure), means purification, a significance which is borne by it also elsewhere in the Holy Qur-án, as in حنانا من لدنا و زكاة in 19:13, meaning "tenderness from Us and purity." But it should be noted that this significance is preferred simply on account of the construction of the phrase, and not because, as is supposed by some, zakát (alms or poor-rate) was not enjoined at Mecca, where this chapter was revealed. Šalát, or prayer, standing for the performance of one's obligations towards Allah, and zakát, or alms, standing for the performance of one's obligations towards one's fellow-beings, form in early as well as in later revelation the two pillars of Islam, and it was only the details of the institution of zakát that were given at Medina.

1714 Furúj, plural of Farj, indicates the part of a person which it is indecent to expose (Msb, Q-LL), and hence حفظ الفرج means generally the observing of continence.

1715 The words او ما ملكت ايماهم of which a literal rendering is given in the translation, usually indicate servants or slaves. A Muslim, man or woman, is not allowed to expose, in the presence of others, any part of the body which it is not decent to expose, but a certain degree of freedom is allowed to women in the presence of their

7 But whoever seeks to go beyond that, these are they that exceed the limits;

8 And those who are keepers of their trusts and their covenant,

9 And those who keep a guard on their prayers;

10 These are they who are the heirs,

11 Who shall inherit the Paradise; they shall abide therein.

12 And certainly We created man of an extract of clay,<sup>1716</sup>

13 Then We made him a small life-germ in a firm resting-place,

14 Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.<sup>1717</sup>

15 Then after that you will most surely die.

16 Then surely on the day of resurrection you shall be raised.

17 And certainly We made above you seven ways; and never are We heedless of creation.<sup>1718</sup>

فَمَنْ أَتَّبَعِ ۖ وَرَأَيْتَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْعَادُونَ ۝

وَالَّذِينَ هُمْ لِأُمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝

الَّذِينَ يَرِثُونَ الْيَرَّةَ وَهُمْ فِيهَا خَالِدُونَ

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ

مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكُسُونَا

الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝

ثُمَّ تَكُونُ بَعْدَ ذَلِكَ لَكَيْتُونَ ۝

ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ تَبْعَتُونَ ۝

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ

وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ۝

husbands and female servants, and to men in the presence of their wives and male servants. According to the Islamic ideas of decency, the exposure of such parts of the body as European ladies are generally in the habit of exposing in ballrooms and theatres is disallowed. It should be noted that this chapter is a Meccan revelation, and the conditions under which slave-girls could be taken as wives were given later at Medina (see 561), so that if the reference here is to sexual relations, the permission regarding those *whom their right hands possess* must be read subject to the conditions of 4:25. It may be added that slave-girls when taken as wives did not acquire the full status of a free wife, and hence they are spoken of distinctly.

1716 The creation of man is here traced back to earth, as being an extract or essence of the earth, for the life-germ in sperma is an extract of the food which is drawn from earth in whatever form it may be. It should be noted that while the first ten verses speak of the spiritual growth of man, his physical growth is here spoken of, and thus a comparison may be established between the physical and the spiritual growth.

1717 The several stages in the growth of the human child as given here are quite in accordance with scientific investigation. Only it should be borne in mind that the letter *fā*, meaning *then*, as used in *then We clothed the bones*, . . . does not always imply order. This is clear from the context, which states that there is first a lump of flesh, and the nucleus of the bones is generated in this flesh.

18 And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

19 Then We cause to grow thereby gardens of palm-trees and grapes for you; you have in them many fruits and from them do you eat;

20 And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.<sup>1719</sup>

21 And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

22 And on them and on the ships you are borne.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَبْنَا فِي الْأَرْضِ ۖ وَأَنَّا عَلَىٰ هَابٍ بِهِ لَقْدُؤُنَا فَانْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ حِجْلٍ ۖ أَغْنَابُكُمْ فِيهَا فَوَالِ كَيْفَ تَعْلَمُونَ ۖ

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدِّهْنِ وَصَیْغٍ لِلْكَلْبِ ۖ

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۖ

وَعَلَيْهَا وَعَلَى الْفُلِ تُحْمَلُونَ ۖ

## SECTION 2

### Noah's Success

23-29. Noah's rejection and promise of deliverance. 30-32. Another prophet sent with a similar message.

a 901.

23 And certainly We sent Noah<sup>a</sup> to his people, and he said: O my people! serve Allah, you have no god other than Him: will you not then guard (against evil)?

24 And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ۖ

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ ۖ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ۖ

1718 Instead of the *seven heavens*, here we have the *seven ways*, which are no doubt the orbits of the seven members of the solar system, excluding the earth. This shows that the word *heaven* is used in a variety of ways in the Holy Qur-ān. It means what is overhead: it means the clouds; it means the upper regions; it means the planets of the solar system; it means their orbits; it means the whole starry creation as seen by the eye.

1719 In the tree that grows out of Mount Sinai, and which produces oil, there seems to be reference to the *blessed olive-tree* of 24: 35 as representing the Muslim nation (see 1757).



25 He is only a madman, so bear with him for a time.

26 He said: O my Lord! help me against their calling me a liar.

27 So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows,<sup>a</sup> take into it of every kind a pair, two,<sup>b</sup> and *your* followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

28 And when *you are* firmly seated, *you* and those with *you*, in the ark, say: All praise is due to Allah who delivered us from the unjust people:

29 And say: O my Lord! cause me to alight a blessed alighting, and Thou art the best to cause to alight.

30 Most surely there are signs in this, and most surely We are ever trying (men).

31 Then We raised up after them another generation.

32 So We sent among them an apostle from among them, saying: Serve Allah, you have no god other than Him: will you not then guard (against evil)?

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّهٌ فَبَصُّوهُ  
بِهِ حَتَّىٰ حِينٍ ۝

قَالَ رَبِّ النَّصْرُ بِي مَا لَكَ لِي بِوَيْ  
فَاجِبِنَا إِلَيْهِ إِنْ أَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا  
وَوَجِدْنَا ذُرًّا وَقَدْ أَجَاءَ أَفْرَادًا فَادَّ النَّوْرُ  
فَأَسْأَلُكَ فِيهَا مِنْ كُلِّ ذَوْجَيْنِ اثْنَيْنِ  
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ  
مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا  
إِنَّهُمْ مُّعْرِضُونَ ۝

فَإِذِ اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى  
الْفُلِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي يَجْعَلُنَا  
مِنْ الْقَوْمِ الظَّالِمِينَ ۝  
وَقُلْ رَبِّ ارْزُقْنِي مَزْرَئًا مُبَارَكًا وَأَنْتَ  
خَيْرُ الْمُزْرِئِينَ ۝

إِنْ فِي ذَلِكَ لَا يَتَّبِعُ وَإِنْ كُنَّا لَمُبْتَلِينَ  
لَتَنْشَأُنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ۝  
فَارْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا  
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

### SECTION 3

#### Prophets after Noah

33-41. Opponents destroyed. 42-44. Other generations follow their fate. 45-49. Moses and Pharaoh. 50. A refuge given to Jesus and his mother.

33 And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink: <sup>1720</sup>

وَقَالَ الْمَلَأَمِنْ قَوْمِهِ الَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِالْفُلْكِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي  
الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ  
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ  
مِمَّا تَشْرَبُونَ ۝

a 1178.  
b 1179, 1180.  
Ar. *thy*.

Ar. *thou*  
art.  
Ar. *thou*.  
Ar. *these*.

<sup>1720</sup> The prophets are rejected because they are subject to the same laws of nature in their human requirements as other men. The objection would no doubt be valid against any one

34 And if you obey a mortal like yourselves, then most surely you will be losers:

35 What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?

36 Far, far is that which you are threatened with:

37 There is naught but our life in this world: we die and we live and we shall not be raised again:

38 He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

39 He said: O my Lord! help me against their calling me a liar.

40 He said: In a little while they will most certainly be repenting.

41 So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.<sup>1721</sup>

42 Then We raised after them other generations.

43 No people can hasten on their doom nor can they postpone (it).

44 Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made

وَلَيْنَ اطَعْتُمْ بَشِيرًا مِّنكُمْ اِنَّكُمْ اِذَا  
خَسِرْتُمْ

اَبَعَدْتُمْ اَنْفُسَكُمْ اِذَا امْتُمْ وَكُنْتُمْ زُرَابًا  
وَعِظَامًا اَتَاْتَكُمْ خُرُوجًا ۝

هِيَ هِيَ اَتَاْتَكُمْ لِمَا تُوْعَدُونَ ۝  
اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا  
وَمَا نَحْنُ بِمَبْعُوثِينَ ۝

اِنْ هُوَ اِلَّا رَجُلٌ اَفْتَرَىٰ عَلَى اللَّهِ  
كِبْرًا وَ مَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ۝

قَالَ رَبِّ اَنْصُرْنِي بِمَا كُنْتُ بَٰتِلٌ ۝  
قَالَ عَمَّا قَلِيلٍ لِّیَكْفُرْنَ ذٰلِیْمِیْنَ ۝

فَاَخَذْنَاهُمُ الصَّیْحَةَ بِاَحْتٰی فَجَعَلْنَاهُمْ  
عَنَآءَ ۝ فَبَعَثْنَا الْقَوْمَ الظَّٰلِمِیْنَ ۝

ثُمَّ اَرْسَلْنَا اٰمَنۡ بَعَثْنَاهُمْ فَرَوْنَا الْاٰخِرِیْنَ ۝  
مَا نَسِفُوْنَ مِنْ اُمَّةٍ اَجَلَهَا وَاٰیٰتُنَا وُزُوْۤرٌ ۝

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا ۝ كُلَّمَا  
جَاءَ اُمَّةٌ رَّسُوْلُهَا كَذَّبُوْهُ ۝

who claimed to be God, but as prophets are human beings they must be subject to the laws of nature governing other human beings. And no one can be a model for men who is not himself a human being, and who is not subject to the same laws of nature as other men, for only a man can show men the way by walking in it himself, thereby showing how they can avoid falling a prey to the frailties of human nature. Hence, a Divine incarnation, or God in a human body, can no more serve as a model to men than a man can be a model to a horse or a dog. If Jesus were sinless because he was God, he cannot be a model for us who are not gods: we want a mortal to show us how to avoid the pitfalls with which we as mortals are surrounded.

1721 It is the occurrence of the word *ṣaiḥah* in this verse which has led many to think that vv. 33-41 of this section refer to Húd or Sálîh. But it should be borne in mind that *ṣaiḥah* means *punishment* (Li), and is equally applicable to punishment by earthquake or by any other means. In the chronological order of prophets given in the 7th chapter it is Húd who follows Noah, and his people 'Ad were destroyed by a sandstorm. Hence I translate the word *ṣaiḥah* as meaning *punishment*.

some of them follow others  
and We made them stories;  
so away with a people who do  
not believe!<sup>1722</sup>

45 Then We sent Moses and  
his brother Aaron, with Our  
communications and a clear  
authority

46 To Pharaoh and his  
chiefs, but they behaved  
haughtily and they were an  
insolent people.

47 And they said: What!  
shall we believe in two mortals  
like ourselves while their  
people serve us?

48 So they rejected them  
and became of those who were  
destroyed.

49 And certainly We gave  
Moses the Book that they may  
follow a right direction.

50 And We made the son of  
Mary and his mother a sign,  
and We gave them a shelter on  
a lofty ground having meadows  
and springs.<sup>1723</sup>

فَأَنبَأْنَا بَعْضَهُم بِبَعْضٍ وَجَعَلْنَاهُمْ أَحَادِيثَ

بَعْدَ الْقَوْمِ لَا يُؤْمِنُونَ

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ

بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا

وَكَانُوا قَوْمًا عَالِينَ

فَقَالُوا الْاُنُومُ مِنْ لَّبَثٍ رَيْنِ مِنَّا وَ

قَوْمُهُمَا لَنَا عِيدُونَ

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَحْتَدُونَ

وَجَعَلْنَا ابْنَ مَرْيَمَ وَإِيمَةً وَأَوْيَهُمَا

إِلَىٰ رُفُوتٍ ذَاتِ قَرَارٍ وَمَعِينٍ

1722 The significance of making them stories is that the stories of their evil fate were the only remembrance of them left after they had perished.

1723 There has been much discussion as to the land spoken of in this verse. *Rabwah* is lofty ground, and *qarâr* means cultivated land and a place where water rests in a meadow (TA-LL). Neither Jerusalem nor Egypt, nor Palestine nor Damascus, which are the names suggested, answers the description, which applies only and exactly to the valley of Cashmere. Part of the lost ten tribes of Israel is also traced to Cashmere, where a large number of towns and villages bear the names of the towns and villages of Palestine. The presence of a tomb known as the tomb of Nabî Sâhib (i.e. the prophet), or Isâ Sâhib (i.e. Jesus), or Yûs Âsaf Nabî (i.e. the prophet Yûs Âsaf), in the Khan Yâr street in the capital of Cashmere, lends additional support to this theory. The fact that the chapter deals with the final triumph of prophets and their followers and their deliverance from the hands of their enemies also gives us a clue to the mystery attending the circumstances of the disappearance of Jesus Christ; for, as has been shown in 645, Jesus did not die on the cross. This verse tells us that, being delivered from the hands of his enemies, he was given shelter at some other place, and the description of that place as indicated in this verse, along with the fact that Cashmere has a tomb which every available evidence shows to be the tomb of Jesus himself, leads us to the conclusion that Cashmere is the land referred to in this verse. As regards the tomb, the following evidence shows that the sacred body of no less a personage than Jesus Christ rests there. (a) Oral testimony, based on traditions, of the people of Cashmere tells us that the tomb belongs to one who bore the name of Yûs Âsaf, who was known as a nabî (i.e. a prophet), and who came to Cashmere from the west about 2,000 years ago. (b) The *Târikh-i-A'zamî*, an historical work written some two hundred years ago, says, referring to this tomb, on p. 82: "The tomb is generally known as that of a prophet. He was a prince, who came to Cashmere from a foreign land. . . . His name was Yûs Âsaf." (c) The *Ikmâl-ul-Dîn*, an Arabic work which is a thousand years old, also mentions Yûs Âsaf as having travelled in some lands. (d) Joseph Jacobs states, on the authority of a very old version of the story of Yûs

## SECTION 4

## A Repetition of the History of Prophets

51-56. Righteousness of prophets and opposition to them. 57-61. Characteristics of true believers. 62-70. Opposition shall fail. 71-74. Acceptance of truth will make them eminent. 75-77. Persistence in rejection will bring severest punishment.

51 O apostles! eat of the good things and do good; surely I know what you do.

Or, religion.  
Or, religion.

52 And surely this your community is one community and I am your Lord, therefore be careful (of your duty) to Me.

Or, became  
divided...  
parties.

53 But they cut off their affair among themselves into portions, each party rejoicing in that which is with them.

54 Therefore leave them in their overwhelming ignorance till a time.

55 Do they think that by what We aid them with of wealth and children,

56 We are hastening to them of good things? Nay, they do not perceive.

Or, compas-  
sionate.

57 Surely they who from fear of their Lord are cautious,

58 And those who believe in the communications of their Lord,

59 And those who do not associate (aught) with their Lord,

60 And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا

صَالِحًا إِنِّي بِمَا تَصْلَوْنَ عَلَيَّ أَعْلَمُ ۝

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا

رَبُّكُمْ فَاتَّقُونِ ۝

نَقُطِعُ أَعْيُنَهُمْ بِمَا لَزِبُوا كُلٌّ

حَرْبٍ بِمَا كَانُوا يَفْرَحُونَ ۝

فَذَرْهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ۝

أَيَحْسَبُونَ أَنَّنَا نُمِدُّهُمْ بِهِمْ مِمَّنْ يَلُونَا ۚ

سَاءَ لَهُمْ فِي الْخَيْرَاتِ بَلَلٌ أَتَيْسِرُونَ

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ۝

وَالَّذِينَ هُمْ يَا آيَاتِ رَبِّهِمْ يَتَذَكَّرُونَ ۝

وَالَّذِينَ هُمْ يَرْتَعَبُونَ ۝

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ

وَحِيلَةٌ أَتَتْهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝

Asaf, that he (Joasaph) at last reached Cashmere, and there died ("Barlaam and Josaphet," p. cv). This evidence shows that the tomb in Khan Yár is the tomb of Yús Asaf. But who is this Yús Asaf? That he is called a *nabi* (prophet) both in oral tradition and in history settles the time in which he lived, for no prophet is recognized by the Muslims to have appeared after their Holy Prophet. Again, there is a striking resemblance between the names Yús and Yasú', the latter being the Arabic form of Jesus. There is a striking resemblance in the teachings of Yús Asaf and Jesus; for instance, the parable of the seed-sower occurring in Matt. 13:3, Mark 4:3, and Luke 8:5 occurs also in "Barlaam and Josaphet" (p. cxi). Another very striking circumstance is that Yús Asaf gives the name *Bushrá* (the exact Arabic word for Gospel) to his teaching, as the following passage from the "Ikmal-ud-Din" shows: "Then he began to compare the tree to *Bushrá*, which he preached to the people." All these circumstances lead us to the conclusion that Jesus Christ went to Cashmere after the event of the crucifixion, and that he preached, lived, and died there.

61 These hasten to good things and they are foremost in (attaining) them.

62 And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

63 Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.

64 Until when We overtake those who lead easy lives among them with chastisement, lo! they cry for succour.

65 Cry not for succour this day; surely you shall not be given help from Us.

66 My communications were indeed recited to you, but you used to turn back on your heels,

67 Haughtily discoursing about it, you *withdrew yourselves to a distance*.

68 Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

69 Or is it that they have not recognized their Apostle, so that they deny him?

70 Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

71 And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their *reminder*, but from their *reminder* they turn aside.

72 Or is it that *you ask* them a recompense? but the recompense of *your* Lord is best, and He is the best of those who provide sustenance.

73 And most surely *you* invite them to a right way.

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ۝

وَلَا تَكِفُّ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ۝  
بَلْ قُلُوبُهُمْ فِي غَمَرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا غُلُونَ ۝  
حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذِ هُمْ يُجْرُونَ ۝

لَا تَجْرُوا الْيَوْمَ تُجْرُوا مِنَّا لَا تُمْسِرُونَ ۝  
قَدْ كَانَتْ آيَاتِي تُنْشَلَىٰ عَلَيْكُمْ فَكُفُّمُ عَلَىٰ أَغْفَارِكُمْ تَسْكُمُونَ ۝

مُسْتَكْبِرِينَ ۖ بِهِ سِيرُوا فَتَجْرُونَ ۝  
أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ نَأْمٌ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ۝

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ۝  
أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ الْبَاطِلُ وَأَكْثَرُهُمُ الْبَاطِلُ كَرِهُونَ ۝

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَنذَرْنَاهُمْ يُدْرِكُهُمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ۝

أَمْ تَسْأَلُهُمْ خُرَاجًا رِيَالًا حَيْرَانًا ۝  
هُوَ خَيْرُ الرَّازِقِينَ ۝

وَأَنَّكَ لَتَنْذِرُهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝

Or,  
*defended*  
*against.*

Or, *talked*  
*foolishly.*

Or, *em-*  
*nence.*  
Or, *em-*  
*nence.*

Ar. *thou*  
*askest.*

Ar. *thy.*

Ar. *thou*  
*invitest.*

74 And most surely those who do not believe in the hereafter are deviating from the way.

75 And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

76 And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.<sup>1724</sup>

77 Until when We open upon them a door of severe chastisement, lo! they are in despair at it.<sup>1725</sup>

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
عَنِ الصِّرَاطِ لَنُكَيِّبُنَ  
وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ  
لَلَجُّوا فِي طُغْيَانِهِمْ يَعْتَهُونَ  
وَلَقَدْ أَخَذْنَا مِنْهُم بِالْعَذَابِ فَمَا اسْتَكَوُوا  
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ  
حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ  
ثَلِثَ يَدٍ إِذَا هُمْ فِيهِ مُبْسَلُونَ

## SECTION 5

### Polytheism is self-condemned

78-83. Unbelievers recognize Allah as the Author of all goodness, but deny resurrection. 84-89. Allah recognized as supreme Lord. 90-92. These admissions give a deathblow to polytheism.

78 And He it is Who made for you the ears and the eyes and the hearts: little is it that you give thanks.

79 And He it is Who multiplied you in the earth, and to Him you shall be gathered.

80 And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

81 Nay, they say the like of what the ancients said:

82 They say: What! when we are dead and become dust and bones, shall we then be raised?

83 Certainly we are promised this, and (so were) our fathers aforetime: this is naught but stories of those of old.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ  
وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُجْرُونَ  
وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ  
الْيَلِيلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ  
بَلْ قَالُوا أَشِئْ مَا قَالُوا لَا تَكُونُونَ  
قَالُوا إِمَّا زَايِرًا وَإِمَّا آتِنَا بِدَلَالٍ  
عَآئِنَا لَنَبْحَثُنَّ  
لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ  
قَبْلُ إِن هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ

1724 The punishment referred to in this verse, and the distress, the removal of which is mentioned in the previous verse, probably refer to the famine which overtook the Meccans.

1725 They do not take a warning from the milder punishment, so a severer punishment must follow. This overtook them in the form of battles, culminating in the conquest of Mecca.

84 Say: Whose is the earth, and whoever is therein, if you know?

85 They will say: Allah's. Say: Will you not then mind?

86 Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?<sup>a</sup>

a 895

87 They will say: (This is) Allah's. Say: Will you not then guard (against evil)?

88 Say: Who is it in Whose hand is the kingdom of all things and Who gives succour, but against Him succour is not given, if you do but know?

Ar. and.

89 They will say: (This is) Allah's. Say: From whence are you then deceived?

90 Nay! We have brought to them the truth, and most surely they are liars.

91 Never did Allah take to Himself a son, and never was there with Him any (other) god—in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!

92 The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ۝

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ۝

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ۝

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ۝

قُلْ مَنْ يَدْعُو مِنْ دُونِهِ مَلَكُوتٌ كُلُّ شَيْءٍ وَهْوٌ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ۝

بَلْ لَيْسَ لَهُمْ بِالْحَقِّ دَرَاهِمٌ لَكِنْ يُؤَنُونَ ۝

مَا أَشْخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ

مِنْ إِلَهٍ إِذْ لَدَّ هَبَّ كُلُّ إِلَهٍ مِمَّا خَلَقَ

وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ

عَمَّا يَصِفُونَ ۝

عَلِيمُ الْغُيُوبِ وَالشَّهَادَةِ فَمَعْلَى عَمَّا يُشْرِكُونَ ۝

## SECTION 6

### Regrets of the Wicked

93-95. Promise to come about. 96. Good to be returned for evil. 97, 98. Refuge to be sought in Allah. 99-114. Regrets of the wicked. 115-118. Consequences must be suffered.

93 Say: O my Lord! if Thou shouldst make me see what they are threatened with:

94 My Lord! then place me not with the unjust.

95 And most surely We are well able to make *you* see what We threaten them with.<sup>1726</sup>

Ar. thee.

قُلْ رَبِّ أَمَا تُرِيدُنِي مَا يُوعَدُونَ ۝

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ۝

وَأَنَا عَلَى أَنْ تُرِيدَ مَا تُعِدُّهُمْ لَقَدْ أُنْذِرُونَ ۝

<sup>1726</sup> The promise given to the Holy Prophet in these verses is that the power of his persecutors shall be broken in his lifetime.



96 Repel evil by what is best; We know best what they describe.<sup>1727</sup>

97 And say: O my Lord! I seek refuge in Thee from the evil suggestions of the devils:<sup>1728</sup>

98 And I seek refuge in Thee! O my Lord! from their presence.

99 Until when death overtakes one of them,<sup>1729</sup> he says: Send me back, my Lord, send me back:<sup>1730</sup>

إِذْ نَعُرُ بِاللَّيْلِ هِيَ أَحْسَنُ السَّبِيلَةِ

نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ○

وَقُلْ رَبِّ اعْزُدْ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ

وَاعْزُدْ بِكَ رَبِّ أَنْ يَخْضُرُونَ ○

حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ

رَبِّ ارْجُونِ ○

1727 The doing of good in return for evil is the common teaching of all prophets; it is by no means a monopoly of the teaching of Christ. But nowhere is the principle put in such a beautiful and practical form as in the Qur-án, and the whole change is worked by the simple change of a single word. To return good for evil is only possible under certain circumstances, and notwithstanding all the sentimental praises of the Gospel doctrine, no individual or community who has taken that teaching for a guide has found it possible in practice to return good for evil in all cases; some of the latter-day disciples of the great teacher have, perhaps because of the impracticability of the original doctrine, adopted rather the opposite course. The Qur-án, however, says, *repel evil by what is best*. Evil is a thing that must be *repelled*; it is not a thing that must be encouraged. But in repelling it the rule to be observed is that it must be repelled by *what is best*. If you can repel an evil by doing good for it, it is what is recommended; but if punishment is necessary, and the meekest follower of Christ must admit the necessity of the punishment of evil, that would be the better course. The aim is to repel evil, and the method of repelling it is to be the best that is possible in the circumstances. The rule laid down here was the guiding rule of the life of the Holy Prophet, and is really a true description of his character in requiting the evil of his enemies.

1728 The evil suggestions of the devils were really the evil suggestions of the wicked ones who were opposed to the progress of Islam, and the Prophet is here told to look upon Allah as his only support. But even if the words are taken in a general sense there can be no objection, for to *seek refuge in the Lord* is the height of goodness. Nowhere has a man a better refuge than in the Source of all strength, and no mortal can aspire to a higher honour than having his refuge in the Lord. The command to the Prophet to say this is really an image of the aspiration of his soul, the inmost desire which furnished the guiding rule of his life. His soul rested in that highest degree of security from all evil suggestions which is termed the *refuge in the Lord*. As he stood on the firmest ground against all evil suggestions, we do not find any mention of the devil making evil suggestions to him as he made to Jesus Christ, for such no doubt were the three temptations offered to him by the devil which Matthew speaks of in 4:1-10. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." And the temptations offered are described in the verses that follow. Evidently these were suggestions into the heart, which Jesus rejected like a righteous man.

1729 These words make it quite certain that the devils of the two previous verses are no other than the wicked opponents of the Holy Prophet, and their evil suggestions are only their cruel persecutions of the Holy Prophet and his followers.

1730 The original has *irji'ün*, in which *irji'u* is in the plural, whereas it should have been *irji'* in the singular in accosting the Divine Being. But in Arabic the plural is sometimes used to denote a repetition of the singular verb, and thus *irji'ün* is here regarded as equivalent to *irji'ni* repeated twice (Bd), and it is so translated. A well-known example

Or, life is  
breathed  
into  
forms.  
1789.

Ar.  
balances.

Ar.  
balances.

100 Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.<sup>1781</sup>

101 So when the trumpet is blown,\* there shall be no ties of relationship between them on that day, nor shall they ask of each other.

102 Then as for him whose good deeds are preponderant, these are the successful.<sup>1782</sup>

103 And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell.

104 The fire shall scorch their faces, and they therein shall be in severe affliction.

105 Were not My communications recited to you? but you used to reject them.

106 They shall say: O our Lord! our adversity overcame us and we were an erring people:

107 O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

108 He shall say: Go away into it and speak not to Me:<sup>1783</sup>

109 Surely there was a party of My servants who said: O our Lord! we believe,

لَعَلَّيْ أَتَمَلَّ صَلَاحًا فِيمَا تَرَكْتُ كَلَامًا  
إِنَّمَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ  
بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ○

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ  
بُوعَيْنٍ وَلَا يَتَسَاءَلُونَ ○

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ○

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ  
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ○

تَلْفَوْا وَجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ○  
أَلَمْ تَكُنْ أَيْتُنِي عَلَىٰ عَذَابِكُمْ فَنُكِّلْتُمُ

بِهَآ تَكْذِبُونَ ○  
قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا

وَكُنَّا قَوْمًا ضَالِّينَ ○  
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا

فَاِنَّا ظَالِمُونَ ○  
قَالَ احْسُوا زِينَتَكُمْ وَلَا تُكَلِّمُوا

بَعْضُكُمْ بَعْضًا إِنَّكُمْ كَانْتُمْ فِي يَوْمٍ يُنَادَىٰ

of this is afforded by the famous verse **تَفَانِبُكَ مِنْ ذِكْرِ جِيبٍ وَ مَنْزِلٍ** where *qifá* (the dual form of the imperative) stands for *qif* (the singular imperative form) repeated twice.

1731 That the dead do not return to life is a principle which is reaffirmed here (see 1659). According to the Holy Qur-án there are three states of a man's life, viz. his life in this world, his life in *barzakh*, and the great manifestation of all spiritual realities that will take place on the day of resurrection; the state of *barzakh* being the intermediate state in which the soul lives after death till the greater resurrection. Here it is stated in plain words that no one who has passed into the state of *barzakh* through death's door is allowed to go back into the previous state. See further 2165.

1732 *Mawázín* is the plural of *mauzín*, meaning a thing that is weighed (Kf). As only good deeds have a weight, and of the doers of evil it is said that "We will not set up a balance for them on the day of resurrection" (18:105), the word *mawázín* is translated here as meaning good deeds. See also 859 and 1528.

1783 The word *ikhṣa'* is used to drive a dog back; hence it indicates driving away as one despised and hated.

so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones:

110 But you took them for a mockery until they made you forget My remembrance and you used to laugh at them:<sup>1734</sup>

111 Surely I have rewarded them this day because they were patient, that they are the achievers.

112 He will say: How many years did you tarry in the earth?

113 They will say: We tarried a day or part of a day, but ask those who keep account.

114 He will say: You did tarry but a little—had you but known (it):

115 What! did you then think that We had created you in vain and that you shall not be returned to Us?<sup>1735</sup>

116 So exalted be Allah, the True King; no god is there but He, the Lord of the honourable dominion.\*

117 And whoever invokes with Allah another god—he has no proof of this—his reckoning is only with his Lord; surely the unbelievers shall not be successful.

118 And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.

فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ

فَالْتَمَذَ مِنْهُمْ سِيقًا يَأْتِيهِمْ أَنْسُؤُهُمْ ذُرَى  
وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ  
هُمْ الْفَائِزُونَ

قُلْ كَمْ لَكُمْ فِي الْأَرْضِ عَدَدُ سِنِينَ  
قَالُوا الْبَيْنَا يَوْمًا أَوْ بَعْضُ يَوْمٍ فَسِئِلِ

الْعَادِينَ

قُلْ إِنْ لَكُمْ لَبِئْسَ أَقْلِيلًا لَوْ أَنْتُمْ  
كُنْتُمْ تَعْلَمُونَ

أَفَحَسِبْتُمْ أَنْبَا خَلَقْنَاكُمْ عَشْنَاءُ وَأَنْتُمْ  
إِلَيْنَا لَا تَرْجِعُونَ

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا  
هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ  
لَهُ بِهِ فَإِنَّهَا جِسَابَةٌ عِنْدَ رَبِّهِ

إِنَّهُ لَا يُفِيدُ الْكَافِرُونَ  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ

a 895.

1734 Really it was not the believers who caused them to forget the remembrance of their Lord, but on account of their mocking the believers, the unbelievers forgot their Lord; hence the believers are here spoken of as having caused the unbelievers to forget their Lord.

1735 This verse clearly establishes the doctrine of the responsibility of human actions. Man is not created *in vain*, but he shall be returned to his Lord to meet the consequences of what he does in this life.

## CHAPTER XXIV

### THE LIGHT

(*An-Nur*)

REVEALED AT MEDINA

(9 sections and 64 verses)

#### Abstract:

- Sec. 1. Law relating to adultery.
- Sec. 2. 'Ayesha's slanderers.
- Sec. 3. Slanderers of women.
- Sec. 4. Preventive measures against fornication and slander.
- Sec. 5. Manifestation of Divine light in Islam.
- Sec. 6. Manifestation of Divine power.
- Sec. 7. Establishment of the kingdom of Islam.
- Sec. 8. Respect for each other's privacy.
- Sec. 9. Matters of state should take precedence of all private affairs.

#### The Title:

"LIGHT," the title of this chapter, is taken from the statement made in sec. 5, where Islam is shown to be the most perfect manifestation of Divine light, and is compared to a most refined and resplendently brilliant light which shall shine in the East as well as the West.

#### Context.

The continuity of the Meccan revelation, which begins with the 10th chapter, may apparently seem to have been abruptly broken by the introduction of a Medinian revelation, but the reader who has followed the chain of reasoning showing the continuity of the subject-matter in the present arrangement of chapters cannot fail to observe the deep relation that exists between the last group of the Meccan chapters and this Medinian revelation. The trend of the last group of the Meccan chapters has been to show the ultimate triumph of Islam. As already pointed out in the head-note to the last chapter, the group of the Meccan chapters beginning with the 17th and ending with the 23rd chapter deals with the great and triumphant future of Islam, and hence it is fittingly followed by a chapter which promises in the clearest words the establishment of the kingdom of Islam. The principal point dealt with in this chapter is not really the subject of adultery and its preventives, but the fact that the light of Islam is the purest ray of Divine light, that it shall never die out, that its light shall not be limited either to the East or to the West, but shall lighten both (v. 35), and that the kingdom of Islam shall be permanently established (v. 55). But as the establishment of a kingdom brings ease and luxury in its train, leading to such social evils as adultery and slander, the undermining evils of society, the latter subject is also dealt with here, along with the preventive measures calculated to check these evils.

#### Subject-matter.

The chapter begins with a condemnation of adultery, because it is the one evil which, though the least condemned in present-day civilized societies, is the most abhorrent to Islamic

## SECTION 1

## Law relating to Adultery

1, 2. Punishment for adultery. 3. Adulterers and adulteresses to be socially avoided. 4, 5. Punishment for a false charge of adultery. 6-10. Accusation of adultery against one's wife.

In the name of Allah, the Beneficent, the Merciful.

1 (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.

2 (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سُورَةُ الزُّمَرِ مَكِّيَّةٌ ١٠٠ آيَاتٍ  
أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا  
آيَاتٍ يَبَيِّنُ لَكَ لَعْنَكُمْ تَنْ كُرُونِ  
الزَّانِيَةَ وَالزَّانِيَ فَاجْلِدُوا كُلَّ وَاحِدٍ  
مِنْهُمَا مِائَةَ جَلْدَةٍ مَوْلَا تَأْخُذُكُمْ  
بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

civilization. It is to draw attention to this point that the ordinance relating to the punishment of the adulterer and the adulteress is combined with the injunction: *Let not pity for them detain you in the matter of obedience to Allah.* In the same section are correlated subjects, such as false accusation of adultery against women, and the case when the husband, while certain of the adultery of his wife, is unable to bring forward any evidence. The second section deals with the gravity of the sin of those who talked slander about a most innocent woman, 'Ayesha, the Holy Prophet's wife. This is followed by another pardoning 'Ayesha's slanderers and condemning the slanderers of women in general. The fourth section deals with measures which would serve as a check upon adulterous intercourse. Then follow three sections dealing with the kindling of Divine light in Muslim hearts and the manifestation of Divine power in establishing the kingdom of Islam. The eighth section again refers to the subject-matter of the opening sections by enjoining respect for each other's privacy, which is calculated to put restraint upon the tongue of slander, and the last section teaches respect for the Prophet's orders, because in his hands lies the decision of all matters of importance, and because private matters should not take precedence of matters of state.

## Date of revelation.

The whole of this chapter is universally held to be a Medinian revelation (AH), and hence the attempt of the latest Christian annotator to ascribe vv. 35-45 to Mecca, without assigning a reason for his assertion, is unworthy of attention. The exact date of the revelation of some portions of the chapter can be ascertained with probable certainty, as that of the verses relating to 'Ayesha's slanderers, which were revealed about a month after the return from the expedition against the Bani Mustaliq, which took place in the month of Sha'bān in the fifth year of Hejira. The verses immediately preceding, which relate to the punishment of adultery, and those following, dealing with false charges of adultery against innocent women, and the preventive measures given further on in sec. 4, as well as those in sec. 8, are all closely related to the subject-matter of sec. 2, and therefore must have been revealed about the same time, while the remainder of the chapter, having a still deeper relation to the subject-matter of the sections referred to above, must be taken to belong also to the fifth year of Hejira. Therefore the whole of this chapter was most probably revealed in that year.

and let a party of believers witness their chastisement.<sup>1736</sup>

3 The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.<sup>1737</sup>

4 And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors.<sup>1738</sup>

5 Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

6 And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.<sup>1739</sup>

7 And the fifth (time) that the curse of Allah be on him if he is one of the liars.

وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ  
الَّذِينَ لَا يَتَّبِعُونَ الْأَزْوَاجَ أَوْ مَشْرُكَةً  
وَالْأَزْوَاجَ لَا يَتَّبِعُهُمَا إِلَّا زَانٍ أَوْ مُشْرِكٌ  
وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ  
وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُونَ  
بِأَرْبَعَةِ شُهَدَاءَ فَإِذْلًا لَهُمْ وَهُمُ مُقْنِنَ  
جَلْدُهُمْ وَلَا يَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا  
وَأُولَئِكَ هُمُ الْفَاسِقُونَ  
إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَ  
أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ  
وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ  
شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ  
أَرْبَعٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ  
وَالْخَامِسَةَ أَنَّ غَبْتُ اللَّهِ عَلَيْهِ إِن  
كَانَ مِنَ الْكَذَّابِينَ

1736 Chastity, as a virtue, is not given the first place in modern civilized society, and hence, while fornication is not a criminal offence, even adultery is not considered a sufficiently serious one to subject the guilty party to any punishment except the payment of damages to the injured husband. This, indeed, is a very low view of sexual morality. Materialism has taken such a strong hold of the civilized mind that even chastity, the most precious jewel in a woman's crown of virtue, can be compensated for by a few pounds. The breach of the greatest trust which can be imposed in a man or a woman, the breach which ruins families, destroys household peace, and deprives innocent children of their loving mothers, is not looked upon even as seriously as the breach of trust of a few pounds. Hence the Islamic law seems to be too severe to an easygoing Westerner.

1737 This verse places one guilty of fornication under a kind of interdict. His or her company is to be shunned, so much so that whores and whoremongers are not allowed to have matrimonial relations in good Muslim society. This, more than anything else, would check the offence of fornication.

1738 This is an effectual restraint against slander and gossip, which so often bring disaster upon the heads of innocent women. Unless there is the clearest evidence of adultery against a woman—the evidence of four witnesses—the slander is himself to be punished.

1739 The ordinance relates to the case of husbands who accuse their wives of adultery and have no evidence. See a case reported in Bkh. In such a case a divorce is effected, the husband not being punishable for the accusation, though he cannot produce witnesses, and the wife not being punishable for adultery if she denies the charge in the manner stated. Compare Num. 5: 11-31.

8 And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;

9 And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

10 And were it not for Allah's grace upon you and His mercy—and that Allah is Oft-returning (to mercy), Wise!

وَيَكْفُرُوا عَنْهَا الْعَذَابَ إِن كُنْتُمْ تُشْهَدُونَ  
شَهِدَتْ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ  
وَالْحَامِصَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهَا  
كَانَ مِنَ الصَّادِقِينَ  
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

## SECTION 2

## 'Ayesha's Slanderers

11 Surely they who concocted the lie are a party from among you.<sup>1740</sup> Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.<sup>1741</sup>

12 Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?<sup>1742</sup>

13 Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.<sup>1743</sup>

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ  
لَا حَسْبُهُمْ شَرُّ الْكَافِرِينَ هُوَ خَيْرٌ لِّكُمْ  
لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ  
الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ  
لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ  
بِأَنفُسِهِمْ خَبَرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ  
لَوْ كَانُوا عَلَيْهِ يَارَ بَعْضُ شَهَدَاءٍ قَدْ  
لَهُ يَأْتُوا بِالشَّهَادَةِ فَأُولَئِكَ عِنْدَ اللَّهِ  
هُمُ الْكَاذِبُونَ

1740 The incident referred to in this section took place when the Prophet, accompanied by his wife 'Ayesha, was returning from the expedition against Bani Mustaliq in the fifth year of the Hejira. 'Ayesha had gone out on a private occasion, but when she returned she perceived that she had lost her necklace, and went back to search for it. In her absence the attendants, supposing her to be in her *howdah*, started while it was yet dark. When she returned, finding the camel and the men gone, she sat down there and was brought to Medina by Safwan, who was coming in the rear. Some mischievous persons from among the hypocrites spread false reports, slandering her, and some of the Muslims also associated themselves with the slander. 'Ayesha's innocence was at length established by this revelation, and those who had taken part in the accusation were punished. This is the grievous punishment referred to in the concluding words of the verse.

1741 He who took the main part thereof upon himself is said to be 'Abdulla bin Ubayy bin Salul, the chief of the hypocrites (Bkh), because he concocted the lie and circulated the false report. But according to another report it was Hassan bin Sabit, the poet, who became blind in his old age, this being the grievous punishment predicted here (Bkh).

1742 There was not a single witness nor any circumstance that could lend a colour to the false report.

1743, see next page.



14 And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.

15 When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

16 And why did you not, when you heard it, say: It does not beseech us that we should talk of it: glory be to Thee! this is a great calumny?

17 Allah admonishes you that you should not return to the like of it ever again if you are believers.

18 And Allah makes clear to you the communications; and Allah is Knowing, Wise.

19 Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

20 And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي  
الدُّنْيَا وَالْآخِرَةِ لَسَسْتُمْ فِي مَا أَقْسَمْتُمْ  
فِيهِ عَذَابٌ عَظِيمٌ ۝

إِذْ تَقُولُونَ بِاللَّيْسِ لَكُمْ بِهِ عِلْمٌ وَتَقُولُونَ  
بِأُولَئِكَ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ

هَيْسًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ۝  
وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ

لَنَا أَنْ نَتَكَلَّمَ بِهَذَا إِنْ سُبْحَنَاتِ  
هَذِهِ الْبَهْتَاتِ عَظِيمٌ ۝

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِلذَّلِيلَةِ آيَاتٍ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

وَيَسِّرُ اللَّهُ لَكَ الْآيَاتِ وَاللَّهُ عَلَيْهِ حِكْمٌ  
إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ

فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا  
وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
وَأَنَّ اللَّهَ رَؤُوفٌ رَحِيمٌ ۝

1743 Severe as the punishment of adultery is in Islam, the evidence of four witnesses is required to establish the guilt. See v. 4. The allegation of a Christian annotator that this requirement of the law was simply to shield 'Ayesha is a base attack on the Holy Prophet's good faith. All the reports unanimously show that the slander against 'Ayesha was utterly unfounded, and at least this much is clear, that in her case there was not a single witness. Why should the Prophet then have required four witnesses? If it was to shield 'Ayesha, the requirement of a single witness would have better suited his purpose. But the fact is that while the Qur-án takes, on the one hand, a very serious view of the crimes against chastity, it disallows the circulation of all reports affecting a woman's chastity, except those based on the surest evidence. Thus even a lighter accusation in connection with the misconduct of women required the evidence of four witnesses. See 4: 15, which was admittedly revealed long before. This only shows how great a respect Islam has for the virtue of woman.

## SECTION 3

## Slanderers of Women

21, 22. Slanderers of 'Ayesha to be forgiven. 23-26. Slanderers of women condemned.

21 O you who believe! do not follow the footsteps of the devil; and whoever follows the footsteps of the devil, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.<sup>1744</sup>

22 And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? and Allah is Forgiving, Merciful.<sup>1745</sup>

23 Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.<sup>1746</sup>

24 On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.<sup>1747</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ مِنْ أَحَدٍ أَبَدٍ وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ○

وَلَا يَأْتِلْ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْفُو لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ○

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاحِشَاتِ الْمُؤْمِنَاتِ لَعُوفَى الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ○  
يَوْمَ تُنْفَخُ عَنْهُمْ أَسْتَنَامٌ وَآيَاتُ يَوْمٍ ○  
وَأَرْجُلُهُمْ بِمَا كَانُوا يَكْمُلُونَ ○

1744 This passage shows that the companions of the Holy Prophet were purified from sins by Allah's grace, which He manifested through His Prophet.

1745 This is a very important passage. It is agreed on the basis of most trustworthy reports that this verse was revealed in connection with the action of Abu Bakr, who had sworn not to allow maintenance to one of his relatives named Mistaḥ, who had taken a part in spreading the false reports against 'Ayesha (Bkh). It shows in the first place the broad-mindedness of the Prophet, who after inflicting the legal punishment upon the culprits was required to bear them no ill-will, and hid no rancour in his breast even towards the slanderers of his own wife; revelation even required his companions to be kind and forgiving to them. Secondly, it mentions Abu Bakr, not by name, but as *one possessing grace and abundance*, the former of these words referring to his moral and spiritual superiority and the latter to abundance in wealth.

1746 This refers to those who continue to spread evil reports concerning chaste women, the gossip-mongers in every society. The slanderers of 'Ayesha, it may be noted, were forgiven, as the previous verse shows.

1747 The evidence of the members of the body is sometimes witnessed in this very life against the doers of evil, in the consequences of the evil done. On the resurrection day the

25 On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

26 Unclean things are for unclean ones and unclean ones are for unclean things, and the good things are for good ones and the good ones are for good things; these are free from what they say; they shall have forgiveness and an honourable sustenance.<sup>1748</sup>

يَوْمَئِذٍ يُؤْتِيهِمُ اللَّهُ دِيْنَهُمْ أَحَقَّ وَ  
يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ○  
الْحَيِّثُ الثُّ الْحَيِّثُ الثُّ وَالْحَيِّثُ الثُّ  
الْحَيِّثُ الثُّ وَالْحَيِّثُ الثُّ وَالْحَيِّثُ الثُّ  
الْحَيِّثُ الثُّ أُولَئِكَ مَرْءُونَ وَمَا  
يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

## SECTION 4

### Preventive Measures against Fornication and Slander

27-29. Houses not to be entered without permission. 30, 31. Guarded relations between males and females. 32. A married state to be preferred to singleness. 33, 34. Continence in case of inability to marry.

27 O you who believe! do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.<sup>1749</sup>

28 But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

29 It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah knows what you do openly and what you hide.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا  
غَيْرَ بَيْتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا  
عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ○  
فَإِنْ لَمْ يَجِدْ فِيهَا أَحَدًا فَلَا  
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ  
لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَ  
اللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ○  
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا  
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ○

consequences of the evil deeds will assume a palpable form, as is also indicated in the paying back in full of the just rewards in the next verse, and thus bear witness to the evil done. This highly developed idea of the resurrection did not exist before the Holy Qur-ān.

1748 The meaning of this whole passage is made clear by the concluding words, i.e. nothing impure can be attributed to the pure ones, and they are free from what the impure ones say.

1749 The Arabs entered houses without permission (Rz). This savage custom was abolished, and the law revealed in this verse laid down the basis of domestic peace and security needed for an advanced society. The law is a clear testimony of the great trust which Muslims have in their womenfolk. It is also a preventive measure against slander.

30 Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.<sup>1750</sup>

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ  
وَيَحْفَظُوْا أَرْوَاحَهُمْ ذَٰلِكَ أَرَىٰ لَهُمْ  
إِنْ اللَّهَ خَيْرٌ بِمَا كُفَرُوْا ۝

31 And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof,<sup>1751</sup> and let

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ  
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ  
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

1750 The men are enjoined to keep their eyes cast down, just as the women are enjoined to do in the next verse. This injunction is given as a preventive against an evil which deals a deathblow to all pure social relations, viz. the evil of fornication. The Qur-án does not only forbid evil, but also points out the way by walking in which man may be able to eschew it. From this injunction it appears further that there is no restriction as to women going out when they think it necessary, for if women were totally forbidden to go out of their houses, men would not have been required to cast down their eyes. In fact, the Holy Qur-án requires both men and women to keep their eyes cast down, so that when they meet each other, neither should men stare at women nor women at men. In a society in which women never appeared in public, the injunction to men to have their looks cast down would be meaningless, and the similar injunction to women given in the next verse, if they never left the compounds of their houses, would be equally absurd. As for the limits of the *pardah* or the *veil*, see the next foot-note and also 1939.

1751 To guard the relations between males and females and to check a too free intermingling of men and women, the Qur-án now lays down another injunction in addition to that which requires both sexes to go abroad with their looks cast down. One part of the injunction is common to both sexes: both must keep their looks cast down and both must guard their private parts. But women must observe some further directions. The injunction which relates to women in particular is to keep their ornaments concealed. There is a difference of opinion as to what *zīnat* or *ornament* means. According to some it includes the beauty of the body, while according to others it is exclusively applied to external ornaments and adornments (Rz). The use of the same word in the concluding portion of the verse, *let them not strike their feet so that what they hide of their ornaments may be known*, clearly supports the latter view, as the only ornaments that can be known by the striking of the feet are external ornaments. But even according to those who include the beauty of the body in the significance of *zīnat*, it is permissible for a woman to have *her hands and face uncovered* (Rz), as being allowed under the exception *what appears thereof*, as without uncovering these it would be impossible for women to take part in any business; the rest of the body and the ornaments upon it, whether in the form of tight clothes or of gold and silver ornaments, are to be kept concealed by a long head-covering or, say, an overcoat. According to Kf *الإما جرت العادة* except *what appears thereof* means

والجبلية على ظهوره except that which it is customary and natural to uncover. The customs of different societies would therefore allow a variation, and one rule cannot be laid down for all. According to Qaffál the meaning of the words is

الإما يظهره الإنسان في عادة الجارية وذلك في النساء الوجه والكفان

i.e. except that which a person discloses usually, and in the case of women this means the face and the two hands (Rz). Thus a woman when going out should have herself covered over by an external wrapper or an overcoat, it being permissible to leave the hands and the face uncovered. The exposure of such parts as the neck, the bosom, or the arms is forbidden,

them wear their head-coverings over their bosoms,<sup>1751a</sup> and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brother's sons, or their sister's sons, or their women, or those whom their right hands possess,<sup>1752</sup> or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

32 And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.<sup>1753</sup>

33 And let those who do not find a *match* keep chaste until Allah makes them free from

Or, the  
means to  
marry.

وَلْيَضْرِبْنَ خَيْرَهُنَّ عَلَى جُيُوبِهِنَّ  
لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ  
آبَائِهِنَّ أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ  
أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانَهُنَّ أَوْ  
إِخْوَانَ بُعُولَتِهِنَّ أَوْ إِسَاءِهِنَّ أَوْ  
أَوَامِلَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ  
الَّذِينَ لَا رُبَّكَ مِنَ الرِّجَالِ وَالْطِّفْلِ الَّذِينَ  
لَمْ يَنْظُرُوا عَلَى عُورِ النِّسَاءِ وَلَا يَضْرِبْنَ  
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ  
وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ  
لَعَلَّكُمْ تُفْلِحُونَ ○

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ  
عِبَادِكُمْ وَأَمَّا بَكُمْ إِنْ يَكُونُوا فُقَرَاءَ  
يُعْزِمَهُمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ  
وَلَيْسَ تَعْفُوفُ الَّذِينَ لَا يَجِدُونَ  
لَكُمْ حَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ

as also the display of decorations, whether in the form of ornaments or dress. The display of ornaments is allowed only before certain relatives and dependents named in this verse.

1751a I have already explained what is meant by the wearing of head-coverings over the bosom. The head-covering as worn in the East conceals the arms, the neck, and the bosom, as also the ornaments worn in the ears or on the neck or over the bosom, and the covering over of these parts is what is required here by the addition of the words *over the bosoms*.

1752 The inclusion of *their women* in these exceptions shows that women should not take too much liberty with all kinds of women, for indiscriminate familiarity among women

themselves is also a source of evil. *ما مَلَكَتْ أَيْمَانُكُمْ* or *those whom their right hands possess* include male and female slaves, for the slave was considered as a member of the family.

1753 The Holy Qur-án looks upon the married state as the normal state, and hence it enjoins that so far as possible those who are single should be married. It also requires both male and female slaves to be kept in a state of marriage. The keeping of concubines or unmarried slave-girls is clearly inconsistent with this. As a religion Islam is against celibacy, and considers parenthood to be the duty of every human being. In the civilized society of to-day most persons refuse to accept the responsibilities of parenthood, offering as an excuse the insufficiency of means to support a family. The Qur-án disposes of this false excuse in the simple words, *if they are needy, Allah will make them free from want out of His grace*.

want out of His grace.<sup>1754</sup> And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you;<sup>1755</sup> and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.<sup>1756</sup>

34 And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).

مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ  
مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَمَا يُؤْتِهِمْ مِنْ عِلْمٍ  
فِيهِمْ خَيْرٌ أَلَّا تَأْتُواَهُمْ مِنْ مَّالِ  
اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيكُمُ  
عَلَى الْبَغَاةِ إِنَّ أَرْدَنَ تَحَصُّنًا لِلنِّسَاءِ  
عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ  
فَإِنَّ اللَّهَ مِنْ بَعْدِ أَلْزَامِهِنَّ غَفُورٌ رَحِيمٌ  
وَلَقَدْ أَرْسَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا  
مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَ  
مَوْعِظَةً لِّلْمُتَّقِينَ ۝

1754 Marriage thus becomes an obligatory institution in Islam, only those being excused who do not find a match or who lack the means to marry. Not only does this injunction uproot idleness, but it also affords the surest guarantee for the betterment of the moral tone of society. In this respect, too, Islam has proved a blessing for the world. No vow of celibacy has a legal sanction in Islam.

1755 The word *kitāb*, translated *writing*, as used here, stands for *mukātabah*, which is an infinitive noun of *kātaba*, signifying *he (a slave) made a written (or other) contract with him (his master), that he (the former) should pay a certain sum as the price of himself, and on the payment thereof be free (Q-LL)*; also *he (a master) made such a contract with him (his slave)*. According to Rz, it was called a *kitāb* (or *writing*), because of the obligation which the master imposed on himself, and the money was paid in two or more instalments. Thus every possible facility was afforded to the slave to earn his freedom. Though the practice of the master making such a contract with the slave prevailed before the advent of Islam, the important reform was introduced by Islam that when a slave desired such a contract to be made the master should not refuse it. Twelve centuries before any attempt was made by any individual or community to legislate for the liberty of slaves, a dweller of the Arabian desert had laid down this noble institution, that if a slave asked for a writing of freedom, he was not only to be given that writing by the owner, but he was also to be provided with money to purchase his freedom, the only condition being *if you know any good in them*, i.e. if he is fit for work and able to earn his livelihood. Is there any other religious leader in the world who laid down a similar law for the liberty of slaves? And, in addition, the duty was imposed upon the state of spending a part of the collections of the poor-rate upon this object, as stated in 9:60.

1756 It is related that Abdulla bin Ubayy, the leader of the hypocrites, kept six slave-girls for prostitution (Rz). This practice, which seems to have prevailed before the advent of Islam in Arabia, is condemned here. But this most mischievous curse of society, i.e. prostitution, has obtained an incredible prevalence in the whole of Christendom, and is legalized in many countries of Europe as a *necessary evil*, while in others it is openly connived at.

## SECTION 5

## Manifestation of Divine Light in Islam

35-38. Perfection of Divine Light in Islam. 39. Opposition to truth gives false hopes like a mirage. 40. Comparison of unbelief to darkness.

Or, niche  
in.

35 Allah is the light of the heavens and the earth; a likeness of His light is as a *pillar on* which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not—light upon light—Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.<sup>1757</sup>

36 In houses which Allah has permitted to be exalted and that His name may be remembered in them;<sup>1758</sup> there glorify Him therein in the mornings and the evenings,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ  
كَيْشْكُونِ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي  
زُجْجَةٍ الزُّجْجَةُ كَأَنَّهَا كَوْكَبٌ  
دُرِّيُّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ  
لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَسْكُدُ زَيْتُهَا لَيْلًا  
وَلَوَ لَمْ تَقْنَسْهُ نَارُهُ لَوُوقِدًا نُورٌ يَهْدِي  
اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ  
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ  
فِي بُيُوتٍ لِيَذْكُرَ اللَّهُ أَنْ تَزُكَّرَ وَبَيْنَ كَرِيفَتِهَا  
اسْمُهُ لَا إِلَهَ إِلَّا هُوَ يُدْعَى بِالْعَدُوِّ وَالْأَصْلَاحِ

1757 *Nur*, or *light*, is that which manifests hidden things, and Allah is called here *the light of the heavens and the earth*, because He has manifested them and brought them into existence. This statement is followed by an example of His light, which, if read along with the connecting verses that follow, makes its own meaning clear, though it has been made a riddle by neglecting that connection.

In the parable that follows, Islam is represented as a likeness of the Divine light, a light placed high on a pillar so as to illumine the whole world; a light guarded by being placed in a glass, so that no puff of wind can put it out; a light so resplendent that the glass itself in which it is placed is as a brilliant star. It should be noted that the religion of Islam is repeatedly spoken of as the *Divine light* in the Holy Qur-án: "They desire to put out *the light of Allah* with their mouths, but Allah will not consent save to perfect *His light*, though the unbelievers are averse" (9: 32, 61: 8). Hence it is of Islam that the parable of Divine light speaks. The *blessed olive*, from which that light is lit, stands here for a symbol of Islam, as the fig stands for a symbol of Judaism (see 2766). The blessed olive, which stands for a symbol of Islam, belongs neither to the East nor to the West. Even so is Islam, which must give light to both the East and the West, and which, therefore, does not specially belong to any one of them. The reference seems to be to the welding together of the East and the West in Islam, a prophecy which is now approaching its fulfilment in the awakening of the West to the truth of the principles of Islam.

1758 The Divine light spoken of in the last verse is here stated as being met with in certain houses, the distinctive mark of those houses being that the name of Allah is remembered in them, thus showing that these houses are the houses of the Muslims, and the light is therefore the light of Islam. These houses, we are further told, though humble now, shall be exalted one day, as Allah has so ordained. And the exaltation of the humble huts of the Arab dwellers of the desert to royal palaces is too clear to need any comment as to the truth of this wonderful prophecy.



37 Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate;<sup>1759</sup> they fear a day in which the hearts and the eyes shall turn about;

38 That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

39 And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning:

40 Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.<sup>1760</sup>

رَجَالٌ لَا لِيَهُمْ بَيْعَةٌ وَلَا بَيْعُهُ عَنْ  
ذِكْرِ اللَّهِ وَأَقَامِ الصَّلَاةَ وَآتَا الزَّكَاةَ  
يَخَافُونَ يَوْمًا أَتَقَلَّبُ فِيهِ الْقُلُوبُ  
وَالْأَبْصَارُ

يَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَزِيدَهُمْ  
فَضْلَهُ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ  
وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ  
يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ  
لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوفًا  
حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ  
أَوْ ظَلَمْتُ فِي تَجَرُّبِي بَعْضُهُ مَوْجٍ مِنْ  
فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَكَابُ ظَلَمْتُ  
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ  
لَمْ يَكُنْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ  
نُورًا فَمَا لَهُ مِنْ نُورٍ

1759 A further description of these houses makes the reference still more clear. In these houses Allah is glorified in the morning and the evening, and therefore these can be the houses of no other than Muslims, because the keeping up of prayer and the giving of poor-rate is the distinguishing characteristic of Islam. In these houses there are men whose business is trading; because it is stated that merchandise does not divert them from remembering Allah, and hence these are the companions who fled from Mecca with the Holy Prophet, because it was they who carried on trade. The opposition to this light, and the end of that opposition, are described in the two concluding verses of the section.

1760 As the first part of the section gives a picture of the brilliant and dazzling Divine light which is given to the believers, the last part describes the utter darkness of doubts and ignorance in which the unbelievers are. Their apparent hopes of success are compared to a mirage, and when they are undeceived of these they will find themselves in a darkness in which they will not be able to see anything.

## SECTION 6

## Manifestation of Divine Power

41-44. Signs of the establishment of Allah's kingdom. 45, 46. Different grades of Allah's creation. 47-50. The weak in faith go back.

Ar. dost  
thou.

a 1387.

41 *Do you* not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

42 And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.<sup>1761</sup>

Ar. dost  
thou.

Ar. thou  
seest.

43 *Do you* not see that Allah drives along the clouds, then gathers them together, then piles them up, so that *you see* the rain coming forth from their midst? and He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.<sup>1762</sup>

44 Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.

b 1626.

45 And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

46 Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسِيرُ لَهُ مَنْ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَالْأَكْبَادُ صَفَّتْ كُلُّ قَدِّ عِلْمِهِ  
صَلَاتُهُ وَتَسْبِيحُهُ وَاللَّهُ عَالِمُ الْغُيُوبِ  
وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ  
أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِلُ سَحَابًا ثُمَّ يُؤَلِّفُ  
بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَهْوِي لُؤْدِقُ  
يُخْرِجُ مِنْ خِلَالِهِ وَيُرْسِلُ مِنَ السَّمَاءِ مِنْ  
جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ  
وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ لِيُكَادَّ سَنَا بَرْقِهِ  
يَذْهَبُ بِالْأَبْصَارِ  
يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ  
لَعِبْرَةً لِمَنْ يُولَى الْأَبْصَارَ  
وَاللَّهُ خَلَقَ كُلَّ آتَةٍ مِنْ مَاءٍ فَيَسْقِيهِمْ  
بِمِثْقَلِ عِلْيَ نَبْطِهِ وَمِنْهُمْ مَنْ يَمْشِي  
عَلَى جُلُودٍ وَمِنْهُمْ مَنْ يَمْشِي عَلَى  
أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ  
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

1761 This and the previous verse indicate the establishment of the kingdom of Islam.

1762 This verse calls attention to the slow and gradual progress that Islam was making, and some of the disasters which the unbelievers had already witnessed, in which they could see clear signs of the final triumph of Islam.

47 And they say: We believe in Allah and in the Apostle and we obey; then a party of them turn back after this, and these are not believers.

48 And when they are called to Allah and His Apostle that he may judge between them, lo! a party of them turn aside.

49 And if the truth be on their side, they come to him quickly, obedient.

c 24.

50 Is there in their hearts a disease,\* or are they in doubt, or do they fear that Allah and His Apostle will act wrongfully towards them? Nay! they themselves are the unjust.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ  
وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذْ أَفْرَأَ مِنْهُمْ مَّعْرِضُونَ  
وَأَن يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا اللَّهَ مَدْعِينَ  
أَفَى قُلُوبِهِمْ مَّعْرِضٌ أَمْ أُرَاتُوكُمْ أَجْزَلًا  
أَن يَحْكُمَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ  
أُولَٰئِكَ هُمُ الظَّالِمُونَ

## SECTION 7

## Establishment of the Kingdom of Islam

51, 52. The obedient shall be successful. 53, 54. Obedience enjoined. 55. Establishment of the kingdom. 56, 57. Unbelievers shall not weaken Islam.

Ar. speech.

51 The *response* of the believers, when they are invited to Allah and His Apostle that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.

52 And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.

Ar. thou.

53 And they swear by Allah with the most energetic of their oaths that if *you* command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.

54 Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle but clear delivering (of the message).

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ  
وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيُخِشِ اللَّهَ مِن قِبَلِهِ فَآوَلَيْكَ هُمُ الْفَائِزُونَ  
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أُفْرِغَ عَلَيْهِمْ طُغْيَانٌ مِّنْ غَيْرِ اللَّهِ لَنَأْتِيَنَّهُمْ طَائِفًا لَّا تَغْنَمُ طَاعَةً مَّعْرُوفَةً  
إِنَ اللَّهَ خَيْرٌ مِّنَّا تَعْمَلُونَ  
قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Or, suc-  
cessors.  
Or, suc-  
cessors.

Or, denies.

55 Allah has promised to those of you who believe and do good that He will most certainly make them *rulers* in the the earth as He made *rulers* those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is *ungrateful* after this, these it is who are the transgressors.<sup>1763</sup>

56 And keep up prayer and pay the poor-rate and obey the Apostle, so that mercy may be shown to you.

57 Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا  
الطَّاهِرَاتِ لَيَسْخَرَنَّهُمْ فِي الْأَرْضِ حَتَّى  
اسْتَحْلِفَ الَّذِينَ مِن قَبْلِهِمْ وَلَمْ يَكُنْ لَهُم  
دِينُهُمُ الَّذِي ارْضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم  
مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي  
وَلَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ  
ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ○  
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا  
الرَّسُولَ لَعَلَّكُمْ تَرْحَمُونَ ○  
لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُجْرِمِينَ فِي  
الْأَرْضِ وَمَا لَهُمُ النَّارُ لَيْسَ لِحَايِرِهِ

1763 This verse not only prophesies the establishment of the kingdom of Islam, but also its permanence, so that successors will be raised to the Holy Prophet and the Muslims made a ruling nation on earth. By *those before them* are meant in particular the *followers of Moses* (Bā). Islam at the time of the revelation of this chapter, or these verses, was still surrounded by enemies on all sides; there was still fear for the believers, as the verse clearly shows, and idol-worship still had the upper hand in Arabia. The triumph of Islam which is prophesied in the parable of the Divine light first, and the gradual advent of which is referred to afterwards, is here predicted in the clearest and most emphatic terms: the believers shall be made rulers in the promised land, or rulers of the country; their religion shall be firmly established; security shall be given to them in place of fear; Divine Unity shall rule supreme, no other gods being worshipped with the true God. All these favours shall be bestowed upon the Muslims, for which they should be thankful; but if they are ungrateful after that they shall be dealt with as transgressors. Rz explains *kuf* here as meaning *حقد حق*.

*هذه النعم* i.e. the denial of what is due to these favours; or ungratefulness, because

when conveying the meaning of *disbelief* it is generally followed by a *bā* and the object of disbelief. But even if the ordinary meaning of *kuf* be retained, as given in the margin, the *denial* means the denial of the Divine blessings and not the denial of the rulers or the successors.

Though the promise contained in this verse refers clearly to the establishment of the kingdom of Islam and to the Muslims being made successors to the Israelites, as regards the promised Holy Land, there may also be a reference here to the Divine promise to raise reformers among the Muslims as prophets were raised among the Israelites. Such is the clear promise contained in a saying of the Holy Prophet: "Surely Allah will raise up for this people (i.e. the Muslims) in the beginning of every century one who shall reform their religion." The promise given in the verse may therefore refer not only to the temporal successors of the Holy Prophet, but also to his spiritual successors or reformers. The analogy of the Israelites, to which the verse refers, points to the appearance of a Messiah among the Muslims as a Messiah was raised among the Israelites, and it was on this verse that the claim of the late Mirza Ghulam

## SECTION 8

## Respect for each other's Privacy

58, 59. Personal privacy. 60. Aged women need not remain in seclusion.  
61. Familiar intercourse in case of close relationship and friendship.

58 O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times: before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these; some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.<sup>1764</sup>

59 And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is Knowing, Wise.

60 And (as for) women advanced in years<sup>1765</sup> who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.

61 There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick,<sup>1766</sup> nor on yourselves

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَ الَّذِينَ  
مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا  
أَحْلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ  
صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ  
مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ  
ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ  
جُنَاحٌ بَعْدَ هُنَّ طَوَّافُونَ عَلَيْكُمْ  
بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ  
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ  
قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا  
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ  
غَيْرَ مُتَبَرِّجِينَ رِيشًا وَلَا أَنْ يَسْتَعْفِنْنَ  
خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ  
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ

Ahmad of Qadian, the founder of the Ahmadyya movement, was based. He claimed to be a reformer for the fourteenth century of the Hejira and the Muslim Messiah.

1764 Rules relating to personal and family privacy are of the utmost importance in the betterment of social relations, and their non-observance leads to all kinds of false reports which scandalmongers are always ready to lay hold upon, thereby creating dissensions in society.

1765 Qā'id (plural qawā'id) signifies a woman who has ceased to bear children and to have the menstrual discharge (LL).

1766 The Arabs had their scruples in eating with the blind, etc. (Rz), in which respect they were like the Jews and some other people. The Hindus to this day eat separately. Islam

that you eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friend's (house). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications, that you may understand.

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ  
أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ  
أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ  
عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ  
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ أَوْ صَدُوقَكُمْ قَلِيلًا  
كَثِيرًا ۚ إِن تَأْكُلُوا جَمِيعًا أَوْ اشْتَا ۖ وَإِذَا  
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ ۚ هَٰذَا  
مَنْ عِنْدَ اللَّهِ مَبْرَكٌ طَيِّبٌ ۚ ۚ كَذَٰلِكَ  
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ⑤

## SECTION 9

## Matters of State should take Precedence of Private Affairs

62. Importance of matters of state. 63, 64. Prophet's call to be strictly obeyed.

62 Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair, they go not away until they have asked his permission; surely they who ask *your* permission are they who believe in Allah and His Apostle; so when they ask *your* permission for some affair of theirs, give permission to whom *you please* of them, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

63 Do not hold the Apostle's calling (you) among you to be

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ  
وَرَسُولِهِ إِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ  
لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ ۚ إِنَّ  
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ  
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ إِذَا اسْتَأْذَنُوكَ  
لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ⑥  
لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ

Ar. thy.

Ar. thy.

Ar. thou  
pleasest.

lays down a middle rule, and allows the individual a great latitude in this respect. A man may eat alone or with others, he may eat with the maimed, etc., or he may eat from the houses of near relations and friends. Cut-and-dried rules on these points, like those which prevailed before Islam, or which prevail in Christian society to this day, are unacceptable to Islam. Or the negation of blame on the blind and the lame and the sick has reference to the doctrine which ascribes these defects to the sins of a previous birth, for Islam rejects the doctrine of the transmigration of souls. It also lays down a rule which permits familiar intercourse in certain cases.

like your calling one to the other;<sup>1767</sup> Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

64 Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves;<sup>1768</sup> and on the day on which they are returned to Him, He will inform them of what they did; and Allah is Cognizant of all things.

كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ  
يَسْأَلُونَكَ لِمَ لَا يَنْفِرُ الْفَرِيقَانِ  
يُجِيبُونَكَ عَنْ أَفْرَةٍ أَنْ تُضِيبَهُمْ فِتْنَةً  
أَوْ يُضِيبَهُمْ عَذَابٌ أَلِيمٌ  
الْآنَ يَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ  
يَعْلَمُ مَا أَنْتُمْ عَلَيْهِمْ وَيَوْمَ يَرْجِعُونَ إِلَيْهِ  
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

1767 The significance of this verse has been misunderstood by both Palmer and Rodwell. It does not indicate how the Prophet is to be addressed, but in what manner his call is to be responded to. The context makes it clear. The previous verse states that none is to leave without the Prophet's permission when they are gathered together for some important affair requiring their presence, and the words that follow this passage are to the same effect. Hence what is stated here is that the Prophet's call to the believers is to be respected, and not to be treated as their calling to one another; because the Prophet's call must relate to some important affair affecting the welfare of the community, while their mutual calling to each other relates to their own private affairs of an ordinary type.

1768 *ما أنتم عليه* signifies the state of mind and conduct to which you conform yourselves, i.e. whether you are sincere or hypocritical.



CHAPTER XXV  
THE DISTINCTION  
(*Al-Furqān*)

REVEALED AT MECCA  
(6 sections and 77 verses)

**Abstract:**

- Sec. 1. A warning for all nations.
- Sec. 2. Truth of the warning.
- Sec. 3. The day of distinction.
- Sec. 4. A lesson in the fate of former people.
- Sec. 5. A lesson from nature.
- Sec. 6. The transformation wrought.

**The title, context and date of revelation.**

THIS chapter, which is entitled *The Distinction*, is, in its entirety, one of the earlier Meccan revelations, and it is an error to ascribe vv. 68-70 to Medina, as the context clearly shows. The later prophecies of the last chapter, which clearly promised the establishment of a Muslim kingdom, are followed by an earlier prophecy as to the great day of *distinction*, when truth and falsehood shall be so clearly separated that even the superficial eye should not fail to observe it. Thus it happened in the battle of Badr, which is called the day of distinction in the Holy Qur-ān (8:41), and this is the day referred to in v. 25.

**Subject-matter.**

The chapter opens with the statement that the Holy Prophet's message was for all nations of the world, and, as the last exposition of the doctrine of Divine Unity, it must unite all the nations and uproot all sorts of polytheism; the Unity of God and the unity of humanity must go hand-in-hand. The unbelievers objected to his being a mortal, and to this an answer is given in the concluding words of the second section, which asserts the truth of the warning. The third section points out that a distinction shall be finally made between good and evil, and refers to the day of distinction. These general statements are followed by concrete instances of the fate of previous peoples, some of which are very briefly referred to in the fourth section, and the Meccans are warned against their persistence in error. The fifth section draws attention to some natural phenomena which bear evidence to the law of gradual growth in nature, showing how merciful dealing characterizes all Divine laws: laws of which it often became necessary to remind those who derided punishment in their opposition to truth. The chapter is brought to a close by a description of the righteous servants of the Beneficent God, being, in fact, an indication of the mighty transformation which had already begun to work.

## SECTION 1

## A Warner for all Nations

1. A message for the whole world. 2, 3. Divine Unity. 4, 5. The Qur-án reveals deep knowledge of the future. 7-9. The Prophet is denied and called a madman.

In the name of Allah, the Beneficent, the Merciful.

1 Blessed is He Who sent down the distinction upon His servant that he may be a warner to the nations;<sup>1769</sup>

2 He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created every thing, then ordained for it a measure.<sup>1770</sup>

3 And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death, nor life, nor raising (the dead) to life.

4 And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.

5 And they say: The stories of the ancients—he has got them written—so these are read out to him morning and evening.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

لَمْ يَخُنْ وَلَكَاةً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

وَخَلَقَ كُلَّ شَيْءٍ فَقَدْ رُءْيَا تَقْدِيرًا ۝

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا

وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِقَوْمِهِمْ

ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا

وَلَا حَيَاةً وَلَا نُشُورًا ۝

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا آفَاكُ

بِأَفْرَبِهِ وَأَعَانَتْهُ عَلَيْهِ قَوْمٌ آخَرُونَ

فَقَدْ جَاءُوا ظُلُمًا وَزُورًا ۝

وَقَالُوا إِنَّا سَاطِرُونَ آلَاءِ اللَّهِ إِنَّا نَسْتَبْهَتُهُمْ

نَسْلًا عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝

Ar. cor.

1769 This distinction consisted in the discomfiture of the power of an enemy who, at the time when these prophecies were announced, was so strong as to call these prophecies the ravings of a madman. The earliest occasion on which the power of the Quraish was broken was the battle of Badr, where their nine mischievous leaders fell, while its final overthrow was consummated by the conquest of Mecca. Such a distinct sign of the Holy Prophet's truth, the value of which is in no way diminished by the lapse of time, no doubt entitled him to be a true warner to all the nations of the earth. It should be noted that the universality of the Prophet's message is plainly asserted in this early Meccan revelation.

1770 The mission of the Prophet is universal, for he is the Apostle of a King whose kingdom extends over the entire universe. And by reason of the greatness of His power He will accomplish the fulfilment of the prophecies which had already been pronounced. The verse condemns in very brief words all kinds of polytheism.

6 Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.<sup>1771</sup>

7 And they say: What is the matter with this Apostle that he eats food and goes about in the marts; why has not an angel been sent down to him, so that he should have been a warner with him?<sup>1772</sup>

8 Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat?<sup>1773</sup> And the unjust say: You do not follow any but a man deprived of reason.

Ar. *thee.*

9 See what likenesses do they apply to *you*, so they have gone astray, therefore they shall not be able to find a way.<sup>1774</sup>

قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ  
وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا  
وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ  
الطَّعَامَ وَيَتَشَبَّهُ فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ  
إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا  
أَوْ يُنْفِثُ إِلَيْهِ كُتُبًا أَوْ تَكُونُ لَهُ جَنَّةٌ  
يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنَّا تَبَتَّلُونَ  
إِلَّا أَجْرًا مَسْجُورًا  
أَنْظُرْ كَيْفَ ضَرَبُوا الْوَسْأَلَ أَمْثَلًا فَضَلُّوا  
فَلَا يَسْتَطِيعُونَ سَبِيلًا

## SECTION 2

### Truth of the Warning

10. Goodness in store for the Prophet. 11-14. Destruction is the end of the wicked. 15, 16. Reward of the faithful. 17-19. False deities. 20. All prophets were mortals.

Ar. *thee.*

10 Blessed is He Who, if He please, will give *you* what is better than this: gardens beneath which rivers flow, and He will give *you* palaces.<sup>1775</sup>

Ar. *thee.*

تَبَارَكَ الَّذِي إِن شَاءَ جَعَلَ الْخَيْرَ  
مِنْ ذَلِكَ حَذِثْ بَعْزِي مِنْ تَحْتِهَا  
الْأَنْهَارُ وَيَجْعَلْ لَكَ فُصُودًا

1771 Hence the truth of his prophecies will be a sure sign of the truth of this revelation from Allah. This is the reply to the charges contained in the previous verses.

1772 The Prophet's life was one of utmost simplicity. He did all his work himself. "He aided his wives in their household duties, mended his clothes, tied up the goats, and even cobbled his sandals" (Muir). Nay, his kind and genial nature often led him to do others' work. Once a woman, unable to work for herself, asked him to lead her into a certain street; he accompanied her there, only taking leave when her work was accomplished (Mishkât). Therefore unbelievers speak of him as *going about in the marts*. He was a mortal, and partook of the ordinary food of a simple Arab. Hence they speak of him as *eating food*. The answer to this is given in v. 20, viz. that all prophets were mortal and subject to human laws, even as the Holy Prophet. This is a clear proof of the continuity of the subject-matter of the Holy Qur-ân.

1773 Treasures were placed at the feet of the companions of the Holy Prophet, and they were made lords of the fertile lands of Mesopotamia and its gardens, but all this was done in accordance with Divine law, which requires the fulfilment of prophecy to be brought about gradually, even as it requires all growth to be gradual in the physical world.

1774 It shall be a proof of their having gone astray that they shall not find a way to success, or a way of escaping from the punishment with which they are threatened.

1775 The gardens of Mesopotamia, the palaces of Persia and of the Cæsars, were given to the followers of the Holy Prophet as proof of the truth of this prophecy. According to

11 But they reject the hour, and We have prepared a burning fire for him who rejects the hour.

12 When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.

13 And when they are cast into a narrow place in it, bound, they shall there call out for destruction.

14 Call not this day for one destruction, but call for destructions many.

15 Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a reward and a resort for them.

16 They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.<sup>1776</sup>

17 And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?

18 They shall say: Glory be to Thee; it was not befitting for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition.<sup>1777</sup>

19 So they shall indeed give you the lie in what you say, then you shall not be able

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدُوا لَهَا كَذِبًا  
بِالسَّاعَةِ سَعِيرًا ۝

إِذَا دَأَبُوهُمْ مِنْ مَكَانٍ يَبْعِدُ سَمِعُوا لَهَا  
تَغَيُّثًا وَزَفِيرًا ۝

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ  
دَعَوْا هُنَالِكَ ثُبُورًا ۝

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا  
ثُبُورًا كَثِيرًا ۝

قُلْ أَدْرَأَيْكُمْ جَزَاءَ الْخَلْلِ الَّتِي وَعَدَ  
الْمُنْقَوُونَ كَأَنَّ لَهُمْ جَزَاءً وَصِيرًا ۝

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ  
عَلَىٰ رَبِّكَ وَعْدٌ مَسْئُورًا ۝

وَالْيَوْمَ يَنْفُخُ نُفُورًا وَمَا يَعْجِدُونَ مِنْ دُونِ  
اللَّهِ قِيلُوا أَلَمْ نَكُنْ لَكُمْ عِبَادًا ۝

هُوَ كَذَّابٌ أَفَهُمْ ضَالُّوا السَّبِيلَ ۝  
قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ

مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ  
وَأَبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ۝

فَقَدْ كَذَّبُوا كَذِبًا ظُهُورًا لِمَا نَسْتَعْجِلُونَ

Ar. thy.

جنات في: Mjd, what is meant is Paradise in the hereafter and palaces in this life—Rz: الآخرة وقصورا في الدنيا

1776 The words signify that this promise shall certainly be fulfilled.

1777 Most of the critics make a mistake on an occasion like this, thinking that the answer is left incomplete, and a superficial glance would no doubt lead to the conclusion that the question has not been really answered. But in all such cases the Qur-án really draws attention to an argument which proves the unreasonableness of the contrary conclusion, while leaving it for the reader to arrive at the correct one. Here, for instance, the argument is stated in the words that "it was not befitting for us that we should take any guardians besides Thee," and it is left for the reader to draw the conclusion, which is: How could it then be that we should have called upon others to regard us as gods?

Ar. <i>nor</i> .	to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.	صَرَافًا وَلَا تَصْرًا ۚ وَمَنْ يَظْلِمْ مِثْرًا نَذَرْنَاهُ عَذَابًا أَلِيمًا ۝
Ar. <i>thee</i> .	20 And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? and your Lord is ever Seeing. <sup>1778</sup>	وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتُمْ بِهَا بِصِيرُونَ وَكَانَ رَبُّكَ بَصِيرًا ۝
Ar. <i>thy</i> .		

## SECTION 3

## The Day of Distinction

21, 22. Demand of punishment. 23, 24. The wicked and the righteous are separated. 25-29. Signs of the day of distinction. 30, 31. Rejection of the Qur-án and enmity to it. 32. Revelation by portions. 33. A perfect revelation. 34. End of the wicked.

## PART XIX

Or, <i>hope</i> .	21 And those who do not fear Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt. <sup>1779</sup>	وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أَنْزِلُ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ۝
Or, <i>Let there be an inviolable obstruction</i> .	22 On the day when they shall see the angels, there shall be no good news on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited. <sup>1780</sup>	يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُدَّ لَهُمْ مِنْهَا لِلْخَبِيرِينَ وَيَقُولُونَ حَجْرًا حَقْبُورًا ۝
	23 And We will proceed to what they have done of deeds, so We shall render them as scattered notes. <sup>1781</sup>	وَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ أَخْرَجَهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ ۚ وَكَانَ مَنْزِلُ رَبِّهِمْ فِي هَؤُلَاءِ نَزْلًا مُّنِيرًا ۝

1778 This is an injunction to the Muslims to bear the persecutions of their opponents patiently, for these trials will distinguish the bad from the good. The concluding words are a solace to them: Your Lord is Seeing and He will punish the oppressors.

1779 The coming of the angels and the Lord signifies the coming of the threatened punishment in the Holy Qur-án, and the next verse makes it clear. Also see 268.

1780 The words *حجر محبور* may bear different interpretations according as they are taken to be spoken by the angels or by the guilty. In the former case the meaning is that good news will be a forbidden thing to the guilty, which is equivalent to saying that they shall be punished. In the latter case, the words are a kind of prayer for the coming of an obstruction between them and their punishment. The latter significance is given in the margin.

1781 All the exertions of the Quralsh were brought to naught in the battle of Badr.

24 The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.

25 And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down a sending.<sup>1782</sup>

26 The kingdom on that day shall rightly belong to the Beneficent God, and a hard day shall it be for the unbelievers.

27 And the day when the unjust one shall bite his hands, saying: O! would that I had taken a way with the Apostle:<sup>1783</sup>

28 O woe is me! would that I had not taken such a one for a friend!

29 Certainly he led me astray from the reminder after it had come to me; and the devil fails to aid man.

30 And the Apostle cried out: O my Lord! surely my people have treated this Qur-án as a forsaken thing.

31 And thus have We made for every prophet an enemy from among the guilty, and sufficient is *your* Lord as a Guide and a Helper.

32 And those who disbelieve say: Why has not the Qur-án been revealed to him all at once? Thus, that We may establish *your* heart by it and We have arranged it well in arranging.<sup>1784</sup>

أَحْسَبُ الْجَنَّةَ يَوْمَئِذٍ خَيْرَ مَسْقَرٍ أَوْ  
أَحْسَنُ مَقِيلًا

وَيَوْمَ تُشَقُّ السَّمَاوَاتُ بِالْعِطَامِ وَتُنَزَّلُ  
الْمَلَائِكَةُ نَزِيرَاتٍ

الْمَلِكُ يَوْمَئِذٍ لِلْحَيِّ لِلرَّحِيمِ وَكَانَ  
يَوْمَ مَاعِلَى الْكَافِرِينَ عَسِيرًا

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ بَلَيْتَ  
اِئْتَنْتُ مَعَ الرَّسُولِ سَبِيلًا

يُؤْتِنِي لَيْتَنِي لَمْ آتِئْتُ فَلَا تَأْخِذْنِي  
لَقَدْ أَصْلَبْتَنِي مِنَ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي

وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدًّا  
وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا

هَذَا الْقُرْآنَ مَهْجُورًا  
وَلَكِنَّكَ جَعَلْتَهُ لِكُلِّ نَبِيٍّ عَدُوًّا

مِنَ النَّجْسِ مِثْنُ وَكَفَى بِرَبِّكَ  
هَادِيًا وَنَصِيرًا

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ  
الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ

لِنُنشِئَ بِهِ قُرْآنًا مَرْدَدًا وَرَتَّلْنَاهُ تَرْتِيلًا

Or, irrational  
talk.

Ar. thy.

Ar. thy.

1782 This description of the day of Badr is also given in 8: 11, where the falling of rain is clearly mentioned, and on the same occasion is also mentioned the coming of the angels. The next verse shows that it will be a day of victory for the Muslims, the believers in the Beneficent God, and a hard day for the unbelievers. In fact, the distress and hardship the Quraish experienced in the battle of Badr were not tasted by them in any of their subsequent encounters with the Muslims.

1783 'Aqba is said to be the person particularly meant here. He was one of the Quraish chiefs who, to please a friend, spat in the Prophet's face (Rz). At Badr he was the only prisoner to be put to death. After the battle, as the dead bodies of the Quraish chiefs who fell were being conveyed to a pit to be buried, the Prophet exclaimed, as he named the chiefs against whom he had prayed on account of their severe persecution of the Muslims: "Have you now found that which your Lord promised true? Surely I have found what my Lord promised me to be true." The reference was no doubt to these clear and forcible prophecies declared at so early a date.

1784, see next page.

Ar. *thee*.  
Or, *case*.  
Ar. *thee*.

33 And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.<sup>1785</sup>

34 (As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ  
وَأَحْسَنَ نَقِيرًا  
الَّذِينَ يُجْشِدُونَ عَلَى رُءُوسِهِمْ إِلَى جَهَنَّمَ  
أُولَئِكَ سَرْمَكَا نَا وَأَصْلُ سَبِيلًا

#### SECTION 4

##### A Lesson in the Fate of Former People

35-39. Various people destroyed before. 40. The Meccans do not take a warning from their fate. 41-44. They mock the Prophet and persist in error.

35 And certainly We gave Moses the Book and We appointed with him his brother Aaron an aider.\*

\* 1584.

36 Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.

37 And the people of Noah, when they rejected the apostles, We drowned them, and made them a sign for men, and We have prepared a painful chastisement for the unjust;

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَ  
أَخَاهُ هَارُونَ وَزِيرًا  
فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا  
يَايْتِنَاهُم مِّنْ قُرْنِهِمْ تَلْمِيزًا  
وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ  
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعَدْنَا  
لِظَالِمِينَ عَذَابًا أَلِيمًا

1784 **رَتَّلَ الْكَلَامَ** means he put together and arranged well the component parts of the

speech (LL). Hence the meaning is that the Qur-án was revealed piecemeal, so that under the varying circumstances through which the Prophet passed the Divine revelation might be a source of strength to his heart; and then, as it were to refute any suggestion that the revelation might remain a disorderly collection of fragments revealed under different circumstances, having no connection with each other, it is added that the entire arrangement was also Divinely accomplished. The verse contradicts in the clearest terms the false opinion that the Qur-án was arranged by Abú Bakr or 'Usmán, for its arrangement according to this verse was a part of the Divine scheme, brought about in the lifetime of the Holy Prophet who was the recipient of the Divine revelation.

1785 *Mazal* signifies a description, state, or case, and is metaphorically applied to a state or condition that is strange or wonderful (LL), or it means *hujjat*, i.e. an argument (TA). The meaning is that they would not bring any strange question (Kf: **سَوَالٌ عَجِيبٌ**) or strange objection (JB: **شَيْءٌ عَجِيبٌ فِي الْقَدَحِ**) which has not been answered in the Holy Qur-án with truth, and of which the best significance is not given therein. The verse lays down the basis of an important principle, viz. that the Holy Qur-án not only contains answers to all objections against it, but also adduces arguments of the truth of the assertions made. It is sufficient to remark that no other religious book of the world satisfies this requirement, which circumstance alone places the Qur-án above all scriptures, and points to it as a unique revelation capable of satisfying the spiritual requirements of all men in all times.



a 903.  
b 911.Ar. *that*.

38 And 'Ad<sup>a</sup> and Samood<sup>b</sup> and the dwellers of the Rass and many generations between them.<sup>1786</sup>

39 And to every one We gave examples and every one did We destroy with utter destruction.<sup>1787</sup>

40 And certainly they have (often) passed by the town on which was rained an evil rain;<sup>1788</sup> did they not then see it? Nay! they did not hope to be raised again.

Ar. *thee*.Ar. *thee*.

41 And when they see *you*, they do not take *you* for aught but a mockery: Is this he whom Allah has raised to be an apostle?

42 He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the chastisement, who is straying farther off from the path.

Ar. *hast thou*.Ar. *will thou*.Ar. *dost thou*.

43 *Have you* seen him who takes his low desires for his god?<sup>1789</sup> *Will you* then be a protector over him?

44 Or *do you* think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا  
بَيْنَ ذَلِكَ كَثِيرًا

وَكُلًّا صَبَّأْنَاهُ الْأُمَمَ ثَمَّارًا وَكُلًّا تَبْنَا  
تَنْبِيْرًا

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا  
مَطَرًا سَوْءًا أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ  
كَانُوا لَا يَتَذَكَّرُونَ

وَإِذَا مَرَأَتْهُ إِثْمَانًا فَتَحَىٰ بِهَا وَجْهَهَا  
وَسَاءَ مَا يَحْكُمُونَ

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَدَىٰ الْوَلَا أَنْ  
صَبَّرْنَا عَلَيْهِمْ أَمْ يُخَفِّفُونَ فِيهِمْ

يَرَوْنَ الْعَذَابَ مِنَ الْقَبْلِ مَنْ أَضَلَّ سَبِيلًا  
أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ

تَكُونُ عَلَيْهِ وَكِيلًا  
أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَتَّقُونَ

إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ  
أَضَلُّ سَبِيلًا

1786 According to Zj, *Rass* was a country in which a part of the tribe of Samood resided; others say that *Rass* is the name of a town in Yamama (TA). The word *Rass* has several other meanings, as, for instance, *a well*, and it is said that they were a people who threw their prophet into a well (JB). Hence the reference may be to Joseph's brothers, who threw him into a well.

1787 The meaning is that every one of these generations was warned of its doom by means of the stories and examples of those who had previously perished, but, not heeding the warning, was destroyed as the others had been.

1788 This town is Sodom, which was situated on the way to Syria.

1789 This verse shows how broad is the idea of *shirk* or *polytheism* according to the Holy Qur-án. It is not simply worship of idols that is condemned, but blindly following one's desires is equally condemned. Many men who consider themselves the servants of the One God really bow in submission before the greatest of their idols, i.e. their desires. In no other religion has the monotheistic doctrine been brought to this state of perfection.

## SECTION 5

## A Lesson from Nature

45-55. Divine mercy and man's ungratefulness. 56-58. The Prophet to trust in Allah. 59, 60. Divine beneficence and idolaters' denial of it.

Ar. *hast*  
*thou.*  
Ar. *thy.*

Or, a guide  
to.

45 *Have you* not considered (the work of) *your* Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun *an indication of it*;

46 Then We take it to Ourselves, taking little by little.<sup>1790</sup>

47 And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

48 And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,

49 That We may give life thereby to a dead land<sup>1791</sup> and give it for drink, out of what We have created, to cattle and many people.

50 And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

51 And if We had pleased We would certainly have raised a warner in every town.<sup>1792</sup>

52 So do not follow the unbelievers, and strive against them a mighty striving with it.<sup>1793</sup>

أَلَمْ تَرَ إِلَىٰ سِرَاجٍ مِّنَ النَّجْمِ وَلَوْ  
شَاءَ لَجَعَلَهُ سَاقِيَاءَ تَمَجَّجْنَا الشَّمْسَ  
عَلَيْهِ دَلِيلًا

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا  
وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ  
سُبَاتًا وَجَعَلَ النَّهَارَ تُسْوَرًا

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا لِّبَلَدٍ  
رَّحْمَتِهِ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا  
لِّنُخْرِجَ بِهِ بَلَدًا مَّيْتًا وَنُسْقِيَهُ مِمَّا  
خَلَقْنَا أَنَا مَاءً وَأَنَّا نَسْقِي كَثِيرًا

وَلَقَدْ صَرَّفْنَا إِلَيْكَ آيَاتِنَا فَمَا كَانَ  
إِلَّا كُفْرًا  
وَكُوشْنًا لِّبَعَثْنَا فِي كُلِّ قَرْيَةٍ  
نَذِيرًا

فَلَا تَطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ  
جِهَادًا كَبِيرًا

1790 This and the previous verse show that Allah deals mercifully with His servants. He would not destroy them all at once. The sun of righteousness had risen, and there were clear indications that the shadows of darkness would disappear, but, as in physical nature, they would not disappear suddenly, but gradually, diminishing little by little.

1791 The mercy of Allah, which appears in the form of rain in physical nature, is spiritual in revelation: as the pure water from the clouds gives life to a dead land, so does the pure water of revelation from Him raise the spiritually dead to life.

1792: The companions of the Holy Prophet no doubt had this in mind when they spread far and wide, taking his message and warning into every distant town. How few Muslims there are to-day who are inspired with that zeal to prove the truth of every word of the Qur-ân.

It should, however, be noted that the verse does not contradict the statement in 35: 24, and elsewhere, that a prophet was raised among every nation. Warners have not been raised in every town, but they have been raised in every nation.

1793, see next page.

Or, mixed.	<p>53 And He it is Who has made the two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction.<sup>1794</sup></p>	<p>وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَالِبُ فُرَاتٍ وَهَذَا طَهُرٌ أَجَابٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا</p>
Ar. thy.	<p>54 And He it is Who has created man from the water, then He has made for him blood-relationship and marriage-relationship,<sup>1795</sup> and your Lord is powerful.</p>	<p>وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا</p>
Ar. thee.	<p>55 And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is an aider against his Lord.<sup>1796</sup></p> <p>56 And We have not sent you but as a giver of good news and as a warner.<sup>1797</sup></p> <p>57 Say: I do not ask you aught in return except that he, who will, may take the way to his Lord.</p>	<p>وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَنْتُمْ شَاءْتُمْ أَنْ تَتَّخِذُوا إِلَىٰ رَبِّهِ سَبِيلًا</p>

1793 This verse affords a clear proof of the significance of the word *jihād*, as used in the Holy Qur-ān. This chapter, being admittedly Meccan in origin, contains no reference to fighting. Every exertion to spread the truth is, according to this verse, a *jihād*—nay, it is called **جهاد كبير** or the great *jihād*, and fighting in defence of religion received the name of *jihād*, because under the circumstances it became necessary for the truth to live and prosper, and if fighting had not been permitted, truth would surely have been uprooted. The commentators all accept this significance of the word here. See Bq, Rz, AH, etc. It should be noted that the greatest *jihād* which a Muslim can carry out is one by means of the *Qur-ān*, to which the personal pronoun *it* at the end of the verse unquestionably refers, and not with the sword.

1794 The two seas undoubtedly refer to the two parties, the believers, who are compared to the sea of sweet water, and the unbelievers, who are compared to the salt-water sea. Both exist in the world side by side, and so they would continue.

1795 The passage seems to me to hint at the flight to Medina. The Prophet was related to the Meccans through his father, and to the Medina people through his mother. As his blood relations had persecuted him and were bent upon killing him, he is now reminded of his relationship through marriage to another people. This chapter is an early revelation, and it was no doubt due to some such hint in the Divine revelation that the Prophet later on began, on the occasion of the pilgrimage, to search for adherents among the people of Medina.

1796 The unbeliever aided the cause of untruth, as against his Lord, Who had sent truth into the world, but he is reminded that his deities would do him no good.

1797 It should be noted that good news given through the Holy Prophet, being a manifestation of Divine mercy, always takes precedence of the warning of punishment, which is a manifestation of Divine wrath. It also points to the Prophet as being more concerned with mercy than with the desire to exact vengeance. He gave his enemies practical proof of this in every field of battle.

58 And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,<sup>1798</sup>

59 Who created the heavens and the earth and what is between them in six periods, and He is firm in power;<sup>a</sup> the Beneficent God: so ask respecting *it* one aware.<sup>1799</sup>

<sup>a</sup> 895.

Or, *Him*.

60 And when it is said to them: Make obeisance to the Beneficent God, they say: And what is the God of beneficence? Shall we make obeisance to what *you bid* us? and it adds to their aversion.<sup>b</sup>

Ar. *thou biddest*.  
<sup>b</sup> 978.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ  
بِحَمْدِهِ وَكَفَى بِهِ إِلَهُ عِبَادِهِ  
خَيْرًا  
وَالَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ  
أَلَمْ تَجِدْ مَنْ سَأَلَ بِهِ خَيْرًا  
وَلَا ذَا قِبَلٍ لَهُمْ اسْجُدْ لِلرَّحْمَنِ  
قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا كُنَّا مَمْرُتًا  
وَرَادَهُمْ نُفُورًا

## SECTION 6

### The Transformation Wrought

61. The lesser and the greater lights. 62. Darkness is followed by light. 63-74. The transformation wrought by the advent of the Prophet: A description of his followers. 75. Their reward. 76, 77. Punishment of rejecters.

61 Blessed is He Who made the stars in the heavens and made therein a *sun* and a shining moon.

Ar. *lamp*.

62 And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.

63 And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say, Peace.

64 And they who pass the night prostrating themselves before their Lord and standing.

65 And they who say: O our Lord! turn away from us the chastisement of hell, surely the chastisement thereof is a lasting evil.<sup>1800</sup>

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا  
وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا  
وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً  
لِّمَن أَرَادَ أَنْ يَنْتَهِزَ أَوْ أَرَادَ شُكُورًا  
وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ  
هَوْنًا وَادَّخَأْطَهُمُ الْجُحُودَن قَالُوا سَلَامٌ  
وَالَّذِينَ يَسَبِّحُونَ رَبَّهُمْ سُبْحًا  
قِيَامًا  
وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ  
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

1798 So He knows best when to punish and whom to punish.

1799 The *One Aware* is Allah, who is Aware of all things. Or the words may be rendered as meaning: *So ask respecting Him, one aware*; the one aware in this case being the Prophet, who possesses true knowledge of the Divine Being.

1800 *Gharām* signifies a thing from which one is unable to free oneself.

Ar. *that*.

66 Surely it is an evil abode and (evil) place to stay.

67 And they who, when they spend, are neither extravagant nor parsimonious, and (keep) between *these* the just mean.

68 And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication; and he who does this shall find a requital of sin;

69 The chastisement shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;

70 Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

71 And whoever repents and does good, he surely turns to Allah a (goodly) turning.

72 And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

73 And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.

74 And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).

75 These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.<sup>1801</sup>

76 Abiding therein; goodly the abode and the resting-place.

77 Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا أَوْ مَقَامًا

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ

يَقْتَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ

إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ

ذَلِكَ يَلَنُ آثَامًا

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ

يَخْلُدُ فِيهِ مُهَانًا

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا

قَالَ لَكَ بِبَدَلِ اللَّهِ سَيِّئَاتِهِمْ حَسَنَةٌ

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا نُمِرُوا

بِاللَّغْوِ مَرُّوا كِرَامًا

وَالَّذِينَ إِذَا دُرُّوا بِآيَاتِ رَبِّهِمْ لَمْ

يَخْرُجُوا عَلَيْهَا غَمًّا وَعَيْنَانًا

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا

وَدَّرَنِيَّا فِرَةً أَعْيُنَ وَاجْعَلْ لَنَا فِيهَا

أُولِيكَ خَيْرًا وَالْغُرُفَاتُ بَاصِبَرًا وَيُلَقَّوْنَ

فِيهَا نَحِيَّةً وَسَلَامًا

خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا أَوْ مَقَامًا

قُلْ مَا يَتَّبِعُ إِلَيْكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ

لِزَامًا

1801 The description of the righteous given here shows how great was the transformation wrought by the advent of the Holy Prophet, a people at the depth of degradation being converted into such righteous servants of God.

## CHAPTER XXVI

### THE POETS

(*Ash-shu'arā*)

REVEALED AT MECCA

(11 sections and 227 verses)

#### Abstract :

- Sec. 1. The Prophet is consoled.
- Sec. 2-4. History of Moses.
- Sec. 5. History of Abraham.
- Sec. 6-10. Histories of Noah, Húd, Šálih, Lot, and Shu'aib.
- Sec. 11. The Meccans are warned.

#### The Title.

THE title of this chapter, *The Poets*, is taken from a reference to the poets in v. 224, where it is clearly suggested that the Holy Qur-án is not the work of a poet, because it in no way resembles the work of poets. It should be noted that one of the frequent charges which its bewildered opponents brought against the Holy Qur-án was that it was a poet's work. The Qur-án has often rebutted this charge. This has been effectively accomplished here by showing that the Holy Prophet's work and preaching were similar in detail to the work and preaching of preceding prophets, bearing no resemblance whatever to the work of poets.

#### Subject-matter.

While the prophets mentioned herein are identical with those in the 7th chapter, where they appear chronologically, their order in this chapter is quite different. The reason of according precedence to the narrative of Moses is given below, the object being to draw attention to a repetition of the history of Moses in the history of Muhammad, may peace and the blessings of Allah be upon him! In the opening section of the chapter the Holy Prophet is given a consolation, and told not to grieve too much on account of the unbelief of the Meccans, nor yet to despair of their reformation, because human nature must eventually revolt against the worship of objects lower than, or like, itself (see 1807). The history of Moses is taken up in the next three sections from the time of his message to Pharaoh to that of the monarch's ill-fated end, together with his hosts, in the Red Sea. The fifth section takes us back to Abraham, because that patriarch gives us the connecting link between the houses of Israel and Ishmael, or between the two great prophets, Moses and Muhammad, may peace and the blessings of Allah be upon them! The next five sections are devoted to the narratives of Noah, Húd, Šálih, Lot, and Shu'aib in chronological order; the fate of the opponents of each of these prophets being, as it were, a warning to the opponents of the Holy Prophet: this is clearly indicated in the concluding section of the chapter.

#### Context and date of revelation.

The three chapters, 26th, 27th, and 28th, form a group not only connected in subject, but also belonging to the same period. All three belong to the middle Meccan period, and were

## SECTION 1

## The Prophet is consoled

1,2. A clear Book. 3. The Prophet not to grieve on account of the unbelief of the people. 4. A sign that will bring them low. 5. Warners always mocked at. 6. Consequences of mockery. 7-9. Signs of truth.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 *Benignant,* *Hearing,*  
*Knowing God.*<sup>1802</sup>

طسّمه

undoubtedly revealed at Mecca. The chief point in each is the story of Moses, with which they all begin, although the 27th chapter makes only a brief allusion to it. In each case that story begins with Moses being called to prophethood at Mount Sinai with a special message for Pharaoh, ending with Pharaoh being drowned in the Red Sea; the later wanderings of the Israelites are not referred to in any of them. This common thread of the narrative in all three chapters gives us a clue to the subject-matter and to their connection with what has gone before. It will be noted that the 25th chapter spoke of the *furqān*, or the great distinctive sign that was given to the Holy Prophet, and these three chapters really supply the *furqān* or distinctive sign given to Moses, which, as shown in 84, was the drowning of the Egyptians in the Red Sea; hence the narrative is in all cases brought to an end with that incident. Moses is the prophet who is again and again referred to in the Holy Qur-ān as a prototype of the great Arabian Prophet, because of his remarkable prophecy contained in Deut. 18: 15-18, whose fulfilment was claimed by no prophet in the world other than the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him! Attention is drawn to this point in the last chapter of this group. Thus, while the 25th chapter promises a *furqān*, or a sign, that should finally distinguish truth from falsehood in the case of the Holy Prophet, the three chapters that follow show that such a sign was granted to Moses, in whose likeness the Holy Prophet had come, and that the history of the great Israelite prophet must be repeated in the great Ishmaelite Prophet. This group of three chapters may therefore be called an illustration of the chapter which they follow. Another point of connection between this chapter and the one preceding it is that it rebuts the charge mentioned in the previous chapter that the Holy Prophet was a poet, it being here shown, as already pointed out, that his lifework was not the lifework of a poet.

The four concluding verses of the chapter are supposed by some to have been revealed at Medina, but no reason is given for this assertion. On the other hand, it clearly concludes with a rebuttal of the two most prominent charges against the Holy Qur-ān. The Qur-ān aimed at the purification of the lives of its followers, and therefore it could be neither the work of the devil, as were the utterances of the soothsayers, nor the work of a poet; because soothsayers and poets never attempted the noble object of effecting a transformation in the lives of men. Thus the concluding verses, relating to poets, are an essential part of the chapter, and the thread of reasoning is incomplete without them. Moreover, as these verses furnish the title, it is highly improbable that they should have been separated from the main part of the chapter by about ten or twelve years.

<sup>1802</sup> The meaning of these letters is not explained by early authorities, and the interpretation that I adopt is based on the remark, which is traceable to the earliest authorities, that these letters generally signify some attribute of the Divine Being. Hence I take *ṭā* as standing for *ṭaṭif*, meaning *Benignant*, *ṣīn* as standing for *ṣamīʿ*, meaning *Hearing*, and *mīm* as standing for *ʿālim*, meaning *Knowing*. I may, however, suggest another interpretation. Every one of the three chapters of this group opens with the same letters, only the final *mīm* being omitted in the 27th chapter. And as these chapters speak in



Ar. *thou*  
*wilt.*  
Ar. *thyself.*

2 These are the verses of the Book that makes manifest.<sup>1803</sup>

3 Perhaps *you will kill yourself* with grief because they do not believe.<sup>1804</sup>

4 If We please We should send down upon them a sign from the heaven so that their necks should stoop to it.<sup>1805</sup>

5 And there does not come to them a new reminder from the Beneficent God but they turn aside from it.

6 So they have indeed rejected (the truth), therefore the news of that which they mock shall soon come to them.<sup>1806</sup>

7 Do they not see the earth, how many of every noble kind We have caused to grow in it?<sup>1807</sup>

بَلَاكٌ آتَتْ الْكِتَابَ الْمُبِينِ  
لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُ لَكَ أَدْمُؤُنَيْنِ  
إِنْ شَاءَ نَزَّلَ عَلَيْهِمُ مِنَ السَّمَاءِ آيَةً  
فَظَلَّتْ أَعْيُنُهُمْ لَهَا خَاضِعِينَ  
وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُجَدِّدٍ  
إِلَّا كَانُوا لَهُ عَٰدُوْنَ  
فَقَدْ كُنَّا يَأْتِيهِمْ آيَاتُهَا أَنْبِئُوا  
مَا كَانُوا بِآيَاتِهِ يَتَعَفَرُونَ  
أَوَلَمْ يَرْوُا إِلَى الْأَرْضِ كَمَا أَنْبَأْنَا  
فِيهَا مِنْ كُلِّ ذَرْوَةٍ كَرِيمٍ

particular of the calling up of Moses at Mount Sinai, *tā sîn* may stand for *Tūr-i-Sinā*, or the *Mount Sinai*, and *mīm* may stand for *Moses*; attention is thus called in these letters to the revelation granted to *Moses at Mount Sinai*, which is such a clear proof of the revelation of the Qur-ān. This is corroborated by the plain statement made in the last chapter of this group, that the unbelievers called the revelations of Moses and Muhammad—may peace and the blessings of Allah be upon them!—two acts of deception. 28 : 46-49 may be specially noted as showing that the Mosaic revelation was an evidence of the truth of the revelation of the Holy Prophet.

1803 **الكتاب المبين** is variously interpreted as meaning *the book that makes manifest all that is required*, or *the book that makes manifest the truth as distinguished from the falsehood*. It is the nominative form from the verb *abāna*, which signifies *he spoke distinctly or plainly*.

1804 Other prophets may have cursed a generation and warned it of the doom awaiting it, but none was ever anxious on account of its fate to the same extent as the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him! He had been informed by Divine revelation of the doom of an evil generation, but instead of cursing it, he exerted himself heroically to save his people by bringing about a mighty transformation among them, a transformation for which he was so anxious that he is described here as almost killing himself with grief. It was the utmost limit of sympathy for the sufferings of humanity, the practical sympathy of a true reformer, not the wild or sentimental talk of a dreamer.

1805 Such a sign was sent at Badr and upon the conquest of Mecca. In the former place their chiefs were laid low and in the latter they accepted submission.

1806 It was the prophecies of their own punishment and of the predominance of Islam which they mocked. By the *news* of these is meant the reality or truth, which will be made manifest in their fulfilment.

1807 Will not then men, who are the noblest of the creation of Allah, turn to noble aspirations, and cease to bow before objects of their own invention or those which they are meant to rule? But alas for men, that even when they see their folly in bowing down before inanimate objects they think it wise to bow before human beings like themselves, and when rid of that delusion, still bow before their own desires and the passions which they were made to rule like all things in nature.

Ar. and.

8 Most surely there is a sign in that, *but* most of them will not believe.

لَا نَرَىٰ فِي ذَٰلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ

Ar. thy.

9 And most surely *your* Lord is the Mighty, the Merciful.

مُؤْمِنِينَ ۚ  
وَأَنَّ رَبَّكَ لَهْوَ الْعَزِيزُ الرَّحِيمُ ۚ

## SECTION 2

## History of Moses

Ar. thy.  
\* 1356.

10 And when *your* Lord called out to Moses, saying: <sup>a</sup> Go to the unjust people,

وَإِذْ نَادَانِي رَبُّكَ مُوسَىٰ ۚ إِنَّ أَكْثَرَ الْقَوْمِ  
الظَّالِمِينَ ۚ

11 The people of Pharaoh: Will they not guard (against evil) ?

قَوْمٌ فَارِعُونَ ۚ الْآيَةُ تَقُورُونَ ۚ

12 He said: O my Lord! surely I fear that they will reject me:

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۚ

13 And my breast straitens, and my tongue is not eloquent,<sup>1807a</sup> therefore send Thou to Aaron (to help me):<sup>b</sup>

وَيُضِيقُ صَدْرِي وَلَا يَسْطِيقُ لِسَانِي  
فَاَرْسِلْ إِلَىٰ هَارُونَ ۚ

b 20 : 29.

14 And they have a crime against me, therefore I fear that they may slay me.<sup>1808</sup>

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ۚ  
قَالَ كَلَّا ۖ فَاذْهَبْ بِآيَاتِنَا إِنَّا مَعَكُمْ

15 He said: By no means, so go you both with Our signs; surely We are with you, hearing:

مُسْتَمِعُونَ ۚ

16 Then come to Pharaoh, and say: Surely we are the messengers of the Lord of the worlds.<sup>1809</sup>

فَاتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ  
رَبِّ الْعَالَمِينَ ۚ

1807a This is what is elsewhere called the *knot of the tongue*. In 20:27 Moses prays to God: And loose the knot from my tongue. Here the same idea is expressed by the words *And my tongue is not eloquent*. See 1533.

1808 The reference is to the killing of the Egyptian in 28:15. It should be noted that Moses only says that the people of Pharaoh charged him with a crime, not that he was actually guilty or that he was sinful in the sight of Allah. As shown in 1811 and 1875, Moses could not in justice be charged with a crime, but the *unjust people* of Pharaoh wanted to lay their hands on him under some pretext.

1809 Objection has been taken to the use of the word *rasul* in رَبِّ الْعَالَمِينَ here as meaning in the singular, whereas there were two. The commentators explain *rasul* here as meaning *risalat*, or message, and then consider the word as being equivalent to *zu-risalat*, i.e. *bearer of the message* (Kf). But as LL observes, on the authority of Mgh and TA, *rasul*, as meaning a messenger, is like 'aduww (foe) and *siddiq* (friend), and is used alike as masculine and feminine, and singular and dual and plural. And it is so used in Arabic literature, in support of which the following verse of Abū Zu'ayb is quoted: اَلْكُنَىٰ اِيَّهَا وَخَيْرُ الرُّسُولِ ۖ اَلْكُنَىٰ اِيَّهَا وَخَيْرُ الرُّسُولِ ۖ اَلْكُنَىٰ اِيَّهَا وَخَيْرُ الرُّسُولِ ۖ اَلْكُنَىٰ اِيَّهَا وَخَيْرُ الرُّسُولِ ۖ i.e. Be thou my messenger to her, and the best of messengers is the most knowing of them in respect of the bounds or limits of the tidings (M-LL): here the singular word *rasul* is used for the plural *rusul*, and is so translated.

17 That send with us the children of Israel,

18 (Pharaoh) said:<sup>1810</sup> Did we not bring *you* up as a child among us, and *you tarried* among us for (many) years of *your* life:

19 And *you did* (that) deed of *yours* which *you did*, and *you are* one of the ungrateful.

20 He said: I did it then while I was of those unable to see the right course:<sup>1811</sup>

21 So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles:

22 And is it a favour of which *you remind* me that *you have* enslaved the children of Israel?<sup>1812</sup>

23 Pharaoh said: And what is the Lord of the worlds?

24 He said: The Lord of the heavens and the earth and what is between them, if you would be sure.

25 (Pharaoh) said to those around him: Do you not hear?

26 He said: Your Lord and the Lord of your fathers of old.

27 Said he: Most surely your Apostle who is sent to you is mad.

28 He said: The Lord of the east and the west and what is between them, if you understand.

29 Said he: If *you will* take a god besides me, I will most certainly make *you* one of the imprisoned.<sup>1813</sup>

Ar. *thee*.  
Ar. *thou*  
*didst*  
*tarry*.  
Ar. *thy*.  
Ar. *thou*  
*didst*.  
Ar. *thine*.  
Ar. *thou*  
*didst*.  
Ar. *thou*  
*art*.

Ar. *thou re-*  
*mindest*.  
Ar. *thou*  
*hast*.

Ar. *thou*  
*wilt*.

Ar. *thee*.

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ  
قَالَ أَمْ نُرِيكَ ذِينَ وَلَدْنَا وَكُنْتُمْ  
فِيْنَا مِنْ عَمْرِكَ سِنِينَ

وَمَكَتْ فَعَلَيْكَ الَّتِي فَعَلْتَ أَنْتَ مِنَ الْكَفْرِ  
قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ  
فَهَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ فَوَهَبَ لِي  
رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ  
وَتِلْكَ نِعْمَةٌ تَعْمَدُهَا عَلَيَّ أَنْ عَبَّدْتُ  
بَنِي إِسْرَءِيلَ

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ  
قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
إِنْ كُنْتُمْ مُوقِنِينَ  
قَالَ لِمَنْ حَوْلَهُ آلَا تَسْمَعُونَ  
قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ  
قَالَ إِنَّ رَسُولَكَ الَّذِي أُرْسِلَ إِلَيْكُمْ لَجُنُّونٌ  
قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ  
تَقُولُونَ

قَالَ لَيْنَ أَخَذْتَ الْصَّاعِرِي لِأَجْعَلَنَّكَ  
مِنَ السَّجُونِينَ

1810 The Qur-ān usually omits large portions of the details of stories which do not serve its purpose.

1811 One of the significances of *dalla* is *he was perplexed, or confused, and unable to see his right course*. Rz's explanation of the word *dall* here is, *perplexed, being unable to know what was incumbent on him*. See also 2756. Moses' taking the law into his own hands to punish a guilty man was owing to his being confused at the moment as to the step which he should take, so *he struck him with his fist* (28: 15). Death was really accidental, not intentional; striking with the fist not being ordinarily sufficient to cause the death of a person.

1812 Pharaoh had reminded Moses of bringing him up as a child, and Moses puts him to shame by pointing to the enslavement of the whole nation of the Israelites, thus keeping them under such a debasing form of subjugation that all the higher aspirations had entirely disappeared. Being only employed in menial work by Pharaoh and the Egyptians, they were not permitted to rise to any dignity in the land. It is this subjection which is here called *enslavement*.

1813, see next page.

- Ar. *thee*. 30 He said: What! even if I bring to *you* something manifest?
- Ar. *thou art*. 31 Said he: Bring it then, if *you are* of the truthful ones.
- a 926, 1581. 32 So he cast down his rod, and lo! it was an obvious serpent.<sup>a</sup>
- b 926, 1582. 33 And he drew forth his hand, and lo! it appeared white to the onlookers.<sup>b</sup>

قَالَ أَوْ كُفَيْتُكَ بِشَيْءٍ مُّبينٍ  
قَالَ قَاتِلْ بِهِ إِن كُنْتَ مِنَ الصّٰدِقِيْنَ  
فَاَلْقَى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِينٌ  
وَنَزَعَ يَدَهُ فَاِذَا هِيَ بَيْضَةٌ لِلنّٰظِرِيْنَ

## SECTION 3

## History of Moses

- Ar. *know-  
ing*. 34 (Pharaoh) said to the chiefs around him: Most surely this is a *skilful* enchanter,
- 35 Who desires to turn you out of your land with his enchantment; what is it then that you advise?
- 36 They said: Give him and his brother respite and send heralds into the cities:
- 37 That they should bring to *you* every *skilful* enchanter.
- Ar. *thee*.  
Ar. *know-  
ing*. 38 So the enchanters were gathered together at the appointed *time* on the fixed day,
- Or, *place*. 39 And it was said to the people: Will you gather together?
- 40 Haply we may follow the enchanters, if they are the vanquishers.
- 41 And when the enchanters came, they said to Pharaoh: Shall we get a reward if we are the vanquishers?
- 42 He said: Yes, and surely you will then be of those who are made near.
- 43 Moses said to them: Cast what you are going to cast.

قَالَ لِلْمَلَائِكَةِ اِنَّ هٰذَا السّٰحِرُ  
عَلِيْمٌ  
يُرِيْدُ اَنْ يُخْرِجَكُمْ مِنْ اَرْضِكُمْ وَيُخْرِجَكُمْ  
فَمَاذَا نَأْمُرُوْنَ  
قَالُوْا اَرْجِهْ وَاَحَاكُهُ وَاَبْعَثْ فِي الْمَدِيْنِ  
خٰصِيْنَ  
يَا تُوْكَ بِكُلِّ سِتْرٍ عَلِيْمٌ  
فَجُمِعَ السّٰحِرَةُ لِيَمِيْنَاتِ يَوْمٍ مَّعْلُوْمٍ  
وَقِيْلَ لِلنّٰسِ هَلْ اَنْتُمْ مُّخْفَعُوْنَ  
لَعَلَّكُمْ اَنْتُمْ السّٰحِرَةُ اِنْ كَانُوْا  
هُمُ الْعٰلَمِيْنَ  
فَلَمَّا جَاءَ السّٰحِرَةُ قَالُوْا الْفِرْعَوْنُ  
اِنَّ لَنَا لَآخِرًا اِنْ كُنَّا نَحْنُ الْعٰلَمِيْنَ  
قَالَ نَعَمْ وَاَنْتُمْ اِذَا لَيْتُمُ الْمُقْرَبِيْنَ  
قَالَ لَهُمْ مُّوسٰى الْقَوْمَ اَمَّا اَنْتُمْ مُّلْكُوْنَ

1813 The gods of the Egyptians were innumerable. There were the abstract gods, the cosmic gods, the human gods, and animal gods; their god-cult may be summed up briefly in the words of the *En. Br.* (vol. ix. p. 51): "Truly it might have been said in ancient Egypt, Of the making of gods there is no end." Pharaoh's claim to divinity among a people who were willing to deify any one was therefore only a natural result of existing conditions. The statement in the *Qur-an* does not imply that Pharaoh was really one of the gods of Egypt, but only that he asked Moses to regard him as a god.

a 1591. 44 So they cast down their cords and their rods\* and said: By Pharaoh's power, we shall most surely be victorious.

b 929 45 Then Moses cast down his rod, and lo! it swallowed up the lies they told.<sup>b</sup>

c 930. 46 And the enchanters were thrown down prostrate;\*

47 They said: We believe in the Lord of the worlds:

48 The Lord of Moses and Aaron.

49 Said he: You believe in him before I give you permission: most surely he is the chief of you who taught you the enchantment, so you shall know: certainly I will cut off your hands and your feet *on opposite sides*, and certainly I will crucify you all.

Or, because  
of (your)  
opposition.

50 They said: No harm: surely to our Lord we go back:

51 Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.

فَالْقَوَاهِبَ لَهُمْ وَعَصِيَّتَهُمُ وَقَالُوا بَعْضُهُ  
فِرْعَوْنُ إِنَّا لَنَكْفُرُ الْغَالِبُونَ ۝

فَالْقَوْمُ مَوْسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝

فَأُلْقِيَ السَّحَرَةُ سِجْدِينَ ۝

فَالْقَوْمُ آمَنُوا بِرَبِّ الْعَالَمِينَ ۝

رَبِّ مُوسَىٰ وَهَارُونَ ۝

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ إِلَهُهُ ۝

لَكِنَّكُمْ كُفَرْتُمْ الَّذِي عَلَّمَكُمُ السَّحَرُ فَلَكَؤُوتَ

تَعْلَمُونَ هَٰذَا فَطَعَنَ إِلَيْكُمْ وَآرَجَلَكُمْ بَيْنَ

خِلَافٍ وَلَا تَرْجِعْ إِلَيْكُمْ أَعْيُنُكُمْ ۝

فَالْقَوْمُ الْأَصْحَابُ فَأَنَّا لِلَّهِ رَبِّنَا مُنْقَلِبُونَ ۝

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا ۝

كُنَّا أَوَّلَ الْمُؤْمِنِينَ ۝

#### SECTION 4

##### History of Moses

d 1356. 52 And We revealed to Moses, saying:<sup>a</sup> Go away with My servants travelling by night, surely you will be pursued.

53 So Pharaoh sent heralds into the cities:

54 Most surely these are a small company:

55 And most surely they have enraged us:

56 And most surely we are a vigilant multitude.

57 So We turned them out of gardens and springs,

58 And treasures and goodly dwellings,

59 Even so. And We gave them as a heritage to the children of Israel.<sup>1814</sup>

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي

إِنَّكَ مُتَّبَعُونَ ۝

فَارْسَلْنَا فِي الْمَدَائِنِ خَبِيرِينَ ۝

إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ۝

وَأَنَّهُمْ لَنَا كَافٍ بَطُونٌ ۝

وَأَنَّا لَجَمِيعٌ خِلَافُونَ ۝

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ۝

وَكُنُوزٍ وَمَقَارٍ كَثِيرٍ ۝

كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ۝

<sup>1814</sup> The pronoun *them* refers to gardens and springs, etc., in general, and not to the particular gardens, etc., from which the Egyptians were turned out. The heritage of gardens

60 Then they pursued them at sunrise.

61 So when the two hosts saw each other, the companions of Moses cried out: Most surely we are being overtaken.

62 He said: By no means; surely my Lord is with me: He will show me a way out.

Ar. thy,  
Or, staff.

63 Then We revealed to Moses: Seek a way into the sea with *your community*.<sup>1815</sup> So it had cloven asunder, and each party was like a huge mound.<sup>1816</sup>

Or, wave.

64 And We brought near, there, the others.

65 And We saved Moses and those with him, all of them.

66 Then We drowned the others.

Ar. and.

67 Most surely there is a sign in this, *but* most of them do not believe.

Ar. thy.

68 And most surely *your* Lord is the Mighty, the Merciful.

فَاتَّبَعُوهُمْ مُشْرِقِينَ ۝

فَلَمَّا تَرَ أَفْوَاجَهُمْ قَالُوا لِمُوسَى أَصْحَابُ مُوسَى

إِنَّا لَمُدُّوكُمْ ۝

قَالَ كَلَّا إِنَّ مَعَ رَبِّي سَيِّدِينَ ۝

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ

الْبَحْرَ فَمَا تَأْتِيكَ فُتُكٌ وَلَكِنَّ فُرُوقَ رَبِّكَ كَالْظُلُمِ

الْعَظِيمِ ۝

وَأَزَلَّ أَتَمَّ الْأَخْرَجِينَ ۝

وَأَجْعَلْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ۝

ثُمَّ آخَرْنَا الْأَخْرَجِينَ ۝

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ۝

وَلَنْ رَبِّكَ لَهْوَ الْعَرِيزُ الرَّحِيمُ ۝

## SECTION 5

### History of Abraham

69 And recite to them the story of Abraham.

\* 790.

70 When he said to his sire\* and his people: What do you worship?

وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۝

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۝

and treasures was given to the Israelites in the land of Canaan, the promised land flowing with milk and honey.

1815 The expression اضرب بعصاك البحر is similar to اضرب بعصاك البحر and for the various explanations of it see 96. Elsewhere the same idea is expressed by saying فاضرب لهم طريقا في البحر يبسا meaning "then make for them a dry path in the sea" (20:77), where the same word, idrib, is used for seeking a way. See 82, 1593.

1816 The sea had cloven asunder and gone back, thus leaving a dry way (20:77) for the Israelites. The كل فرق, or each party, may either refer to the Egyptians and the Israelites or to the several parties into which the large number of Israelites may have necessarily been divided. Or, the meaning may be that each wave as it receded was like a huge mountain. There is nothing to show that the sea was divided into several parts. The word taud, it may be noted, means a mountain, as well as an elevated or overlooking tract of land (TA-LL), and is even applied by a poet to a camel's hump (LA-LL).

71 They said: We worship idols, so we shall be their votaries.

72 He said: Do they hear you when you call?

73 Or do they profit you or cause you harm?

74 They said: Nay, we found our fathers doing so.

75 He said: Have you then considered what you have been worshipping:

76 You and your ancient sires?

77 Surely they are enemies to me, but not (so) the Lord of the worlds:

78 Who created me, then He has shown me the way:

79 And He Who gives me to eat and gives me to drink:

80 And when I am sick, then He restores me to health:

81 And He Who will cause me to die, then give me life:

82 And Who, I hope, will forgive me my mistakes on the day of judgment.<sup>1817</sup>

83 My Lord: Grant me wisdom, and join me with the good:

84 And ordain for me a *goodly* mention\* among posterity:

85 And make me of the heirs of the garden of bliss:

86 And forgive my sire, for surely he is of those who have gone astray:

87 And disgrace me not on the day when they are raised,

88 The day on which property will not avail, nor sons,

89 Except him who comes to Allah with a heart free (from evil).

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظُنُّهَا كُفُوفِينَ

قَالَ هَلْ يَسْمَعُونَكُمْ إِذَا تَدْعُونَهُ

أَوْ يَنْفَعُوكُمْ أَوْ يُضُرُّونَ

قَالُوا بَلَى وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ

تَعْبُدُونَ

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ

فَالْتَفَتُوا عَلَى آلِهِمُ الْعَالَمِينَ

الَّذِي خَلَقَهُمْ فَهُمْ يَهْدِيهِمْ

وَالَّذِي هُوَ يُطْعِمُهُمْ وَيَسْقِيهِمْ

وَإِذَا أَمَرْتُمْ فَهُمْ يَخِيفُونَهُ

وَالَّذِي يُمَيِّتُهُمْ ثُمَّ يُحْيِيهِمْ

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي

يَوْمَ الدِّينِ

رَبِّ هَبْ لِي حَسَمًا وَأَخِيفْنِي

يَا الصَّالِحِينَ

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

وَاعْفُ عَنِّي إِنَّهُ كَانَ مِنَ الصَّاحِقِينَ

وَلَا تُخْزِنِي يَوْمَ يُنْعَتُونَ

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

إِلَّا مَنْ أَىٰ اللَّهُ بِقَلْبٍ سَلِيمٍ

Or,  
truthful.  
\* 1550.

1817 The prophets, being always conscious of their weaknesses, seek Allah's protection. Expressions like this invariably indicate human weakness before Divine perfection, and are not evidences of sinfulness. Compare Jesus' confession of weakness in a similar strain: "Why callest thou me good? there is none good but One, that is, God" (Matt. 19:17). It does not mean that Jesus was a bad man, but before God, Who is the source of all good, he naturally thought that a mortal had no right to be called good.



90 And the garden shall be brought near for those who guard (against evil),

91 And the hell shall be made manifest to the erring ones,<sup>1818</sup>

92 And it shall be said to them: Where are those that you used to worship

93 Besides Allah: can they help you or yet help themselves?

94 So they shall be thrown down into it, they and the erring ones,

95 And the hosts of the devil, all.

96 They shall say while they contend therein:

97 By Allah! we were certainly in manifest error,

98 When we made you equal to the Lord of the worlds:

99 And none but the guilty led us astray:

100 So we have no intercessors,

101 Nor a true friend:

102 But if we could but once return, we would be of the believers.

103 Most surely there is a sign in this, *but* most of them do not believe.

104 And most surely *your* Lord is the Mighty, the Merciful.

وَأُزْلِفَتِ الْجَنَّةُ  
لِلْمُتَّقِينَ ۝

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ۝  
وَقِيلَ لَهُمْ إِنَّمَا كُنْتُمْ  
تَعْبُدُونَ ۝

وَمِنْ دُونِ اللَّهِ هَلْ يَنْصُرُكُمْ أَوْ يُنْصَرُونَ ۝  
فَكَذَّبُوا فِيهَا لَهُمْ وَالْغَاوُونَ ۝  
وَجُنُودُ الْبَلِيسِ أَجْمَعُونَ ۝  
فَالَوْ أَنَّهُمْ فِهَا يَخْتَصِمُونَ ۝

تَاللَّهِ إِن كُنَّا لَنَافِي ضَلَالٍ مُّبِينٍ ۝  
إِذْ تَسْوِيكُمْ رَبِّ الْعَالَمِينَ ۝  
وَمَا أَضَلُّنَا إِلَّا الْأَبْجَرُ مَوْ ۝  
فَمَا لَنَا مِنْ شَافِعِينَ ۝  
وَلَا صِدْقٍ وَفِيهِمْ ۝

فَلَوْ أَنَّ لِلنَّارِ فَيْضًا مِّنَ الْمُؤْمِنِينَ ۝  
إِن فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ  
مُّؤْمِنِينَ ۝

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

## SECTION 6

### History of Noah

105 The people of Noah rejected the apostles.\*

106 When their brother Noah said to them: Will you not guard (against evil)?

107 Surely I am a faithful apostle to you:

108 Therefore guard against (the punishment of) Allah and obey me:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ۝  
إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ  
أَلَا تَتَّقُونَ ۝

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝  
فَاتَّقُوا اللَّهَ وَاطِيعُونَ ۝

Ar. and.

Ar. thy.

\* 901.

1818 The making manifest of the hell shows that it already exists, but is hidden from the human eye, while on the day of resurrection it shall be made plain.

109 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:

110 So guard against (the punishment of) Allah and obey me.

Ar. thee.

Ar. thee.

111 They said: Shall we believe in *you* while the meanest follow *you*?

112 He said: And what knowledge have I of what they do?

113 Their account is only with my Lord, if you could perceive:

114 And I am not going to drive away the believers:

115 I am naught but a plain warner.

Ar. thou.

Ar. thou

shalt.

Or, those  
stoned to  
death.

116 They said: If *you* desist not, O Noah, *you* shall most certainly be of *the* reviled ones.

117 He said: My Lord: surely my people give me the lie:

Ar. between  
them.

118 Therefore judge Thou between me and *them* with a (just) judgment, and deliver me and those who are with me of the believers.

Or, fully  
furnished.

<sup>a</sup> 11 : 40.

<sup>b</sup> 1180.

119 So We delivered him and those with him in the laden ark.<sup>a</sup>

120 Then We drowned the rest afterwards.<sup>b</sup>

Ar. and.

121 Most surely there is sign in this, *but* most of them do not believe.

Ar. thy.

122 And most surely *your* Lord is the Mighty, the Merciful.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

قَالُوا أَنْتُمْ مِنْ لَدُنْكَ وَاتَّبَعُوكَ

إِلَّا سَرَدَكُنْ ۝

قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ۝

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ۝

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۝

إِنْ أَنَا إِلَّا أَنْتَنِ بِرُءُوسِهِمْ ۝

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَسُوعَ لَتَكُونَنَّ

مِنَ الْمَرْجُومِينَ ۝

قَالَ رَبِّ إِنِّي قَدْ جِئْتُكَ كَذَّبُونَ ۝

فَاقْتَحِمْ بَيْنِي وَبَيْنَهُمْ فَتَحَاقَ

يَحْسَبْنِي وَمن مَسِيحٍ مِنَ

الْمُؤْمِنِينَ ۝

فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الشَّخْرَ ۝

ثُمَّ أَغْرَقْنَا بَقِيَّةَ الْبَاقِينَ ۝

إِنَّ فِي ذَلِكَ لَآيَةً لِّأُولِي الْأَلْبَابِ ۝

مُؤْمِنِينَ ۝

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

## SECTION 7

### History of Hūd

123 'Ad gave the lie to the apostles.<sup>c</sup>

<sup>c</sup> 903

124 When their brother Hūd said to them: Will you not guard (against evil)?

125 Surely I am a faithful apostle to you:

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ۝

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۝

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

126 Therefore guard against (the punishment of) Allah and obey me:

127 And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds:

128 Do you build on every height a monument: vain is it that you do:<sup>1819</sup>

129 And you make strong fortresses that perhaps you may abide:

130 And when you lay hands (on men) you lay hands (like) tyrants:

131 So guard against (the punishment of) Allah and obey me:

132 And be careful of (your duty to) Him Who has given you abundance of what you know:

133 He has given you abundance of cattle and children:

134 And gardens and fountains:

135 Surely I fear for you the chastisement of a grievous day.

136 They said: It is the same to us whether *you* admonish or *are* not one of the admonishers:

137 This is naught but a custom of the ancients:<sup>1820</sup>

138 And we are not going to be chastised.

139 So they gave him the lie, then We destroyed them. Most surely there is a sign in this, *but* most of them do not believe.

140 And most surely *your* Lord is the Mighty, the Merciful.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي

إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

أَتَبْنُونَ بِكُلِّ رَافِعٍ آيَةً

تَعْبَثُونَ ۝

وَتُبْنُونَ مَصَانِدَ لَعَلَّكُمْ تُخْلَدُونَ ۝

وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

وَاتَّقُوا الَّذِينَ فِي أَمَدٍ كُمْ مِمَّا

تَحْكُمُونَ ۝

أَمَدًا لَكُمْ بِأَنعَامٍ وَبَنِينَ ۝

وَجَنِّتْ وَعُيُونٍ ۝

لِيُنْزِلَ أَخَافَ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝

قَالُوا سَوَاءٌ عَلَيْنَا أَوُوعُتْ أَمْ لَمْ

تَكُنْ مِنَ الْوَاعِظِينَ ۝

إِنَّ هَذَا إِلَّا الْخُفْيُ الْأَوَّلِينَ ۝

وَمَا تَحْنُ بِمُعَدِّينَ ۝

فَكَذَّبُوهُ فَأَهْلَكَ نَارُ رَبِّي

ذَلِكَ لَا إِلَهَ إِلَّا هُوَ وَمَا كَانُوا أَعْيُنُهُمْ

مُؤْمِنِينَ ۝

وَلَا رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

Ar. thou.

Ar. art.

Ar. and.

Ar. thy.

1819 The word *ayat*, literally a *sign*, is used here to indicate *the lofty building that should acquire a renown as a sign of greatness*. These lofty buildings were, no doubt, used to terrorize others, as v. 130 shows that acts of cruelty and violence were committed by 'Ad while they considered themselves safe in their fortresses.

1820 That is, all these things have been going on of old.

## SECTION 8

## History of Šālih

\* 911.

141 Samood\* gave the lie to the apostles.

142 When their brother Šālih said to them: Will you not guard (against evil)?

143 Surely I am a faithful apostle to you:

144 Therefore guard against (the punishment of) Allah and obey me:

145 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:

146 Will you be left secure in what is here:

147 In gardens and fountains,

148 And corn-fields and palm-trees having fine spadices?

149 And you hew houses out of the mountains exultingly:

150 Therefore guard against (the punishment of) Allah and obey me:

151 And do not obey the bidding of the extravagant:

152 Who make mischief in the land and do not act aright.

153 They said: *You are* only of the deluded ones:

154 *You are* naught but a mortal like ourselves: so bring a sign if *you are* one of the truthful.

155 He said: This is a she-camel;<sup>b</sup> she shall have her portion of water, and you have your portion of water on an appointed time.<sup>1821</sup>

Ar. *thou*  
art.

Ar. *thou*  
art.

Ar. *thou*  
art.

<sup>b</sup> 913.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝

إِذْ قَالَ لَهُمْ أَخُوهُمْ ضَلِيلٌ

أَلَا تَتَّقُونَ ۝

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَرَى

إِلَّا عَلَى رَأْيِ الْعَالَمِينَ ۝

أَنْتُمْ كَرُونَ فِي مَا هُمْ بِأَمِينِينَ ۝

فِي جَنَّاتٍ وَعُيُونٍ ۝

وَرُومٍ وَخَلٍّ طَلَمًا هَاضِمَةٍ ۝

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

وَلَا تَطِيعُوا آفَرَ الْمُسْرِفِينَ ۝

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ لَا يُبْلَغُونَ

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَخَّرِينَ ۝

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُكُمْ فَأْتِ بِآيَةٍ

إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ

شِرْبٌ يَوْمَ مَعْلُومٍ ۝

1821 Samood are described in v. 149 as hewing houses out of mountains, and, as it appears from here and 54: 28, the springs of water seem to have been few, and access to these was probably specially guarded, so that they were open only at particular times. Šālih seems to have demanded that the she-camel should be allowed a drink at such times. See note on 54: 28, where the words *كل شرب محتض* occur, meaning that every share of the water shall be attended by the she-camel, or that she shall have access to water at all times when a drink is allowed to others. A similar demand as regards her pasture is contained in 11: 64 in the words, "leave her to pasture on Allah's earth," followed by the same words as those following this demand for drink: "And do not touch her with evil."

The word *shirb* signifies either an act of drinking, or a share, or portion that falls to one's

156 And do not touch her with evil, lest the chastisement of a grievous day should overtake you.

Ar. became regretting ones.

157 But they stabbed her, then regretted;

Ar. and.

158 So the chastisement overtook them. Most surely there is a sign in this, but most of them do not believe.

Ar. thy.

159 And most surely your Lord is the Mighty, the Merciful.

وَلَا تَمْسُوْهَا بِسَوْءٍ فَيَاْخُذَكُمْ عَذَابُ  
يَوْمٍ عَظِيْمٍ ۝

فَقَرَّوْهَا فَاَصْبَحُوْا نَدِيْمِيْنَ ۝  
فَاَخَذَهُمُ الْعَذَابُ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً  
وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ۝  
وَإِنَّ رَبَّكَ لَهُوَ الْغَفِيْرُ الرَّحِيْمُ ۝

## SECTION 9

### History of Lot

a 917.

160 The people of Lot<sup>a</sup> gave the lie to the apostles.

161 When their brother Lot said to them: Will you not guard (against evil)?

162 Surely I am a faithful apostle to you:

163 Therefore guard against (the punishment of) Allah and obey me:

164 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:

165 What! do you come to the males from among the creatures,

166 And leave what your Lord has created for you of your wives? nay, you are a people exceeding limits.

Ar. thou.  
Ar. thou shalt.

167 They said: If *you* desist not, O Lot! *you shall* surely be of those who are expelled.

168 He said: Surely I am of those who utterly abhor your doing:

169 My Lord! deliver me and my followers from what they do.

170 So We delivered him and his followers all,

171 Except an old woman, among those who remained behind.<sup>1822</sup>

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِيْنَ ۝  
اِذْ قَالَ لَهُمْ أَخُوهُمْ هُمْ لُوطٌ اَلَا تَتَّقُوْنَ ۝

اِنِّیْ لَكُمْ رَسُوْلٌ اٰمِيْنٌ ۝  
فَاتَّقُوا اللّٰهَ وَاَطِيعُوْنَ ۝

وَمَا اَسْأَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اِجْرٰی  
اِلَّا عَلٰی رَبِّ الْعٰلَمِیْنَ ۝

اِنَّا تَوَنَّا الذِّكْرَ اِنْ مِنَ الْعٰلَمِیْنَ ۝  
وَنَدْرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ  
اَزْوَاجِكُمْ اَبْلٰ اَنْتُمْ قَوْمٌ عٰدُوْنَ ۝

فَاَلَا الْاِنِّیْ لَمْ تَنْتَهُ یَلُوْطُ لَتَكُوْنَنَّ  
مِنَ الْغٰثِرِیْنَ ۝

قَالَ اِنِّیْ لَبَعْلٰلُكُمْ مِنَ الْغٰلِیْنَ ۝  
رَبِّ نَجِّنِّیْ وَاَهْلٰی وِمَا یَعْمَلُوْنَ ۝

فَنَجَّیْنٰهُ وَاَهْلَهُ اَجْمَعِیْنَ ۝  
اِلَّا یَحْزُرُ اِنِّیْ الْغٰثِرِیْنَ ۝

lot, of water, or a watering place, or a time of drinking. And in law it signifies the use of water for the watering of sown fields and of beasts (LL).

1822 This was Lot's wife.

	172 Then We utterly destroyed the others.	ثُمَّ دَمَرْنَا الْآخَرِينَ ۝
a 918.	173 And We rained down upon them a rain,* and evil was the rain on those warned.	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ۝
Ar. and.	174 Most surely there is a sign in this, <i>but</i> most of them do not believe.	إِن فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝
Ar. thy.	175 And most surely <i>your</i> Lord is the Mighty, the Merciful.	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

## SECTION 10

## History of Shu'aib

	176 The dwellers of the thicket gave the lie to the apostles. <sup>1823</sup>	كَذَّبَ أَصْحَابُ الْكَثِبِ الْمُرْسَلِينَ ۝
	177 When Shu'aib said to them: Will you not guard (against evil)?	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَتَتَقُونَ ۝
	178 Surely I am a faithful apostle to you:	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝
	179 Therefore guard against (the punishment of) Allah and obey me:	فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝
	180 And I do not ask you any reward for it: my reward is only with the Lord of the worlds:	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝
	181 Give a full measure and be not of those who diminish:	أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْخَاسِرِينَ ۝
	182 And weigh (things) with a right balance:	وَزِنُوا بِأَلْقُسْطَاسِ الْمُسْتَقِيمِ ۝
Or, dues.	183 And do not wrong men of their <i>things</i> , and do not act corruptly in the earth, making mischief:	وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُمْسِكِينَ ۝
	184 And guard against (the punishment of) Him Who created you and the former nations. <sup>1824</sup>	وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِسْمَةَ الْأَوَّلِينَ ۝
Ar. thou art.	185 They said: <i>You</i> are only of those deluded:	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۝
Ar. thou art.	186 And <i>you</i> are naught but a mortal like ourselves, and we know <i>you</i> to be certainly of the liars:	وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لِيَنَّ الْكَذِبَ يَنَّا ۝
Ar. thee.		

1823 They are the same as the people of Midian.

1824 The word *jibillat* means *nature, quality, or property*, and is here considered as being equivalent to ذوى الجيلة, i.e. *the created things* (Kf, Bd, JB). But *jibillat* is also synonymous with *jibill*, and the lexicologists recognize the two words as conveying the same meaning, viz. *a great company of men, or nation, or people* (Q-Ll).

Ar. *thou*  
*art.*

187 Therefore cause a portion of the heaven to come down upon us, if *you* are one of the truthful.<sup>1825</sup>

فَاسْقُطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنْتُمْ  
مِنَ الصَّادِقِينَ ۝

188 He said: My Lord knows best what you do.<sup>1826</sup>

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ۝

189 But they called him a liar, so the chastisement of the day of covering overtook them; surely it was the chastisement of a grievous day.<sup>1827</sup>

فَكَذَّبُوهُ فَأَخَذَهُم عَذَابُ يَوْمِ الظَّلَامَةِ  
إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ۝

Ar. *and.*

190 Most surely there is a sign in this, *but* most of them do not believe.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن كَانَ أَكْثَرُهُمْ  
مُؤْمِنِينَ ۝

Ar. *thy.*

191 And most surely *your* Lord is the Mighty, the Merciful.

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

## SECTION 11

## The Meccans are warned

192-195. The Prophet warns Meccans. 196-199. Prophecies in earlier revelations. 200-209. They hasten for punishment. 210-223. Invitation to righteousness and truth cannot be the devil's work. 224-227. It is not the work of a poet.

192 And most surely this is a revelation from the Lord of the worlds.

وَأِنَّهُ لَنَزْلٌ مِن رَّبِّ الْعَالَمِينَ ۝

193 The Faithful Spirit has descended with it,<sup>1828</sup>

نَزَّلَ بِهِ الْوَحْيَ الْأَمِينُ ۝

Ar. *thy.*  
Ar. *thou*  
*mayest.*

194 Upon *your* heart that *you may* be of the warners,<sup>1829</sup>

عَلَى قُلُوبِكُمْ لِتَكُونَ مِنَ النَّذِيرِينَ ۝

1825 *Kisaf* means a *portion* (Rgh), and a *portion of the heaven* signifies a *punishment from heaven*, such as the Midianites thought they were threatened with by Shu'aib. According to JB, *kisaf* means *punishment*.

1826 It should be noted that the demand for the threatened punishment is always met with expressions signifying that the matter rests in the hands of Allah. This is as much true as regards the demands of the opponents of the previous prophets as those of the Quraish. Such statements are really equivalent to saying that the thing will certainly be accomplished.

1827 *Zullah* signifies a *shade*, or a *covering*, and the day of punishment is called *the day of covering* because it covered them with punishment.

1828 The Faithful Spirit is the angel Gabriel, who brought the Divine revelation to the Holy Prophet; thus *Al-Amin* received the *Ruh-ul-Amin* from on high.

1829 The addition of the words *upon your heart* is to indicate that the Prophet's heart, being the receptacle of the mighty revelation, was no doubt truly responsive to the great truths contained in it. The high morals and the broad humanitarian truths which the Qur-an contains give us a true picture of the great mind and of the high morals which are referred to in one of the earliest revelations in the words: "And most surely you conform yourself to sublime morality" (68:4). The pithy but most beautiful statement of that intelligent lady, 'Ayesha, than whom none was more familiar with the recipient of the Quranic revelation, remains unsurpassed in depicting the character of the Holy Prophet; when asked about it she replied: **كان خلقه القرآن**, i.e. *his character is the Qur-an*. She thus intimated in



195 In plain Arabic language.

196 And most surely the same is in the scriptures of the ancients.<sup>1830</sup>

197 Is it not a sign to them that the learned men of the Israelites know it?

198 And if We had revealed it to any of the foreigners,

199 So that he should have recited it to them, they would not have believed therein.<sup>1831</sup>

200 Thus have We caused it to enter into the hearts of the guilty.<sup>1832</sup>

201 They will not believe in it until they see the painful chastisement;

202 And it shall come to them all of a sudden, while they shall not perceive;

203 Then they will say: Shall we be respited?

204 What! do they still seek to hasten on Our chastisement?

205 *Have you* then considered if We let them enjoy themselves for years,

206 Then there comes to them that with which they are threatened,

207 That which they were made to enjoy shall not avail them?

Ar. *hast*  
*thou.*

يَلْسَانِ عَرَبِيٍّ مُبِينٍ ۝

وَرَأَتْهُ الْفِي زُبُرِ الْأَوَّلِينَ ۝

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ

بَنِي إِسْرَءِيلَ ۝

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ۝

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهٖ

مُؤْمِنِينَ ۝

كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْفَاجِرِينَ ۝

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ۝

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ۝

أَفِعِدَّ إِنَّا كَيْسَرُكُمْ ۝

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ۝

ثُمَّ جَاءَهُمْ مَا كَانُوا

يُوعَدُونَ ۝

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا

يَسْتَعُونَ ۝

brief words that all those wonderful pictures of moral sublimity drawn in the Holy Qur-án were pictures of the noble mind to which the Qur-án was revealed.

1830 The prophecies of the earlier books, especially of the scriptures of the Israelites, are clearly referred to here. Some of these prophecies have been quoted in these foot-notes. We may, however, add one more that is met with in Isa. 54, where "the children of the desolate" are given preference above "the children of the married wife." References to the Jews and the Christians constantly occur in the Meccan revelations, and there is not the least ground for the statement of Sayooti and others that the verse, because of the mention of "the learned men of the Israelites," must have been revealed at Medina.

1831 Because prophecy plainly showed that the Arabs were to be the recipients of the revelation; see Isa. 42:11: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit." In the Old Testament, Kedar, the son of Ishmael, stands for the Arab nation. Hence earlier prophecy required that the final revelation should be granted to an Arab.

1832 The meaning is that the Qur-án was made to enter into their hearts by reason of the convincing proof of its truth, but they rejected it, as the next verse shows. It appealed to their hearts and convinced them very often of its truth, as is plainly stated elsewhere in the Holy Qur-án, but they would not submit until they saw a sign like that granted to the former prophets.

	208 And We did not destroy any town but it had (its) warners	وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ
	209 To remind, and We are never unjust.	ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ۝
	210 And the devils have not come down with it.	وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ۝
	211 And it behoves them not, and they have not the power to do (it).	وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ۝
	212 Most surely they are far removed from the hearing of it. <sup>1833</sup>	لَا تَهْمُ عَنْ السَّمْعِ لَمَعْرُ وَلَوْ ۝ فَلَا تَلْزَمُ مَعَ اللَّهِ الْهَآخِرَ فَتَكُونُ مِنَ الْمَعْدِيَّينَ ۝
Ar. thou.	213 So call not upon another god with Allah, lest <i>you</i> be of those who are chastised.	وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝
Ar. thy.	214 And warn <i>your</i> nearest relations, <sup>1834</sup>	وَخُفِضَ جَنَاحُكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝
Ar. lower thy wing.	215 And <i>be kind</i> to him who follows <i>you</i> of the believers.	فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرٌّ مِمَّا تَعْمَلُونَ ۝
Ar. thee.	216 But if they disobey <i>you</i> , then say: Surely I am clear of what you do.	وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝
Ar. thee.	217 And rely on the Mighty, the Merciful, <sup>1835</sup>	الَّذِي يَدْرَأُكَ جِئْنِ نَقْمُهُ ۝
Ar. thou dost stand.	218 Who sees <i>you</i> when <i>you</i> stand up.	وَتَقْلِبُكَ فِي السَّجْدِينَ ۝
Ar. thy.	219 And <i>your</i> turning over and over among those who prostrate themselves before Allah.	إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝
	220 Surely He is the Hearing, the Knowing.	

1833 The argument here is similar to that advanced by Jesus Christ when he said: "And if Satan cast out Satan, he is divided against himself" (Matt. 12: 26). The evil one cannot be the source of the Qur-án, for the Qur-án calls to righteousness, and the evil-doers do not even hear its call, whereas, if it were the devil's work, none would have accepted it more greedily than the doers of evil. See also vv. 221-223 and 1836.

1834 When this verse was revealed, the Holy Prophet, standing on the Mount Safá, invited every tribe by name, and when the representatives of all the tribes had gathered together—among those assembled being also the Quraish and that inveterate enemy of the Holy Prophet, Abú Lahab—the Holy Prophet thus addressed them: "Tell me, if I inform you that a great army in the valley lies in wait to make a raid upon you, would you believe me?" "Aye!" was the reply in one voice, "for we have never found anything but truth emanating from your lips." "Then," said the Prophet, "know that I am a warner to you of an approaching doom." "May you perish!" cried out the ill-tempered Abú Lahab; "was it for this that you called us together?" (Bkh). It, however, does not mean that the Holy Prophet had not previously warned them. Long before the revelation of this chapter he had been declared a warner to all the nations (25: 1).

1835 The Prophet is here told to rely on the Mighty, the Merciful, the very words that are repeated at the end of almost every section of this chapter, thus showing that the fate of the opponents of former prophets was spoken of simply to warn his own opponents. The attribute of *mightiness* is used to indicate the power to punish the wicked, while *mercy* indicates the deliverance and triumph of the righteous.

221 Shall I inform you (of him) upon whom the devils descend?

222 They descend upon every lying, sinful one,

223 They incline their ears, and most of them are liars.<sup>1836</sup>

224 And as to the poets, those who go astray follow them.

Ar. dost thou.

225 Do you not see that they wander about bewildered in every valley?<sup>1837</sup>

226 And that they say that which they do not do,<sup>1838</sup>

227 Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed;<sup>1839</sup> and they who act unjustly shall know to what final place of turning they shall turn back.

هَلْ أَتَيْتُكُمْ عَلَىٰ مَنْ تَنَزَّلُ

الشَّيَاطِينُ ۝

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ۝

يُلْقُونَ السَّمْعَ وَأَكْتَرُهُمْ كَذِبُونَ ۝

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۝

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ

يَهِيمُونَ ۝

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۝

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا

اللَّهَ كَذِكْرٍ أَوْ ائْتَصَرُوا مِنْ بَيْنِ مَا ظَلَمُوا أَوْ سَبَقَهُ

الَّذِينَ ظَلَمُوا أَوْىٰ مُقَلِّبٍ يَنْقَلِبُونَ ۝

1836 The subject of v. 212 is reverted to here, and it corroborates what is said in 1833.

1837 That is, they pursue an aimless course.

1838 The first suggestion of the unbelievers was that the Qur-án is the work of the devil. That being shown to be inconsistent with its very nature and with the righteousness it preaches, they make another suggestion, viz. that it is the work of a poet. As against this they are told that none of the characteristics of a poet's work are to be met with in the Qur-án. The poet pursues an aimless course, while the Qur-án has a set purpose before it, viz. a pure transformation in the lives of those who follow it. In the second place, the poets say the things they do not perform, whereas the Prophet is not only a preacher of righteousness, but also an exemplar who translated into practice what he taught in theory. And the weightiest consideration of all is that the poets cannot utter prophecies like those which are met with in the Qur-án. It is to this that attention is called in the next verse.

1839 The passage gives a description of the true believers in general, a new statement being introduced with *illā* (or *except*); or it may refer particularly to the poets from among the believers.

## CHAPTER XXVII

### THE NAML

(*An-Naml*)

REVEALED AT MECCA

(7 sections and 93 verses)

#### Abstract :

- Sec. 1. The Prophet is called as Moses was called.
- Sec. 2, 3. History of Solomon.
- Sec. 4. Šālīḥ and Lot.
- Sec. 5. The faithful shall be exalted.
- Sec. 6. The spiritual resurrection.
- Sec. 7. Passing away of the great opponents.

#### The Title.

THE title of this chapter is taken from the mention of a tribe known as the *Naml* in v. 18, in connection with Solomon's march against the Queen of Sheba. By the *Naml* is meant a tribe of that name, and not *ants*, as shown in 1847.

#### Subject-matter.

As regards the date of the revelation of this chapter and its place in the Qur-ān, see head-note to the preceding chapter. The subject-matter, as there pointed out, is almost the same as the subject-matter of the last chapter. The Qur-ān is the word of Allah which the Holy Prophet received from on high, just as Moses received a call at Mount Sinai, and the enemies of the former would be dealt with even as those of the latter. This is the substance of the first section. The second and third are devoted to Solomon's history, wherein the Holy Prophet's future greatness is indicated. It is really a part of the Mosaic history, for the Israelite kingdom attained its full glory under Solomon, and, as is well known, Moses passed away before any Israelite kingdom was established. On the other hand, the Holy Prophet Muhammad was destined to combine prophetic greatness with kingship, the glory of Solomon with the prophetic meekness of Moses. In his lifetime he was recognized as the king of Arabia, yet, notwithstanding his being crowned with kingly glory, he led a life of marked simplicity which even Moses did not practise, though he passed his life as the head of a nation wandering in the wilderness. The rest of the chapter is taken up with a brief reference, in the fourth section, to the histories of Šālīḥ and Lot, whose opponents were destroyed, and the fifth may be regarded as the natural sequel of it, viz. that the faithful shall be exalted. The sixth section states, however, that the Prophet's triumph was not to be marked by the utter destruction of his enemies, as in the case of these prophets, but by the ultimate spiritual resurrection of those who seemed to be quite deaf, dumb, and dead. That none but the great opponents would pass away is shown in the last section.

## SECTION 1

## The Prophet is called as Moses was called

1-3. Qur-án a guidance. 4, 5. Warning for evil doers. 7-12. Moses called. 13-14. Consequences of his rejection.

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 1802.

1 Benignant, Hearing God ! \* These are the verses of the Qur-án and the book that makes manifest,<sup>b</sup>

طس تبارك آيت القرآن وكتاب

b 1803.

2 A guidance and good news for the believers,

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

3 Who keep up prayer and pay the poor-rate, and of the hereafter they are sure.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

4 As to those who do not believe in the hereafter, We have surely made their deeds fairseeming to them, but they blindly wander on.<sup>1840</sup>

الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

5 These are they who shall have an evil chastisement, and in the hereafter they shall be the greatest losers.<sup>1841</sup>

لِنَّ الَّذِينَ لَا يُؤْتُونَ بِالْآخِرَةِ زِينَةً

لَهُمْ أَجْمَعًا لَهُمْ فِيهَا عَذَابٌ عَظِيمٌ

Ar. thou art.

6 And most surely *you are* made to receive the Qur-án from the Wise, the Knowing God.

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ

فِي الْآخِرَةِ هُمُ الْآخِرُونَ

وَإِنَّكَ لَسُلْطَنُ الْقُرْآنِ مِنْ لَدُنْ حَكِيمٍ

عَلِيمٍ

7 When Moses said to his family: Surely I see fire: I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

إِذْ قَالَ مُوسَى لَأَهْلِهِ إِنِّي آنَسْتُ

نَارًا وَسَأُنَبِّئُكُمْ مِنْهَا بِخَبَرٍ أَوْ آتٍ كَبِيرٍ

يَسْتَرْفِقُونَ

Or, whatever is in.

8 So when he came to it a voice was uttered, saying: Blessed is *he who is after* the fire and whatever is about it; and glory be to Allah, the Lord of the worlds: <sup>1842</sup>

فَلَمَّا جَاءَهَا نَادَى أَنْ بُورَكَ

مَنْ فِي السَّارِ وَمَنْ خَوْلَهَا وَسُبْحَانَ

اللَّهِ رَبِّ الْعَالَمِينَ

1840 By *their deeds* are meant the deeds which they ought to perform, not the mischievous deeds which they were performing. For as to the latter we find it plainly stated elsewhere: "And the devil made what they did fairseeming to them" (6: 43), where instead of *their deeds* we have *what they did*. Thus it is clear that mischievous deeds are made fairseeming to evil-doers by the devil, while Allah commends good deeds. In support of the same we may quote 49: 7, where we find: "But Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience."

1841 The latter part of the verse shows that the evil punishment spoken of here is the punishment which should overtake them in this life: a greater loss being in store for them in the hereafter.

1842, see next page.

	9 O Moses! surely I am Allah, the Mighty, the Wise:	يُؤَسِّى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ
Ar. thy.	10 And cast down <i>your</i> rod.	وَأَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى
a 926, 1581.	So when he saw it in motion as if it were a serpent, <sup>a</sup> he turned back retreating and did not return: O Moses! fear not; surely the apostles shall not fear in My presence:	لَا تَخَفْ زَاتِي لَا يَخَافُ لَدُنِّي الْمُرْسَلُونَ ۝ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَدَسُوهُ وَإِنِّي خَفُوفٌ رَحِيمٌ ۝
Ar. thy.	11 Neither <sup>1843</sup> he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:	وَأَدْخُلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ لِأَنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝
Ar. thy.	12 And enter <i>your</i> hand into the opening of <i>your</i> bosom, it shall come forth white without evil: <sup>b</sup> among nine signs <sup>c</sup> to Pharaoh and his people, surely they are a transgressing people.	فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مَبْصُورَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ۝ وَجَحِلُوا إِلَهُهَا وَاسْتَفْتَاهَا أَنْتُمْ هُمْ ظُلُمَاءٌ
b 926, 1582. c 935.	13 So when Our clear signs came to them, they said: This is clear enchantment.	وَعُلُوًّا أَطْعَامًا نَظَرُ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝
	14 And they denied them unjustly and proudly while their souls had been convinced of them; consider, then, how was the end of the mischief-makers.	

1842 The words *من في النار* have been explained in a number of ways. The best explanation is that in which the word *fi* (lit. *in*) may be rendered as meaning *after* or *in search of*. Thus one of the explanations of the phrase given by AH is *he who is in the place or follows the direction in which the fire appears to him to be burning*. Rz says Moses may be said to be *fin-nār*, because of his nearness to the fire, for he says that *one who is very near a thing is spoken of as being in it*. The Tāj-ut-Tafāsīr puts this explanation in very lucid terms, saying *من في طلبها وقصدها*, i.e. *he who is in search of it and after it*. Another explanation is that by *man* is not meant here *who* but *what*, and the place where fire was seen by Moses to be burning is meant (AH, Rz, Bḍ). By *من حولها*, or *whatever is about it*, is meant the *blessed land of promise*, on account of its being the place where many prophets rose (Bḍ).

1843 The word *illā* here is equivalent to *wao* (i.e. *and*) according to Mughni, who quotes Akhfash, Farra, and Abū 'Ubaida in support of *illā* being a simple conjunction. But as the negative *lā* in the previous passage, to which the latter is conjoined, would be regarded as understood after *wao*, hence the correct translation of *illā* here is *and not or neither*. Others consider *illā* here as introducing a new statement (Bḍ). Or *illā* is equivalent to *lākin*, i.e. *but* (Rz), the meaning being: But as to him who has been unjust, then does good after evil, then surely I am the Forgiving, the Merciful.

## SECTION 2

## History of Solomon

15-19. Vastness of Solomon's kingdom. 20-31. The queen of Sheba.

15 And certainly We gave knowledge to David and Solomon, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

16 And Solomon was David's heir, and he said: O men! we have been taught (the significance of) the voices of birds,<sup>1844</sup> and we have been granted abundance:<sup>1845</sup> most surely this is manifest grace.

Ar. of every thing.

Or, horses.

17 And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.<sup>1846</sup>

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا  
وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى  
كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ  
وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا  
النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا  
كُلَّ شَيْءٍ إِن هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ  
وَخَشِرَ سُلَيْمَانُ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ  
وَالطَّيْرِ فَهَمَّهُمْ مُّورَعُونَ

1844 The root word *nutq*, from which the word *manṭiq* is derived, signifies originally articulate speech or jointed voices uttered by the tongue and kept by the ears (Rgh). Its use with regard to other than human beings is looked upon as a kind of metaphor, and the use of the word is allowable when one understands the significance, though it may not be articulate speech (Rgh). Solomon's understanding the significance of the voices of birds may imply the use he might have made of birds in conveying messages from one place to another, so that these messages may metaphorically be called the speech of the birds. Or, it may signify any other means of communication. See also 1846, where the meaning of the word *ṭair*, occurring in v. 17, is explained. The grant of abundance spoken of immediately afterwards shows clearly that, whatever significance may be taken, the reference is here to the great resources of Solomon's kingdom in his victorious marches against near and distant enemies.

1845 كَثْرَةُ مَا أُوتِيَ is here explained by the commentators as meaning *abundance of what was given to him*, the use of *kull* or *all*, for *kagrah* or *abundance*, being looked upon as a metaphor (Rz). JB gives a similar explanation, for he says: You say *كثرة ما أُوتِيَ* lit. *such a one knows everything*, the significance being that he has a vast or abundant knowledge. Or the meaning may be, of everything pertaining to kingdom.

1846 The hosts of Solomon are here divided into three classes, the jinn, the men, and the *ṭair*. As regards the jinn, it has been shown in 1647 that these were men belonging to certain mountain tribes whom Solomon had subjugated. The question now is what is meant by *ṭair*. The gathering together of all three classes and their division into groups shows that all three were human beings. The word *ṭair*, or *ṭāir*, is derived from *ṭāra*, which indicates it flew, and is applied not only to birds, but "is also said of other things than those which have wings" (LL). *Ṭāir* signifies a flying thing, and as the root word applies to other than winged beings, *ṭair*, of which *ṭair* (the word used here) is a plural, may also be applied to swift animals such as horses. Thus *ṭayyār*, which is an intensive form of *ṭāir*, signifies, when standing alone, a sharp, spirited, vigorous horse that is almost made to fly by reason of the vehemence of its running (TA-LL). It also means a company of men (O-LL). *Ṭayyūr*, which is another intensive form of the nominative *ṭāir*, signifies a man who is sharp and quick, as in the proverb *هو طيور فيور* meaning he is sharp and quick in returning (Q-LL). Thus the context taken in the light of these explanations would justify



18 Until when they came to the valley of the Naml,<sup>1847</sup> a Namlite said: O Naml! enter your houses, (that) Solomon and his hosts may not crush you while they do not know.

19 So he smiled, wondering<sup>1848</sup> at her word, and said: My Lord! grant me that I should be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.

Or, horses.

20 And he reviewed the birds, then said: How is it I see not Hudhud, or is it that he is of the absentees?<sup>1849</sup>

حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ  
يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِبُكُمْ  
سُلَيْمٌ وَجُنُودُهُ وَهُمْ لَا يَسْعَوْنَ  
فَتَنَبَّهَ صَاحِبُكَارِئٍ قَوْلَهَا وَقَالَ رَبِّ  
أَوْرِغْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ  
عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَحْمِلَ  
صَاحِبًا تَرَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ  
فِي عِبَادِكَ الصَّالِحِينَ  
وَتَقْعَدُ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَى  
الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

the conclusion that *fair* here means *horse*, i.e. *cavalry*, because it could be moved quickly. This is corroborated by the statement regarding Solomon's love of horses in 38: 31-33. For those who would take the words literally, it may be added that the use of birds in conveying messages, particularly in time of war, made the birds a necessary adjunct to a military expedition, while for the birds following a victorious army see 1387.

1847 Many of the fables regarding Solomon have been due to a misconception of the word *naml*, or *namlat-un*. It should be noted that *وادي النمل* cannot be properly translated as *the valley of the ants*, for it is a proper noun, and according to TA (see under the root *wady*) *وادي النمل بين جبرين وعسقلان* i.e. the valley of the Naml is situated between *Jibrin* and *'Asqalan*. And *Namlā* is the name of a tribe, like *Māzin*, which literally signifies *the eggs of the ants* (Tabrizi on *Hamasa* under the verse *لو كنت من مازن* i.e. *were I one of the Māzin*); and *naml* means *رجل حاذق* i.e. *a clever man* (TA). The name *Namlah* used also to be given to a child in whose hands an ant was placed at its birth, because it was said such a child would be wise and intelligent (TA). And the *Namlah* are plainly spoken of as a tribe in the *Qāmūs*, which says under the word *barq* *والابركة من مياه نملة* i.e. *and Abriqa is of the waters of Namlah*.

1848 *Dāhik* means *wondering*, for according to Rgh the word *dihk* is used as well for simple joy as for simple wonder. See also LL, which says *ḡahaka*, said of a man, signifies also *he wondered*, synonym *'ajiba* (TA).

1849 By *Hudhud* is not to be understood the *lapwing*, but a *person of that name*. Even if *fair* be taken as meaning birds, the mention of a person named *Hudhud* may have been due to a similarity of the name. In every language many of the proper names given to men will be found to be identical with the names of animals. The Arab writers speak of a king of *Himyar* as *Hudād* (LA), which is almost identical with *Hudhud* mentioned in the *Qur-ān*. This shows that there is nothing strange in such a name being given to man. The verses that follow show clearly that Solomon was speaking of one of his own officers: the infliction of severe punishment on a small bird by such a mighty monarch as Solomon, and the exposition of the great religious doctrine of Unity by the lapwing, are quite incomprehensible.

21 I will most certainly chastise him with a severe chastisement, or kill him, or he shall bring to me a clear plea.

Ar. *thou*  
doest.  
Ar. *thee*.

22 And he tarried not long, then said: I comprehend that which *you do* not comprehend and I have brought to *you* a sure information from Sheba.<sup>1850</sup>

Ar. of every-  
thing.  
a 1845.

23 Surely I found a woman ruling over them, and she has been given *abundance*\* and she has a mighty throne:

24 I found her and her people adoring the sun instead of Allah, and the devil has made their deeds fairseeming to them and thus turned them from the way, so they do not go aright:

25 That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:

b 895, 978.

26 Allah, there is no god but He: He is the Lord of mighty power.<sup>b</sup>

Ar. *thou*  
hast.  
Ar. *thou*  
art.

27 He said: We will see whether *you have* told the truth or whether *you are* of the liars:

28 Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.

29 She said: O chiefs! surely an honourable letter has been delivered to me:

30 Surely it is from Solomon, and surely it is in the name of Allah, the Beneficent, the Merciful:

31 That exalt not yourselves against me and come to me in submission.

لَا عِذَّةَ لَنَا إِلَّا بِالْحَقِّ أَوْ لَا آذِنًا  
أُولَئِكَ نَبِئْتِي بِسُلْطَانٍ مُبِينٍ ٥

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ  
تَحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ  
إِنِّي رَجَعْتُ آمْرًا إِلَىٰ مُلْكِهِمْ أَوْ يَكُونُ  
مَكْلَبٌ لِّسَيِّئَةٍ وَأَكْمَرَسَ عَظِيمًا ٥

وَجَدُوهَا وَتَوْمَهَا يُغِيبُونَ لِلشَّمْسِ  
مِنْ دُونِ اللَّهِ وَدَرَسَ لَهُمُ الشَّيْطَانُ مَا كَانُوا  
فَعَلُوا لَهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ٥  
أَلَا يَتَّبِعُونَ لَإِلَهِ الَّذِي يَخْرِجُ الْغَيْبَ فِي  
السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ  
وَمَا تُفْلِنُونَ ٥

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ  
قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ  
الْكَاذِبِينَ ٥

لَا ذَهَبَ بِكُورَيْبٍ هَذَا فَالْقَدْرَ إِلَيْهِمْ ثُمَّ  
تَوَلَّىٰ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ٥  
قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ أَلْفَىٰ إِلَىٰ كَيْتِبَ  
كَسِيْرٍ ٥

إِنَّهُ مِنْ سُلَيْمٍ وَإِنَّهُ يُبْعَثُ اللَّهُ الرَّمْلَ  
الرَّحِيمِ ٥

أَلَا تَعْلَمُونَ أَعْلَىٰ وَأَتُونِي مُسْلِمِينَ ٥

<sup>1850</sup> Saba is the same as the Sheba of the Bible. That the story as given here is not met with in the Bible, though known to Jewish rabbis, is no argument against its truth. The Bible speaks of the coming of the queen of Sheba to Solomon with large presents to test him. See 1 Kings 10 and 2 Chron. 9. And later on it speaks of many strange women as Solomon's wives (1 Kings 11).

## SECTION 3

## History of Solomon

32-44. The queen's submission to Solomon.

32 She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.

33 They said: We are possessors of strength and possessors of mighty prowess, and the command is *yours*, therefore see what *you will* command.

Ar. *thine*,  
Ar. *thou*  
*wilt*.

34 She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do:

35 And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.

36 So when he came to Solomon, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present:

37 Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.

38 He said: O chiefs! which of you can bring to me a throne for her before they come to me in submission?<sup>1851</sup>

39 One audacious among the jinn said: I will bring it to *you* before *you* rise up from *your* place; and most surely I am strong (and) trusty for it.<sup>1852</sup>

Ar. *thee*.  
Ar. *thou*.  
Ar. *thy*.

قَالَتْ يَا أَيُّهَا الْمَلَأُ الْفُتُونِ فِي أَمْرِي مَا  
كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ  
قَالُوا لَنْ نَحْنُ أَوْ لَوْ فَخْزَةً وَأَوْ لَوْ بَابِينَ سَلْبَةً  
وَالْأَمْرُ إِلَيْكَ يَا نَظِيرُ مَاذَا أَنَا فَعْمَلُنَا  
قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا  
وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ  
يَفْعَلُونَ

وَأَنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظَرُوا  
بِمَنْ يَجِيءُ الْمُرْسَلُونَ  
فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ أَنْتُمْ خَيْرٌ مِّنْ خِيَالِ  
مِمَّا أَنَا فِي اللَّهِ خَيْرٌ مِّمَّا أَنَا فِيكُمْ بَلْ  
أَنْتُمْ هَاهُنَا بِهَدِيَّتِكُمْ تَفْرَحُونَ  
أَرْجِعْ إِلَيْهِمْ فَلَمَّا تَلَا سُلَيْمَانُ هَذِهِ  
لَا يَفْعَلُ لَكُمْ بِهَا وَلَنْ يَخْرُجَهُمْ  
مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ  
قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي  
بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ  
قَالَ عِفْرَايِثُ مِنَ الْيَمَنِ أَنَا آتِيكَ  
بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَ  
إِنِّي عَلَيْهِ لَقَوِي أَعِيبُ

1851 As usual, the narrative here omits the return of the messengers to the queen, and her willingness to submit to Solomon on receiving the threat mentioned in the last verse, but continues at the point where Solomon makes preparations to receive her. 'Arsha-hā signifies a throne for her, being the throne that was prepared for her by Solomon, not her own throne in Sheba.

1852 The rising up from the place does not signify his standing up from the sitting posture, but his marching away from the place where he was at the time. The reference to being

Ar. thec.  
Ar. before  
thy eye  
returns to  
thee.

40 One who had the knowledge of the Book said: I will bring it to *you in the twinkling of an eye*.<sup>1853</sup> Then when he saw it settled beside him,<sup>1854</sup> he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honoured.

41 He said: Alter her throne for her; we will see whether she follows the right way or is of those who do not go aright.

Ar. thy.

42 So when she came, it was said: Is *your* throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.

43 And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.

44 It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and prepared herself to meet the difficulty.<sup>1855</sup>

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ  
أَنَا أَنبِئُكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ  
إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقَرًّا  
عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِي  
رَبِّي تَعَالَى لِي بَلَاءٌ أَمْ أَنَا خَفُوفٌ  
وَمَنْ شَكَرَ فَإِنِّي أَكْثُرُ وَلِمَنْ شَكَرْتُ  
لِي بَلَاءٌ وَلِمَنْ شَكَرْتُ لِي بَلَاءٌ  
قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرُ أَتَنْتَبِهِي  
أَمْ تَكُونُ مِنَ الْإِيْنِ لَا يَقْنَدُونَ  
فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ  
كَاذِبٌ هُوَ أَوْ تَعْلَمُونَ عِلْمَ الْبَاقِينَ  
وَكُنَّا مُسْمِعِينَ  
وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ  
إِنَّمَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ  
قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ  
حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا

trusty shows that the execution of the work required an honest worker. The audacious jinn is apparently one of the Amalekites, who were men of large stature.

1853 The word *tarf* means an eye as well as a man generous or noble in respect of ancestry (TA-LL). Adopting the first significance, the returning of the eye would mean the twinkling of an eye, the idea conveyed being that he could do it without delay. Taking the other significance, the words may be translated as meaning, before your noble (messenger) returns to you. One having the knowledge of the Book is an Israelite.

1854 Strange and curious legends are introduced into the simple words of the Qur-án on the supposition that the events narrated took place in immediate succession. The words so when he saw it settled beside him do not indicate that he saw it settled in the course of the conversation given in the previous passage. It is an altogether different incident.

1855 The use of the word *sâq* to signify difficulty or distress in many phrases is a commonplace of Arabic literature, and only crass ignorance of the Arabic language would make any one adopt the too literal significance of the word *sâq* (i.e. shank) in the face of the recognized idiomatic uses of the word. *اكشف عن الساق* is a well-known idiomatic

usage of the word, and refers to a man "when difficulty befalls him . . . ; meaning he prepared himself for the difficulty, so says I'Amb; and hence, he says (TA, in which a similar explanation is cited from Isd also), they mention the *sâq* when they mean to express the difficulty of a case or an event, and to tell of the terror occasioned thereby (Q, TA)" (LL). Thus the statement in 68:42 *يوم يكشف عن ساق* means on a day

He said: Surely it is a palace made smooth with glass.<sup>1856</sup> She said: My Lord! surely I have been unjust to myself, and I submit with Solomon to Allah, the Lord of the worlds.<sup>1857</sup>

قَالَ إِنَّهُ صَحْرٌ مُسَرَّدٌ مِّنْ قَوَارِيرَ ۖ  
قَالَتْ رَبِّ إِنِّي ظَنَمْتُ لِنَفْسِي وَاسْكَنْتُ  
مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

## SECTION 4

## Şalîh and Lot

45-53. Şalîh and his opponents. 54-58. Lot's people are destroyed.

a 911.

b 1356.

45 And certainly We sent to Samood\* their brother Şalîh, saying<sup>b</sup>: Serve Allah; and lo! they became two parties contending with each other.

46 He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

Ar. thee.

Ar. thee.

47 They said: We have met with ill luck on account of *you* and on account of those with *you*. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ لِكَاهِمُ صَلَاتِ الْإِ  
عْبَادِ اللَّهَ ۖ فَآذَاهُمْ فِرْقَانٌ يَّخْتَصِمُونَ  
قَالَ يَقُومُ لَكُمْ شَيْءٌ تَحْجِلُونَ بِالسَّيِّئَةِ قَبْلَ  
الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ  
لَعَذَابُكُمْ يُرَحِمُونَ ۝  
قَالُوا أَطِيعُوا نَارَكُمْ وَبِمَنْ مَّعَكُمْ  
قَالَ طَائِفَةٌ مِّنْكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ  
قَوْمٌ مُّفْتَنُونَ ۝

when difficulty or calamity shall be disclosed (I'Ab, Mjd). And similarly قامت الحرب على

كشفت الحرب signifies the battle became vehement (Msb-LL), and Jal explains

ساق similarly (LL). And التفت الساق بالساق in 75 : 29 means and the affliction of the present state of existence shall be combined with that of the final state (TA-LL).

And likewise قامت القوم على ساق signifies the people became in a state of distress (TA-LL).

There are many other instances of this metaphorical use of the word *sāq*, but the few cited above will suffice to explain the translation of كشفت عن سابقها which I have adopted. See also 2546, where it is shown that the commentators attach the same significance to these words.

1856 The Holy Qur-ān's description of the palace, and the purpose which it served, show Solomon's wisdom in affording an illustration of the working of the Divine hand in nature. He had built a palace of glass, the floor of which was also of glass, and under it ran water. The queen of Sheba mistook the glass for the water which ran beneath, and when Solomon drew her attention to it, she at once realized her own error in worshipping outward objects, such as the sun, while the real force or the source of life was Allah, whose hand worked in these objects. It is for this purpose that the story is given.

1857 In this the Qur-ān contradicts the Bible, the latter holding that Solomon had gone over to idol-worship on account of his non-Israelite wives, while the Qur-ān states that his wives were converts to his religion and believers in Divine Unity. Recent investigation has shown the correctness of the statement made in the Qur-ān; see 147.

48 And there were in the city nine persons who made mischief in the land and did not act aright.<sup>1858</sup>

49 They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.<sup>1859</sup>

50 And they planned a plan, and We planned a plan while they perceived not.

51 See, then, how was the end of their plan that We destroyed them and their people, all (of them).

52 So those are their houses fallen down because they were unjust; most surely there is a sign in this for a people who know.

53 And We delivered those who believed and who guarded (against evil).

a 917.

54 And (We sent) Lot,<sup>a</sup> when he said to his people: What! do you commit indecency while you see?

55 What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.

56 But the answer of his people was no other except that they said: Turn out Lot's followers from your town; surely they are a people who would keep pure!

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ○

قَالُوا اتَّاعَسُوا بَالِ اللَّهِ لَسِبْتَنَّهُ أَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَمْلَكَتَ أَهْلِهِ وَإِنَّا لَصُدُوقُونَ ○

وَمَكَرُوا مَكْرًا وَكَمْكَرُوا مَكُمْرًا أَوْ هُمْ لَا يَعْلَمُونَ ○  
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَاقْتَوْمَهُمْ أَجْمَعِينَ ○

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ○  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ○

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ○  
وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّا نَسُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ○

أَيُّكُمْ لَسَانُتُونَ الرِّجَالَ شَهْوَةً مِنْ ذُنُوبِ النِّسَاءِ الْمُبْلِ أَنْتُمْ قَوْمٌ بِئِهَا كَاوُونَ ○

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُو آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَهْلُ نَاسٍ يَبْغِطُهُمْ قَوْمٌ ○

1858 There is no doubt a reference here to the enemies of the Holy Prophet, the chief of them being nine in number, eight of whom were slain at Badr (the exception being Abū Lahab, who died at Mecca on hearing the news of the defeat at Badr). Their names were Abū Jahl, Mut'im bin 'Adiy, Shaiba bin Rabi'a, 'Utba bin Rabi'a, Walid bin 'Utba, Umayya bin Khalf, Nadar bin Al-Harith, 'Aqba bin Abi Mu'ait, and Abū Lahab.

1859 There seems to be a prophetic reference here to the plot against the Holy Prophet, for the same plan was ultimately agreed upon by the Quraish to do away with him. It should be borne in mind that the revelation of this chapter belongs to an early period; the plot against the Prophet's life was to have been executed in the following manner: one man from every tribe of the Quraish was selected, who should take the Prophet unawares. They were to thrust their swords into his body simultaneously, so that no particular tribe could be held guilty; this was agreed upon immediately before the Prophet's flight to Medina, and thus the incident as relating to Salih is meant as a prophecy.

57 But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

58 And we rained on them a rain,\* and evil was the rain of those who had been warned.

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَقَدَرْنَاهَا  
مِنَ الْغَابِرِينَ ۝  
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا نَّسَاءً ۖ وَمِثْلُ النَّدِيِّ ۝

\* 918.

## SECTION 5

### The Faithful shall be exalted

59. Peace for chosen ones. 60-66. Power and knowledge of Allah.

59 Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ  
اصْطَفَىٰ ۚ اللَّهُ خَيْرٌ مَّا يَشْرِكُونَ ۝

## PART XX

60 Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are a people who deviate.

61 Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier.<sup>b</sup> Is there a god with Allah? Nay! most of them do not know!

62 Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.<sup>1860</sup> Is there a god with Allah? Little is it that you mind!

63 Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted be Allah

أَمْنَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ  
لَكُمْ مِنَ السَّمَاءِ مَاءً ۖ فَأَنْبَتْنَا بِهِ  
حَدَائِقَ آيَاتٍ ۚ ذَاتِ بَهْجَةٍ ۖ مَا كَانَ لَكُمْ  
أَنْ تُنْبِتُوا شَيْئًا ۚ هَٰذَا اللَّهُ مَعَ اللَّهِ بَلِ  
هُمْ قَوْمٌ يَعْبِلُونَ ۝

أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا  
وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا  
ۗ هَٰذَا اللَّهُ مَعَ اللَّهِ بَلِ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝  
أَمْنَ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ  
السُّوءَ وَيَجْعَلُ لَكُمْ خُلَفَاءَ ۖ أَلَمْ تَرَ  
مَعَ اللَّهِ قُلُوبًا لَا مَأْنَانَ كَرُّونَ ۝

أَمْنَ يَهْدِي لَكُمْ فِي ظُلُمَاتٍ الْبَرِّ وَالْبَحْرِ  
وَمَنْ يُرْسِلِ الرِّيحَ بُشْرًا لِّبَيْنَيْكُمْ  
رَحْمَةً ۖ هَٰذَا اللَّهُ تَعَالَىٰ ۝

b 1794.

<sup>1860</sup> How beautifully is prophecy mingled with the statements of the manifestation of Divine power in nature! And this is the real object of the Divine word in the whole of this section. The distressed ones here are no other than the Muslims, who were being cruelly persecuted at this time.



above what they associate (with Him).

64 Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth. Is there a god with Allah? Say: Bring your proof if you are truthful.

65 Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.

66 Nay, their knowledge respecting the hereafter is slight and hasty;<sup>1860A</sup> nay, they are in doubt about it; nay, they are quite blind to it.

عَمَّا يَشِرُّونَ ۝

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ  
مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ مَعَ الَّذِينَ  
هَانُوا بِرُءُوسِهِمْ ۚ إِنَّكُمْ كُنْتُمْ ضِدِّيِّينَ ۝  
قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ  
إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝  
بَلْ أَدْرَأَكُمُ عَنْهُمْ فِي إِلَٰهِهِمْ فَلْ  
يَعْلَمُوا فِي شَكٍّ مِّنْهَا ۚ بَلْ هُمْ كَافِرُونَ ۝

## SECTION 6

### The Spiritual Resurrection

67-69. A lesson in the fate of the formers. 70-72. Time of fulfilment. 73. Allah's bounty. 74, 75. His knowledge. 76-79. A guidance and a judgment. 80-82. The deaf shall hear and the blind see.

67 And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?

68 We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients.

69 Say: Travel in the earth, then see how was the end of the guilty.

70 And grieve not for them and be not distressed because of what they plan.

71 And they say: When will this threat come to pass, if you are truthful?

72 Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.<sup>1861</sup>

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا  
أَبَآؤُنَا إِنَّا لِلْحَدِّثِينَ ۝  
لَقَدْ وَعَدْنَا أَكْثَرَ نَاسٍ لِّئَلَّا  
يَعْلَمُوا إِلَّا أَتَا سَاطِرًا مِّنْ  
بَيْنِ يَدَيْهِمْ فَيَنظُرُونَ  
وَلَا يَحْصُرُونَ عَلَيْهِمْ وَلَا تُغْنِي  
عَنْهُمْ مِّنْ شَيْءٍ ۚ إِنَّكُمْ كُنْتُمْ  
فِي ضَلَالٍ مُّبِينٍ ۝  
وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن  
كُنْتُمْ صَادِقِينَ ۝  
قُلْ عَسَىٰ أَنْ يَكُونَ رَدِفٌ لَّكُم بَعْضُ  
الَّذِي تَسْتَعْجِلُونَ ۝

Or, come to  
you after  
I am gone.

1860A Or the words may be translated thus: *Nay, has their knowledge continued unbroken so as to extend to the hereafter?*

1861 **رَدِفَ لَكُمْ**, according to IAr, means **دَنَا لَكُمْ**, and Farra gives the same significance when he says that the introduction of *lām*, as *ṣilah*, makes the meaning to be **قَرَّبَ لَكُمْ**, i.e. *drawn near to you*. Others say that the meaning is that *it will come to you after I am gone away from you* (LL).

Ar. thy.

73 And surely *your* Lord is the Lord of grace to men, but most of them are not grateful.

Ar. thy.

74 And most surely *your* Lord knows what their breasts conceal and what they manifest.

75 And there is nothing concealed in the heaven and the earth but it is in a clear book.

76 Surely this Qur-ān declares to the children of Israel most of what they differ in.

77 And most surely it is a guidance and a mercy for the believers.

Ar. thy.

78 Surely *your* Lord will judge between them by His judgment, and He is the Mighty, the Knowing.

Ar. thou art.

79 Therefore rely on Allah; surely *you are* on the clear truth.

Ar. thou dost.  
Ar. thou dost.

80 Surely *you do* not make the dead to hear, and *you do* not make the deaf to hear the call when they go back retreating.<sup>1862</sup>

Ar. canst thou.

81 Nor *can you* be a guide to the blind out of their error; *you can* not make to hear (any one) except those who believe in Our communications, so they submit.

Ar. thou canst.

82 And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them, because people did not believe in Our communications.<sup>1863</sup>

وَلَنْ رَبِّكَ لَنْ نَقْضِلَ عَلَى النَّاسِ وَلَنْ  
أَكْثَرُهُمْ لَا يَشْكُرُونَ ۝

وَلَنْ رَبِّكَ لَيَعْلَمَنَّ مَا تَكُنُّ صُدُورُهُمْ  
وَمَا يَعْلَمُونَ ۝

وَمَا مِنْ عِلْمٍ فِي السَّمَاءِ وَالْأَرْضِ  
إِلَّا فِي كِتَابٍ مُبِينٍ ۝

إِنَّ هَذَا الْقُرْآنَ لَنُفِصِّلَ عَلَىٰ نَبِيِّ الْأَسْرَائِيلَ  
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ۝

وَرَأَيْتَهُ لَهْلَهَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ۝  
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمٍ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ۝

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ۝  
إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ

الَّذِينَ إِذَا دُاعُوا لَمْ يَرْدِينَ ۝  
وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ صُلُوبِهِمْ إِنَّ تَسْمِعَ

إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ۝  
وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ

دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ  
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ۝

1862 This verse is a clear testimony to what is meant by the Prophet's raising the dead; for here we are told that if the dead go back retreating, the Prophet cannot make them hear. Evidently this verse and the opening words of the following one speak of the reprobates who shut their eyes and close their ears to all truth.

1863 The creature from the earth that wounds men when they disbelieve stands for the calamities which overtake men, such as wars, famines, plagues, etc., and particularly the last of these, whose bacilli literally wound men by entering into their bodies. The reference here is to the punishment which is sometimes dealt out to the opponents of truth in this very life, because they would not allow the truth to live and prosper, or to the transgressors when their iniquities exceed all limits and virtue is almost entirely swept away. In such cases the evil-doers are made to taste of some punishment in this life. It is for this reason that while many of the prophecies met with in the sayings of the Holy Prophet clearly speak of wars, famines, plagues, and earthquakes in the latter days, one prophecy speaks of punishment being inflicted by means of *dābbat-ul-arḍ*, or a creature of the earth. Or, *dābbat-ul-arḍ* may stand for a people bent low upon the earth.

## SECTION 7

## Passing away of the Great Opponents

83-86. Rejecters called to judgment. 87, 88. Great opponents shall be brought low. 89, 90. Recompense of good and evil. 91. Mecca shall fall into the Prophet's hand. 92, 93. Warning to opponents.

83 And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.

84 Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?

85 And the word shall come to pass against them because they were unjust, so they shall not speak.

86 Do they not consider that We have made the night that they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe.

87 And on the day when the trumpet shall be blown,\* then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased.<sup>1864</sup>

88 And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud: the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.<sup>1865</sup>

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ  
يَكْذِبُ يَالَيْتَنَا فَهَمْ يُوْزَعُونَ ۝

حَتَّىٰ إِذَا جَاءَهُمْ وَقَالَ أَكَنْ بَبْنُهُمْ  
يَالَيْتِي وَلَمْ تُخِطُوا بِهَا عِلْمًا أَمْ آدَا  
كُنْتُمْ تَعْمَلُونَ ۝

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ  
لَا يَنْطِقُونَ ۝

أَلَمْ يَوْمُوا أَنَّا جَعَلْنَا الْبَيْتَ لِمَنْكُورٍ إِنْ  
وَاللَّهَارِ مُبِينًا أَلَمْ يَوْمُوا أَنَّا جَعَلْنَا  
لِقَوْمِهِمْ نُورًا وَظُلُمَاتٍ ۝

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَسْمَعُ  
مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ  
إِلَّا مِنْ شَأْنِ اللَّهِ ۚ وَكُلٌّ أَتَوْهُ  
دَاخِرِينَ ۝

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً  
وَهِيَ غَمَرٌ مِّمَّا السَّحَابُ صَوَّغَهُ اللَّهُ  
الَّذِي أَنْشَأَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ  
بِمَا تَعْمَلُونَ ۝

Or, life is  
breathed  
into forms.  
\* 789.

Ar. thou  
seest.  
Ar. thou  
thinkest.

1864 To show that it shall be so in the life after death, the prophecy was also brought to fulfilment in this life. The whole of Arabia recognized the Holy Prophet as its temporal and spiritual head, and the proud opponents were abased.

1865 That *jabal* signifies a *great man* has been shown in 1280. That in the passing away of the mountains there is a clear reference to the removal of the mighty men who opposed the Prophet's preaching is also shown by the concluding words of the verse, which clearly speak of the punishment of the evil deeds by One who is aware of what they do. The mountains or the mighty men were considered at the time of the utterance of the prophecy to be too great for removal, but the prophecy declared that they would pass away as vapour passes away.

89 Whoever brings good, he shall have better than it; and they shall be secure from terror on that day.

90 And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?

91 I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things:<sup>1866</sup> and I am commanded that I should be of those who submit:

92 And that I should recite the Qur-án. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: I am only one of the warners.

93 And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is *your* Lord heedless of what you do.<sup>1867</sup>

Ar. thy.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ  
مِنْ فَزَعٍ يَوْمَئِذٍ أَمْنُونَ ۝

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتٌ وَجْهُهُمُ فِي  
النَّارِ هَلْ يُخْرَجُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝  
إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ  
الْبَلَدِ الَّذِي جَعَلَ لَهَا آيَةً كُلُّ  
شَيْءٍ ذُو أُمِرْتُ أَنْ أَكُونَ مِنَ  
الْمُسْلِمِينَ ۝

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَى  
فَأَتِمَّا بُحْتِلَى لِنَفْسِهِ وَمَنْ ضَلَّ  
فَعَلَّ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ۝  
وَقُلِ الْحَمْدُ لِلَّهِ سِيرَ بَكْرٍ آيَاتِهِ فَتَعْرِفُونَهَا  
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

1866 The statement here that the Prophet is commanded to serve the Lord of the city of Mecca contains an allusion that the servant of the Lord shall be the lord of that city, because all things are His, and so shall also be the city which is made sacred, inasmuch as sacred things cannot remain in impure hands.

1867 Mark the firmness of the tone in which the showing of signs is asserted.

## CHAPTER XXVIII

### THE NARRATIVE

(*Al-Qaṣaṣ*)

REVEALED AT MECCA

(9 sections and 88 verses)

#### Abstract:

- Sec. 1-4. History of Moses.
- Sec. 5. A prophet like Moses.
- Sec. 6. The truth of revelation.
- Sec. 7. Opponents shall be brought low.
- Sec. 8. Korah's wealth leads him to ruin.
- Sec. 9. The Prophet's ultimate triumph.

#### Date of revelation.

THIS chapter is said by some to have been revealed to the Holy Prophet when fleeing from Mecca on his way to Medina, at a place known as Jahfa (I'AB-AH). According to others, however, only v. 85, which predicted a triumphal return of the Holy Prophet to Mecca, was revealed there (I-Salam-AH). The latter seems to be the correct view. See introductory note on the 26th chapter.

#### Subject-matter.

The likeness to Moses is the chief theme of this chapter, and the revelation of Moses is here spoken of as a clear evidence of the truth of the revelation of the Holy Prophet Muhammad. The first four sections of the chapter are taken up with a recital of the chief incidents of the life of Moses from the time of his birth to the time that he successfully led the Israelites out of Egypt, together with the drowning of the hosts of Egypt. Many of the details of this period are to be met with here that are not given elsewhere. Moses' narrative is followed by showing that a prophet like him had now appeared, to whose truth the revelation of Moses bore a clear testimony. The sixth section upholds the truth of the revelation of the Qur-ān, while the seventh shows that its opponents shall be humbled. The eighth instances Korah, whose very wealth led to his ruin, and is a warning to the Quraish against placing too great faith upon earthly possessions, or it may be a warning to the Muslims against the time when they shall grow rich and powerful. The chapter ends with a declaration of the ultimate triumph of the Holy Prophet, and of his triumphal entry into the very city from whence he was now being expelled.

## SECTION 1

## History of Moses

1, 2. A plain-speaking book. 3-6. Pharaoh persecutes the Israelites. 7-18. Moses as a child thrown into river, saved and brought back to his mother.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 1802.

1 Benignant, Hearing, Know-  
ing God!<sup>a</sup>

طَسَمَ

b 1803.

2 These are the verses of the  
Book that makes manifest.<sup>b</sup>

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

Ar. thes.

3 We recite to *you* from the  
account of Moses and Pharaoh  
with truth for a people who  
believe.

نَتْلُو عَلَيْكَ مِنْ مَّبَاحِثِنَا وَفَرَعُونَ

يَا نَحْيَ لِقَوْمٍ يُؤْمِنُونَ

4 Surely Pharaoh exalted  
himself in the land and made  
its people into parties, weaken-  
ing one party from among  
them:<sup>1868</sup> he slaughtered their  
sons and let their women live;  
surely he was one of the  
mischief-makers.

لَمَّا فَرَعُونَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَفْئِدَةً

شُعْبًا يَنْصِبُ حَافَةً لَهُمْ يَدُوحُ

أَبْنَاءَهُمْ وَيَسْتَنِي نِسَاءَهُمْ لِأَنَّهُ كَانَ

مِنَ الْمُفْسِدِينَ

5 And We desired to bestow  
a favour upon those who were  
deemed weak in the land, and  
to make them the leaders, and  
to make them the heirs,<sup>1869</sup>

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي

الْأَرْضِ لِيُجَاهِلَهُمْ آيَةُ رَبِّهِمْ وَالْمُؤْمِنِينَ

6 And to grant them power in  
the land, and to make Pharaoh  
and Haman and their hosts see  
from them what they feared.<sup>1870</sup>

وَنُفِخَ فِي الْأُصْصَارِ فَرَأَوْهُمُ كَوَاقِبَ

وَجُودَ هَامَانَ وَمَا كَانُوا يَحِذِرُونَ

1868 The two parties were the Israelites and the Egyptians, the latter being made the task-masters of the former. This refers no doubt to the persecutions of the Muslims. The Quraish, the stronger party, wanted to crush the weaker party of the Muslims.

1869 By making them heirs is not meant that they would be made heirs to Pharaoh's possessions, but heirs to a kingdom in the promised land of Canaan. And this refers also to the establishment of the kingdom of Islam and the vanquishment of its persecutors.

1870 Pharaoh and his counsellors feared that the Israelites, who were aliens in the land of Egypt, might one day become powerful and supreme in the land. Hence they oppressed and persecuted them in various ways. Yet the Divine intention was to bring about what Pharaoh feared, and to make the Israelites hold in subjugation a powerful and ruling nation. Even such was the Divine intention with regard to the persecuted Muslims. That Abasuerus, a king of Persia, had a favourite named Haman, combined with the fact that the Bible does not mention a minister of Pharaoh bearing that name, is considered to be a valid reason why the Holy Prophet confused Pharaoh with that Persian king. It is certainly a curious mode of reasoning. An Egyptian could as well bear the name Haman as a Persian.

a 1356.  
Ar. *thou*  
*fearest.*  
  
Ar. *thee.*  
  
7 And We revealed to Moses' mother, saying: "Give him suck, then when *you* fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to *you* and make him one of the apostles.

8 And Pharaoh's followers took him up that he might be an enemy and a grief for them;<sup>1871</sup> surely Pharaoh and Haman and their hosts were wrong-doers.

9 And Pharaoh's wife said: A refreshment of the eye to me and to *you*: do not slay him: maybe he will be useful to us, or we may take him for a son; and they did not perceive.  
Ar. *thee.*

10 And the heart of Moses' mother was free (from anxiety);<sup>1872</sup> she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.

11 And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,

Ar. *forbade*  
*sucking to*  
*him.*  
12 And We *did not allow him to suck* before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?<sup>1873</sup>

13 So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.<sup>1874</sup>

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيْهِ ۖ فَإِذَا خَشِيَ عَلَيْهِ ٱلْعَبِيدُ ۖ فَٱلْقَاهِرُ فِي ٱلْبُيُوتِ ۚ وَلَا تَحْزَنِي ۚ إِنَّا كَادُودُهُ ۖ إِلَيْكَ وَجَّيْنَاهُ ۚ مِنَ ٱلرَّسُولِينَ ۝

فَٱلتَّقْطَعُ ٱلْأَفْرَعُونَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ وَهَٰمَانَ وَجُودَهُمَا كَانُوْا خَاطِبِينَ ۝

وَقَالَتِ ٱلْأُمُّ ٱلْقُرْآنُ فَرَّغْتُ ۖ لِي ۖ وَإِنَّكَ لَا تَقْضِيْهِ ۖ تَسْعَىٰ ۖ إِن يَبْقَىٰ ۖ أَوْ نَحْنُ ۖ وَلَكِنْ ۖ أَوْ هُمْ لَا يَشْعُرُونَ ۝

وَٱصْبِرْ ۖ نُوَادُّ ۖ أُمُّ مُوسَىٰ فَرِيحًا ۖ إِن كَادَتْ لَتُبْدِيْهُ ۖ بِهِ لَوْلَا أَنَّ رَبَّنَا عَلَىٰ قَلْبِهَا لِيَكُونَ مِنَ ٱلْمُؤْمِنِينَ ۝

وَقَالَتِ ٱلْأُخْتِ ۖ قَصْبَةً ۖ قَبْصَتْ بِهِ ۖ عَنِ جُنُبٍ ۖ وَهُمْ لَا يَشْعُرُونَ ۝

وَحَزَمْنَا عَلَيْهِ ٱلْأَرْوَاحَ مِن بَيْنِ قَعْلَتٍ ۖ قَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَّكَفُلُونَهُ ۖ لَكُمْ وَهُم لَهُ نَاصِحُونَ ۝

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ ۖ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلْيَعْلَمَنَّ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ وَلَكِن أَكْثَرُ هُمْ لَا يَعْلَمُونَ ۝

1871 This is a very clear instance of the *lām-al-ʿāqibah*, i.e. the *lām* used to denote the end or consequence. It was not the object of Pharaoh's people that the child should be their enemy, but this ultimately happened.

1872 Her heart became free from anxiety on account of the assurance which she had received through Divine revelation; the words that follow show that her heart had been strengthened with patience, so it cannot be said to have become devoid of patience. In fact, *fāriḡh* often, used elliptically, signifies *free from care or anxiety or disquietude* (LL).

1873 *Nāṣiḡh* signifies *one who gives advice sincerely*, as well as *one who desires good for another or one benevolent* (Q-LL).

1874 The reference is clearly to the opponents of the Holy Prophet, who did not know that the promise of Allah as given to the faithful would prove true.



## SECTION 2

## History of Moses

14-21. Moses kills an Egyptian and is warned of danger.

14 And when he attained his maturity and became full-grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).

15 And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Moses struck him with his fist and dispatched him. He said: This is on account of the devil's doing; surely he is an enemy, openly leading astray.<sup>1875</sup>

16 He said: My Lord! surely I have done harm to myself, so do Thou protect<sup>a</sup> me. So He protected him; surely He is the Forgiving, the Merciful.<sup>1876</sup>

17 He said: My Lord! because Thou hast bestowed a favour on me, I shall never be a backer of the guilty.

18 And he was in the city, fearing, awaiting, when lo, he who had asked his assistance

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ  
حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي  
الْمُحْسِنِينَ ٥

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ  
أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ  
هُمَا ۖ أَحَدٌ مِّنْ شِيعَتِهِ ۖ وَهُدًى مِّنْ عَدُوِّهِ  
فَاسْتَفْتَاهُ الَّذِي مِّنْ شِيعَتِهِ عَلَى الَّذِي  
فِي عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ نُفْضَهُ عَلَيْهِ ۖ قَالَ  
هُذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ  
قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ  
لَهُ ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ٥

قَالَ رَبِّ إِنَّمَا أَتَمَمْتُ عَلَىٰ تِلْكَ الْأَكُونِ  
ظَهْرًا لِلْعَجْدِ مِّنْ ٥

فَاصْبِرْ فِي الْمَدِينَةِ خَائِفًا  
يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ

Ar. *this*.Ar. *this*.

a 2194.

1875 The word "this," in Moses' statement, refers to the punishment which he had given to the Egyptian, the meaning being that it was on account of his devilish deed that the Egyptian had been so punished. The Rabbinical explanation of Exod. 2:12, which mentions Moses' slaying the Egyptian, is that the Egyptian merited death "because he had forced an Israelitish woman to commit adultery with him" (*Jewish En.*, vol. ix. p. 48). The Qur-án does not name the offence, but there is no doubt that it calls his offence a *devilish deed*. The allegation that Moses calls his assault on the Egyptian with his fist a devilish deed is untrue: v. 17 shows clearly that Moses did not consider himself as one who had done an unjust deed or helped a guilty person. See also 1808.

1876 Moses' prayer is not evidence of his being guilty, for the words ظلمت نفسي mean, *I have caused detriment to myself*, the primary significance of *zulm* being *naqs* (TA), or *making to suffer loss or detriment* (LL), and this is the meaning adopted in 7:160 and 18:33. *Zalamah-hi* also signifies *he imposed upon him a burden that was above his power or ability*. The meaning here is that he had risked his own life in giving help to another.

Ar. *thou*  
*art.*

the day before was crying out to him for aid. Moses said to him: *You are most surely one erring manifestly.*

Ar. *dost*  
*thou.*  
Ar. *thou*  
*didst kill.*

Ar. *thou*  
*shouldst.*  
Ar. *thou*  
*dost.*

19 So when he desired to seize him who was an enemy to them both, he said: O Moses! *do you intend to kill me as you killed a person yesterday? you desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.*

Ar. *thee.*

20 And a man came running from the remotest part of the city. He said: O Moses! surely the chiefs are consulting together to slay *you*, therefore depart (at once); surely I am of those who wish well to *you*.

Ar. *thee.*

21 So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.

يَا لَأَمْسٍ يَنْتَصِرُحُهُ قَالَ لَهُ مُوسَى  
إِنَّكَ لَعَوِيٌّ مُبِينٌ ۝

فَلَمَّا كَانَ أَمْرًا أَنْ يُبْخِشَ يَأْكُلُنِي هُوَ عَدُوٌّ  
لَهُمَا قَالَ يُوسَى أَنْتَ يُرِيدُ أَنْ تَقْتُلَنِي كَمَا  
فَعَلْتَ نَفْسًا يَا لَأَمْسٍ لَأَنْ تُرِيدَ إِلَّا أَنْ  
تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ  
تَكُونَ مِنَ النّٰصِرِينَ ۝

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ  
يُوسَى لَكَ الْمَلَأُ يَأْتِيُونَكَ بِكَ لَيَقْتُلُونَكَ  
فَاخْرُجْ إِلَيَّ لَكَ مِنَ النَّاصِرِينَ ۝  
فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ  
نَجِّنِي مِنَ الْقَوْمِ الظّٰلِمِينَ ۝

## SECTION 3

### History of Moses

22-26. Flight to Midian. 27, 28. His marriage.

22 And when he turned his face towards Midian, he said: Maybe my Lord will guide me in the right path.

23 And when he came to the water of Midian, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

24 So he watered (their sheep) for them, then went back to the shade, and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.

وَلَمَّا تَوَجَّهَ بِلِقَاءِ رَبِّهِ قَالَ عَسَىٰ رَبِّي  
أَنْ يَهْدِيَ لِيَ سَوَاءَ السَّبِيلِ ۝  
وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً  
مِّنَ النَّاسِ يَسْقُونَ ۚ وَوَجَدَ مِنْ دُونِهِم  
أَخْرَافَيْنِ تَدُورُنِ قَالَ مَا خَطْبُكُمْ  
قَالَتَا لَا نَسْقِي حَتَّىٰ يَصُبَّ الرَّبْعَاءُ سَنَةً  
وَأَبُونَا شَيْخٌ كَبِيرٌ ۝

فَتَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ  
رَبِّ إِنِّي لَمَّا أَتَيْتُكَ لَاقِيَتْهُنَّ ذَاتِ  
خَبْرٍ  
فَقَوِيْرٌ ۝

<p>Ar. <i>thee</i>. Ar. <i>thee</i>. Ar. <i>thy</i>.</p>	<p>25 Then one of the two women came to him walking bashfully.<sup>1877</sup> She said: My father invites <i>you</i> that he may give <i>you</i> the reward of <i>your</i> having watered for us. So when he came to him and gave to him the account, he said: Fear not: <i>you</i> are secure from the unjust people.</p>	<p>جَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِخْيَاءٍ ۖ قَالَتْ إِنَّ لِي لِنَدٍّ عَزَاكَ يُعْجِزُكَ أَجْرُ مَا سَعَيْتُ لَكَ فَأَمَّا إِجْرَاءُ ۖ وَنُصِّ عَلَىٰكَ الْقَصَصُ قَالَ لَا تَحْزَنْ نَجُوتَ مِنَ الْقَوْمِ الظَّالِمِينَ قَالَتْ لَأُحْدِثُ مَا يَأْتِي بَنَاتِ إِسْرَءِيلَ لَأَنْ خَيْرٌ مِّنْ إِسْرَءِيلَ الْقَوِيُّ الْزَمِينُ ۝</p>
<p>Ar. <i>thou</i> <i>art</i>.</p>	<p>26 Said one of them: O my father! employ him, surely the best of those that <i>you</i> can employ is the strong man, the faithful one.</p>	<p>قَالَ لَئِي أُزِيدَ أَنْ أَتُكْحِكَ إِحْدَى ابْنَتَيْ هُتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَبِيبٍ ۖ وَإِنْ أَتَيْتُ عَشْرًا أَفْسِنَ عِنْدَكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَعِدْنِي لَأَنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ ضَعَيْتُ فَلَا عُدْ وَلَا عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ۝</p>
<p>Ar. <i>thee</i>. Ar. <i>thou</i> <i>shouldst</i>. Ar. <i>thou</i>. Ar. <i>thy</i>.</p>	<p>27 He said: I desire to marry one of these two daughters of mine to <i>you</i> on condition that <i>you should</i> serve me for eight years; but if <i>you</i> complete ten, it will be of <i>your</i> own free will, and I do not wish to be hard to <i>you</i>: if Allah please, <i>you will</i> find me one of the good.<sup>1878</sup></p>	<p>قَالَ لَئِي أُزِيدَ أَنْ أَتُكْحِكَ إِحْدَى ابْنَتَيْ هُتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَبِيبٍ ۖ وَإِنْ أَتَيْتُ عَشْرًا أَفْسِنَ عِنْدَكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَعِدْنِي لَأَنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ ضَعَيْتُ فَلَا عُدْ وَلَا عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ۝</p>
<p>Ar. <i>between</i> <i>thee</i>.</p>	<p>28 He said: This shall be (an agreement) between me and <i>you</i>; whichever of the two terms I fulfil, there shall be no wrong-doing to me; and Allah is a witness of what we say.</p>	<p>قَالَ لَئِي أُزِيدَ أَنْ أَتُكْحِكَ إِحْدَى ابْنَتَيْ هُتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَبِيبٍ ۖ وَإِنْ أَتَيْتُ عَشْرًا أَفْسِنَ عِنْدَكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَعِدْنِي لَأَنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ ضَعَيْتُ فَلَا عُدْ وَلَا عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ۝</p>

1877 Compare Exod. 2:15-21. The Qur-án does not state how many daughters the man had; it only speaks of two of them being in charge of their father's flock. Hence the alleged confusion of this story with that of Laban's two daughters is itself due to a confusion.

1878 Christian critical opinion discovers here another confusion. Because Jacob had made an agreement with Laban to serve him for seven years as a condition of marrying one of his daughters (Gen. 29:18), it is alleged that this fact in the *trustworthy* Bible history must have been present to the Prophet's mind in a confused state, giving rise to the story relating to Moses' marriage. The slightest similarity in incidents, like similarity of names, gives rise—in the mind of the Christian critic—to a conclusion of confusion and anachronism where the Qur-án is concerned. According to Rabbinical accounts Moses lived with Jethro for ten years, which corroborates the Quranic story in substance (see *Jewish En.*), and there is nothing improbable in the circumstance that he may have served him during that period in consideration of marrying one of his daughters.

## SECTION 4

## History of Moses

29-35. Moses called upon. 36-39. Pharaoh's contention with him. 40-42. Pharaoh is drowned.

29 So when Moses had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.<sup>a</sup>

a 1573.

30 And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying:<sup>b</sup> O Moses! surely I am Allah, the Lord of the worlds.

b 1356.

31 And saying: Cast down *your* rod. So when he saw it in motion as if it were a serpent,<sup>c</sup> he turned back retreating, and did not return. O Moses! come forward and fear not, surely *you are* of those who are secure:

Ar. *thy*.

c 926, 1581.

Ar. *thou art*.

Ar. *thy*.

Ar. *thy*.

d 926, 1582.

Ar. *thy*.

Ar. *thyself*.

Ar. *thy*.

32 Enter *your* hand into the opening of *your* bosom, it will come forth white without evil,<sup>d</sup> and contract *your* side to *yourself* from fear: so these two shall be two arguments from *your* Lord to Pharaoh and his chiefs: surely they are a transgressing people.

33 He said: My Lord! surely I killed one of them, so I fear lest they should slay me:

34 And my brother, Aaron, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

35 He said: We will strengthen *your* arm with *your* brother, and We will give you both an authority, so that they shall not reach you:<sup>1879</sup> (go) with Our signs; you two and those who follow you shall be uppermost.

Ar. *thy*.

Ar. *thy*.

فَلَمَّا أَقْنَىٰ مُوسَى الْأَجَلَ وَسَادَ بِأَهْلِيهِ  
أَنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ  
امْكُثُوا إِنِّي آنَسْتُ نَارًا تَلْعَلُ أَنْتُمْ مَعَهَا خَبِيرٌ  
أَوْ جَذْوَةٌ مِنَ الشَّجَرِ لَعَلَّكُمْ تَصْطَلُونَ ○  
فَلَمَّا كَانَتْهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ  
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَتُوسَّ  
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ○  
وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ  
كَانَتْهَا حَيَّانٌ وَكُلٌّ مَدْبُورٌ أَوَّلُكُمْ  
يُعَقِّبُ لِيُؤْمِسَ أَيْدِي قَوْمٍ وَلَا تَخَفْ نَزَلَكَ  
مِنَ الْأَمِينِ ○

أَسْأَلُكَ يَلَّكَ فِي جَبِينِكَ خَرَجَ بَيْضَاءُ مِنْ غَيْرِ  
سُوءٍ ذَوَا أَصْصَمٍ إِلَيْكَ جَنَاحُكَ مِنَ الرَّهْرِ  
فَذَكَرْ بُرْهَانٍ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَ  
مَلَائِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ○  
قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ  
أَنْ يُقَتِّلُونِ ○  
وَإِنِّي هَارُونَ هُوَ أَخِي أَرَأَيْتَ إِنْ سَأَلْنَاهُ أَرْسَلْهُ  
مَعِيَ رَدَّ الْبَصِيرَ فَنَبِّئْنِي بِإِنِّي أَخَافُ أَنْ  
يَكِيدُوا بِي ○

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَجُعَلْ  
لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا  
إِنَّكُمْ وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ ○

1879 The meaning is, so that they will not be able to injure you.

36 So when Moses came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

37 And Moses said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.

38 And Pharaoh said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, on dust, then prepare for me a lofty building so that I may obtain knowledge of Moses' God, and most surely I think him to be one of the liars.<sup>1880</sup>

39 And he was unjustly proud in the land, he and his hosts, and they deemed that they will not be brought back to Us.

40 So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.

41 And We made them leaders who call to the fire, and on the day of resurrection they shall not be assisted.<sup>1881</sup>

42 And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those removed from good.

Or, made to appear hideous.

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا  
مَا هَذَا إِلَّا أَلْهَانٌ مُّفْتَرًى وَمَا سَمِعْنَا  
بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ٥

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَا جَاءَ بِالْهَيْئِ  
مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ  
إِنَّهُ لَا يُفْعِلُ الظَّالِمُونَ ٥

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ  
مِنْ اللَّهِ غَيْرَ شَيْءٍ فَأَوْذَى لِي بِنَهْمِهِمْ عَلَى  
الْطَّرِيقِ فَاجْعَلْ لِي مَصْرًا لَعَلِّي أَطَّلِعُ إِلَى  
إِلَهِ مُوسَى وَإِنِّي لَا أَظُنُّهُ مِنَ الْكَذِبِينَ ٥

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ  
الْحَقِّ وَظَنُوا أَنَّهُمُ الْبَائِسُونَ الْيَرْجُونَ ٥

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ  
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ٥

وَجَعَلْنَاهُمْ أَيْمَةً يَخْعُونَ إِلَى التَّارِوِ  
يَوْمَ الْقِيَامَةِ لَا يُبْصَرُونَ ٥

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَ  
يَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ٥

1880 Pharaoh mocks at the idea of the Lord of the heavens and the earth, and derisively commands one of his ministers to prepare bricks (such being the significance of *kindling a fire on dust*) and to erect a lofty building so that he may have a peep into the heavens to discover the Lord of the heavens and the earth.

1881 Pharaoh is thus made a prototype of evil, and the opponents of the Holy Prophet are warned that walking in Pharaoh's footsteps they will meet a similar fate.

## SECTION 5

## A Prophet like Moses

43-46. Moses foretold of the Prophet by Divine revelation. 47-50. Prophet comes in truth.

43 And certainly We gave Moses the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.

Ar. *thou wert.*

44 And *you were* not on the western side when We revealed to Moses the commandment, and *you were* not among the witnesses.<sup>1882</sup>

Ar. *thou wert.*

45 But We raised up generations, then life became prolonged to them; and *you were* not dwelling among the people of Midian, reciting to them Our communications, but We were the senders.

Ar. *thou wert.*

46 And *you were* not on this side of the mountain when We called, but a mercy from *your* Lord that *you may* warn a people to whom no warner came before *you*, that they may be mindful.<sup>1883</sup>

Ar. *thou wert.*

Ar. *thy.*

Ar. *thou mayest.*

Ar. *thee.*

47 And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us an apostle so that we should have followed Thy communications and been of the believers!

48 But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا  
أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ  
وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ  
وَمَا كُنْتَ بِحِجَابِ الْعَرَبِي إِذْ تُفَصِّلُنَا إِلَى  
مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ  
وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمْ  
الْعَمْرُ وَمَا كُنْتَ تَاوِيلًا فِي أَهْلِ مَدْيَنَ  
تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا  
مُرْسِلِينَ

وَمَا كُنْتَ بِحِجَابِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ  
رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مِمَّا آتَتْهُمْ  
مِنْ تَلَاوِيهِمْ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ  
وَقَالُوا أَنْ تَضِيبَهُمْ مُصِيبَةٌ مِمَّا قَدْ أَتَتْ  
أَيُّدِيَهُمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ  
إِلَيْنَا نَارًا سَوِيًّا فَتُفْتِنَ أَيْدِيكَ وَتَكُونُ  
مِنَ الْمُؤْمِنِينَ

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا  
قَالُوا لَوْلَا آؤْتِي وَمِثْلَ مَا آؤْتِي

1882 How was it then that Moses spoke so clearly of the advent of the Holy Prophet? Were it not by Divine revelation, Moses could not have spoken so clearly of the Holy Prophet two thousand years before his advent. The repetition of the phrase *you were not* at such and such a place in this and the following two verses is simply to lay stress upon the clear fulfilment of the prophecy, which is so clear that one should think Moses were speaking of one whose presence at the time made him fully well known to him.

1883 This verse throws light on the purpose of the foregoing verses: You were not there, but it was Divine mercy that put a prophecy into the mouth of Moses regarding you. This is made clear by the words *a mercy from your Lord that you may warn* . . . . The people to whom no warner had come before were the Arabs. Compare 32:3, 36:6.

Moses? What! did they not disbelieve in what Moses was given before? They say: Two enchantments backing up each other; and they say: Surely we are unbelievers in all.<sup>1884</sup>

49 Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.<sup>1885</sup>

Ar. *three*.

50 But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

مُوسَىٰ أَوَّلَهُ يَكْفُرُوا إِنَّمَا أُوْتِيَ مُوسَىٰ  
قَبْلُ ۖ قَالُوا سِحْرَانِ تَظَاهَرَا ۖ وَقَالُوا إِنَّا  
بِحُجَّتِكَ كَافِرُونَ ۝  
قُلْ تَأْتُوا بَكْتَبٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ  
مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ۝  
فَإِنْ لَّمْ يَسْتَجِيبُوا إِلَيْكَ فَاغْلُظْ إِنَّكَ بُكْرٌ  
أَهْوَاءُهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ  
يُغَيِّرُ هَبْ مِنْ أَلْفِ اللَّهِ إِنْ أَلَّ اللَّهُ لَآتِي  
الْقَوْمَ الظَّالِمِينَ ۝

## SECTION 6

### The Truth of Revelation

51-53. Connection with previous revelation established. 54-57. Believers must be patient under trials. 58-60. Towns already destroyed afford warning.

51 And certainly We have made the Word to have many connections on account of them so that they may be mindful.<sup>1886</sup>

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ۝

1884 The unbelievers did not adopt any one firm position against the Holy Prophet, and whenever one objection was shown to be erroneous they took refuge in another. At the advent of the Prophet they said that he should have received a revelation like the revelation of Moses, but when the likeness was pointed out to them, and they were told that their fate was to be like the fate of the opponents of Moses, they are found saying that both, i.e. Moses and Muhammad—may peace and the blessings of Allah be upon them!—were deceivers who enchanted people by their eloquence, the one helping the other, and therefore they believed neither in the one nor in the other.

1885 The meaning is that if you do not admit the truth of either revelation, you should show some other revelation existing in the world which should offer better rules of guidance. This statement only draws attention to the fact that the revelation granted to Moses and that granted to the Holy Prophet both occupy a higher position than any other revelation. And this is in fact true, for among all the sacred books of the world the Bible occupies a position second only to the Holy Qur-ân. The words, however, do not signify that the Bible occupies a position equal to the Holy Qur-ân. For their comparative merits see 697, 703. See also 152.

1886 The form *fa'ala* indicates either *intensity* (*mubdālagha*) or *extensiveness* (*takṣīr*) in the meaning of the verb, and accordingly *waṣṣala* signifies *he joined or connected much* or *he made (a string) to have many joinings* (TA-LI). What is implied here is that the word of Allah, as contained in the Qur-ân, is made to have many points of connection with previous revelation, so that it may be the easier for them to be reminded of its truth. Even if they did not believe in previous revelation, the broad points of likeness in the principles of two different prophets appearing at such a distance of time from each other, among entirely different nations, and



52 (As to) those whom We gave the Book before it, they are believers in it.<sup>1887</sup>

53 And when it is recited to them they say: We believe in it; surely it is the truth from our Lord; surely we were submitters before this.

54 These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.<sup>1888</sup>

55 And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds: peace be on you, we do not desire the ignorant.

56 Surely *you can* not guide whom *you love*, but Allah guides whom He pleases, and He knows best the followers of the right way.<sup>1889</sup>

57 And they say: If we follow the guidance with *you*, we shall be carried off from our country. What! have we not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?—a sustenance from Us; but most of them do not know.<sup>1890</sup>

Ar. *thou*  
canst.  
Ar. *thou*  
lovest.

Ar. *thee*.

أَلَيْسَ أَنْتُمْ الّذِينَ كُنْتُمْ مِنْ قَبْلِهِ هُمُ  
بِهِ يُؤْمِنُونَ ۝

وَإِذْ لِيُسْأَلَكُمْ عَلَيْهِمْ قَالُوا أَمَّا بِنَايَةِ إِيَّاهُ  
مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ۝

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا  
صَبَرُوا وَبِذُرِّهِمْ بِالْحَسَنَةِ السَّيِّئَةِ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝  
وَإِذْ أَسْمِعُوا اللّٰغُورَ عَصْرَهُ وَعَنْتَهُ قَالُوا

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ فَسَلِّمْ عَلَيْكُمْ  
لَا تَنْتَبِهَنَّ الْفُجَّارُ ۝

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ  
يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

وَقَالُوا إِنَّا نَتَّبِعُ اللَّهَ مَعَكَ نَنْخَافُ مِنْ  
أَرْضِضِهِ أَوْ لَمْ نَمُكِّنْ لَهُمْ حَرَمًا أَوْ مَنَاجِي

إِلَيْهِ نَمُرُّ كُلُّ شَيْءٍ رَّزَقَ قَائِمِينَ لَدُنَّا وَ  
لَكِنَّا أَكْثَرُ هُمْ لَا يَعْلَمُونَ ۝

under totally different circumstances, and the fulfilment of the prophecies uttered by one in the other, afford conclusive evidence of the truth of them both. That the reference is to the connection with the previous revelation is also shown by the verse that follows, where those who have been given the Book are clearly spoken of.

1887 It is not meant that all those who have been previously given the scriptures believe in the Qur-án. The verse only draws attention to the fact that all believe in the truth of revelation from Allah, and they cannot deny the points of connection between the two revelations, the truth of the fundamental principles and the fulfilment of prophecies. But only those would believe who have submitted themselves already to Allah, as the verse that follows shows.

1888 It is not meant that those who believed in the previous scriptures and now believe in the Holy Prophet shall have a double reward for that reason. The reason of a double reward—which only means a *greater reward*—is given in the words that follow: *Because they are steadfast and they repel evil with good and spend out of what we have given them.* They had to suffer persecutions, and not only did they remain steadfast in these great trials, but repelled the evil of their persecutors with good, and in addition to all this made great sacrifices in the cause of truth. See also 1987 on 33:31 and 2458.

1889 It is related that when Abú Tálib was on his death-bed the Holy Prophet asked him to believe in Divine Unity. Abú Jahli, being by him at the time, dissuaded him from doing so, saying that he should not desert the religion of his fathers. Abú Tálib died an unbeliever, and the words *you cannot guide whom you love* were a comfort to the Prophet (Bkh).

1890 The verse speaks first of the unfounded fears of those who thought that the weakness of the Muslims would result in the seizure, death, or expulsion of those who accepted the

58 And how many a town have We destroyed which exulted in its means of subsistence; so these are their abodes: they have not been dwelt in after them except a little, and We are the inheritors.<sup>1891</sup>

Ar. thy.

59 And *your* Lord never destroyed the towns until He raised in their metropolis an apostle, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

60 And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?

وَكَمْ أَهْلَكْنَا مِنْ قَوْمٍ بِطَرَفِ بَطْنٍ مَعِيَسَةً  
فَبِكَ مَسَكِهِمْ لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ  
إِلَّا قَلِيلًا وَكُنَّا لَنْحْنُ الْوَارِثِينَ  
وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ  
فِي أَوَّلِهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا  
وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا  
ظَالِمُونَ

وَمَا أَوْثَقْتُمْ مِنْ شَيْءٍ فَنَتَمَّ الْحَيَاةَ الدُّنْيَا  
وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى  
أَفَلَا تَعْقِلُونَ

## SECTION 7

### Opponents shall be brought low

61-66. Leaders desert their followers. 67-73. Power and knowledge belong to Allah. 74, 75. Helplessness brought home to opponents.

61 Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?<sup>1892</sup>

62 And on the day when He will call them and say: Where are those whom you deemed to be My associates?

63 Those against whom the sentence has become confirmed will say: Our Lord! these are

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ  
لَا قِيَةَ لَهُ كَسَنَ تَعْبَهُهُ مَتَاءُ الْحَيَاةِ  
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ  
الْمُخْضَرِّينَ

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِي  
الَّذِينَ كُنْتُمْ تَزْعُمُونَ

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ

Or, word...  
proved  
true.

faith of Islam. In reply they are told that the prophecies which declare Mecca to be a safe and sacred territory, to which people will flock in all ages, must come to fulfilment, and Mecca will ultimately be theirs for whose sake these prophecies are uttered.

1891 That is, even now the Divine kingdom will be established, and the true believers in God shall be made masters of the country.

1892 There are two parties spoken of here: the Prophet and his followers, who have received a goodly promise from Allah, though weak and oppressed at the time, and the powerful enemy, who has all the provisions of life in his possession, but who will one day be called upon to receive the judgment.

they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them): they never served <sup>U.S. 1893</sup>

64 And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the chastisement; would that they had followed the right way!

65 And on the day when He shall call them and say: What was the answer you gave to the apostles?

66 Then the pleas shall become obscure to them on that day, so they shall not ask each other. <sup>1894</sup>

67 But as to him who repents and believes and does good, maybe he will be among the successful.

Ar. thy.

68 And *your* Lord creates and chooses whom He pleases: to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

Ar. thy.

69 And *your* Lord knows what their breasts conceal and what they manifest.

70 And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.

71 Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?

الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا  
تَبَرَأْنَا إِلَيْكَ مَا كَانُوا آلَآئِنَا  
يَعْبُدُونَ

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ  
فَلَمْ يَسْتَجِبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ  
أَنَّهُمْ كَانُوا يَهْتَدُونَ

وَيَوْمَ نَبْأُ بِهِمْ قِيْقُولُ مَاذَا أَجَبْتُمُ  
الْمُرْسَلِينَ

فَعُوتِبَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ  
لَا يَنْصَحُونَ

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا  
فَعَسَى أَن يَكُونَ مِنَ الْمُفْلِحِينَ

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ  
لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى

عَمَّا يُشْرِكُونَ  
وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَمَا يُعْلِنُونَ

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخِزْيُفُ  
الْأُولَى وَالْآخِرَةُ وَكَانَ الْحُكْمُ وَالْيَوْمَ يُرْجَوْنَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْكَيْلَ سَرًّا مَدًّا إِلَى يَوْمِ الْقِيَامَةِ

مَنْ لَالَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِنُصِيَّةٍ  
أَفَلَا تَسْمَعُونَ

1893 All commentators agree that by those against whom the sentence has been confirmed are meant *the leaders in unbelief* (JB, Kf). Hence their saying *they never served or worshipped us* shows that these very leaders are spoken of as the gods whom their followers worship.

1894 They shall not be able to offer an excuse, for the vanity of the false excuses which satisfied them here would then become manifest to them. Nor shall they ask each other, for each shall know the falsity of the excuses of the others.

72 Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

73 And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

74 And on the day when He shall call them and say: Where are those whom you deemed to be My associates?

75 And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
النَّهَارَ سَمَةً إِلَى يَوْمِ الْقِيَامَةِ مِنْ لَدُنْهِ  
غَيْرَ اللَّهِ يَأْتِيكُمْ بِكَيْلٍ تَسْكُنُونَ فِيهِ  
أَفَلَا تَبْصُرُونَ ۝

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ  
لِتَسْكُنُوا فِيهِ وَلِتَسْتَغْفِرُوا مِنْ ذُنُوبِهِمْ  
وَلَعَلَّكُمْ تَشْكُرُونَ ۝

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ  
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ۝

وَنَرَعْنَاهُمْ يَوْمَئِذٍ مُهْمِلِينَ أَفَقُلْنَا  
هَؤُلَاءِ نَزَّلْنَاهُمْ مِنَ السَّمَاءِ أَنْ يَتْلُوا  
فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَ  
صَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ۝

## SECTION 8

### Korah's Wealth leads him to Ruin

76-80. Korah rebels against Moses and exults in his wealth. 81, 82. His ruin.

76 Surely Korah was of the people of Moses, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant: <sup>1895</sup>

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى  
عَلَيْهِمْ وَآتَيْنَاهُ مِنْ آتِنَاكَ مِنْ  
مَفَاتِيحِهِ لَتَنْتَهِبَ بِهَا كُنُوزَ أَهْلٍ  
الْفَقْرَةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ  
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۝

1895 The story of Korah or *Qārūn*, his revolt against the leadership of Moses and Aaron, and his being swallowed up by the earth, is given in Num. 16. The only addition of any importance to the story as given in the Qur-ān is the mention of his wealth, a fact noticed in Rabbinical literature (*Jewish En.*), according to which the fabulous renown of his wealth is so great that the keys of his treasures formed a load for three hundred mules. The word *mafātīḥ* as occurring in the Qur-ān is plural of *maftāḥ*, which means a *hoard*, or *treasure*, or *buried property* (TA-LL). It is also plural of *miftāḥ*, meaning a *key*, but *kunūz* (meaning *treasures*, singular *kanz*) being in the plural, the personal pronoun in *mafātīḥa-hi* does not refer to *kunūz* but to Korah; accordingly *mafātīḥ* denotes the *treasures*.

Ar. thea.

Ar. thy.

Ar. thea.

77 And seek by means of what Allah has given *you* the future abode, and do not neglect *your* portion of this world, and do good (to others) as Allah has done good to *you*, and do not seek to make mischief in the land: surely Allah does not love the mischief-makers.

78 He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.<sup>1896</sup>

79 So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Korah is given; most surely he is possessed of mighty good fortune.

80 And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.

81 Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah, nor was he of those who can defend themselves.<sup>1897</sup>

82 And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.

وَاتَّبِعْ فِيمَا أَنْشَأَ اللَّهُ لَكَ مِنَ الْأَرْضِ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۝  
قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ  
أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَآكَرُ نَسْجًا ۖ وَلَا يَسْأَلُ عَنْ ذُنُوبِهِمْ الْعِجْمُونَ ۝

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَئِمَّا كُنْتُ مَآ أُوْتِيَ قَارُونَ ۖ إِنَّهُ لَكَا وَحِطٌ عَظِيمٌ ۝  
وَقَالَ الَّذِينَ الَّذِينَ أُوتُوا الْعِلْمَ وَيُؤْمِنُونَ بِاللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا ۖ وَلَا يُفْلِحُ الْكَافِرُونَ ۝

فَخَسَفْنَا بِهِ وَبِإِذِهِ الْأَرْضَ مَخْمًا ۖ  
كَانَ لَهُ مِنْ فِتْنَةٍ يَتَصَرَّفُ ۚ إِنَّهُ مِنْ دُونِ  
اللَّهِ ۚ وَمَا كَانَ مِنَ الْمُتَنَصِّرِينَ ۝  
وَأَصْحَابُ الَّذِينَ كَفَرُوا يَكُونُوا يَكَاةً  
يَقُولُونَ وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ  
لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۚ لَوْلَا أَن  
مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَاةً  
لَا يُفْلِحُ الْكَافِرُونَ ۝

1896 They shall not be asked to give explanations for their sins, as Allah is All-knowing.

1897 The meaning conveyed is that he perished. *Khasf* also signifies abasing, humbling, or lowering another, and the verb is *khasafa* in this case (LL on the authority of Ham, Q, and TA). I adopt this significance in the next verse in translating **لخسف بنا**

## SECTION 9

## The Prophet's ultimate Triumph

83, 84. The meek shall triumph. 85. Mecca shall be conquered by the Prophet. 86-88. Prophet to remain steadfast.

83 (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief; and the good end is for those who guard (against evil).

84 Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

85 Most surely He who has made the Qur-ân binding on you will bring you back to the destination.<sup>1898</sup> Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

86 And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer up of the unbelievers.

87 And let them not turn you aside from the communications of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.

88 And call not with Allah any other god; there is no god but He; every thing is perishable but He; His is the judgment, and to Him you shall be brought back.<sup>1899</sup>

بَلِّغْ الدَّارَ الْآخِرَةَ بِمَنْحَلِّهَا لِلَّذِينَ لَا  
يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ  
جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا  
السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّوهُ  
إِلَى مَعَادٍ قُلْ رَّبِّي أَعْلَمُ مَنْ جَاءَ  
بِالْهُدَى وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ۝

وَمَا كُنْتَ رَجُوعًا أَنْ تُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً  
مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهْرًا لِلْكَافِرِينَ ۝

وَلَا يَصِلُكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ  
أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ لَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ۝

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا إِلَهًا  
هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ  
الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۝

Ar. thee.  
Ar. thee.

Ar. thou  
dids'.

Ar. thee.

Ar. thy.

Ar. thee.

Ar. thee.

Ar. thy.

Ar. His face  
or His per-  
son.

1898 The word *ma'ād* means the ultimate place of one's returning (from *āda*, meaning he returned) (LL). The word *ma'ād* *لرأدك إلى معاد* has been taken to mean Mecca, according to an interpretation given by I'Ab, and TA accepts this interpretation, because the conquest of it was promised to the Prophet, so that it was the place to which he would return. O gives another reason for Mecca being called *ma'ād*, viz. because the pilgrims return to it (LL). According to some this verse was revealed on the Prophet's departure from Mecca, i.e. on his way to Medina. At any rate it contains a clear promise of the Prophet being brought back to Mecca.

1899 The Prophet being the recipient of the revelation containing the commandments in this and the previous verse, the commandments really give us a picture of his mind. It is a distorted imagination which can deduce from commandments like this an inclination to polytheism in the Prophet's mind. So far from showing an inclination of this nature, the commandments show that his heart was entirely free from any such inclination.

## CHAPTER XXIX

### THE SPIDER

(*Al-'Ankabūt*)

REVEALED AT MECCA

(7 sections and 69 verses)

#### Abstract :

- Sec. 1. Trials purify.
- Sec. 2, 3. Histories of Noah, Abraham, and Lot.
- Sec. 4. Frailty of false beliefs : a lesson in the fate of earlier nations.
- Sec. 5. The Qur-ān is a purifier.
- Sec. 6. Unbelievers warned and believers comforted.
- Sec. 7. Triumph of the faithful.

#### The Title, context, and date of revelation.

THIS chapter is entitled *The Spider* from the fact that false, idolatrous, and polytheistic beliefs are here compared to a spider's web : *And surely the frailest of the houses is the spider's house* (v. 41). The significance is clear : false beliefs will not stand the test of time, and they shall be swept away before the strong current of truth. This chapter and the three following form another group of Meccan revelation, each being headed by the letters *alif, lām, Mim*. The present chapter deals chiefly with the persecutions of the Muslims and the trials which they underwent, and hence some have thought that some portions of this chapter, particularly the opening verses, were revealed at Medina and refer to the battles which the Muslims fought. But to consider that the persecution and the trials of the Muslims began at Medina and with fighting is to ignore the whole of the earlier history of Islam. The Muslims had a very hard time at Mecca, and even if no account of the cruel persecutions of the early converts to Islam had been left, the earlier flight to Abyssinia and the later one to Medina should be sufficient testimony of the great trials which the Muslims suffered at Mecca. This chapter speaks of the time when persecution was rife and it comforts the converts to Islam. Hence, in all probability the chapter belongs to the close of the early Meccan, or the beginning of the middle Meccan, period.

#### Connection and subject-matter.

The last chapter predicted in plain words a triumphal return of the Holy Prophet to Mecca, thus indicating the triumph of Islam. Here we are told that the great object of the triumph of truth has never been achieved except by suffering sore afflictions and severe trials in its cause. Hence trials and persecutions were necessary. Starting thus, there is a reference to the persecution of children by their very parents, and the converts to Islam are told that they must yield to their parents in all other matters, but must resolutely reject false doctrines. The second, third, and fourth sections make brief references to the histories of Noah, Abraham, Lot, and other prophets, showing how the righteous had always to undergo trials and how they were subjected to persecutions, but false beliefs had no basis and had always been swept away by truth. At the end of the fourth section, false beliefs are com-



## SECTION 1

## Trials purify

1-5. Trials are necessary. 6, 7. Striving will bring reward. 8, 9. Obedience to idolatrous parents. 10, 11. Persecution separates the faithful from the hypocrites. 12, 13. The burden of evil.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 11.

1 I am Allah, the best  
Knower.\*

الْمَعْلُومِ

2 Do men think that they  
will be left alone on saying, We  
believe, and not be tried?<sup>1900</sup>

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا

أَمَّا وَهُمْ لَا يُفْتَنُونَ

3 And certainly We tried  
those before them, so Allah will  
certainly know those who are  
true and He will certainly  
know the liars.<sup>b</sup>

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ

اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

b 494.

4 Or do they who work evil  
think that they will escape Us?  
Evil is it that they judge!<sup>1901</sup>

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ

يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ

Or, hopes.

5 Whoever *fears* to meet  
Allah, the doom appointed by  
Allah will then most surely  
come; and He is the Hearing,  
the Knowing.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

6 And whoever strives hard,  
he strives only for his own  
soul; most surely Allah is  
Self-sufficient, above (need of)  
the worlds.<sup>1902</sup>

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ

اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

pared to a spider's web, thus illustrating their extreme frailty. The fifth section refers to the purifying effect of the Qur-ān, and the repeated demand for more signs is met with the simple answer that the holy word of God was in itself a sufficiently clear sign, because it wrought a transformation in the lives of those who followed it. The sixth section warns the unbelievers of the fate in store for them and of the consequences of their tyrannical persecutions of the Muslims; it also comforts the latter by stating that their sufferings will soon be changed into a state of happiness. The seventh section shows that Allah, who deals mercifully even with the unbelievers, will not allow the exertions of the faithful in the cause of truth to remain unfruitful, and that those who strive hard and earnestly will be guided in the right way, which is the way to success.

1900 By the trials spoken of in these verses is meant the persecution of the believers by the unbelievers at Mecca. This is made clear in v. 10. A misconception as to the nature of these trials has led some critics to think that the first ten verses must have been revealed at Medina.

1901 That is, the persecutors shall not go unpunished.

1902 As has been shown in 1793, the word *jihād* occurs in Meccan revelation frequently, and carries its proper significance of *striving hard* in Allah's way. The suffering of persecutions and tortures at the hands of their enemies for the sake of their faith was no less a *jihād* of the Muslims at Mecca than their fighting in defence of Islam at Medina.

7 And (as for) those who believe and do good, We will most certainly do away their evil deeds and We will most certainly reward them the best of what they did.<sup>1903</sup>

8 And We have enjoined on man goodness to his parents, and if they contend with *you* that *you should* associate (others) with Me, of which *you have* no knowledge, do not obey them; to Me is your return, so I will inform you of what you did.<sup>1904</sup>

9 And (as for) those who believe and do good, We will most surely cause them to enter among the good.

10 And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah;<sup>1905</sup> and if there come assistance from *your* Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind?

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ۝

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ رَبِّ جُوعُكُمْ فَانْتَبِهْ ۚ كَذَلِكَ نُمَكِّنُ لَكُمْ قُلُوبَكُمْ وَنَنصُرُكُمْ لَعَلَّكُمْ تَعْلَمُونَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ۝

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۖ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝

Ar. *thee*.

Ar. *thou shouldst*.

Ar. *thou hast*.

Ar. *thy*.

1903 The word rendered by *do away* here is *nukaffiranna*, from which is derived the *kaffārah* or *atonement* of the Christian doctrine. The Qur-ān points out that the true *kaffārah* or *atonement* for evil deeds is the doing of good deeds, so that the latter, taking the place of the former, change the whole course of a man's life. The atonement of sin by virtue is the true doctrine of nature, while atonement by blood is absolutely unnatural and incomprehensible.

1904 This verse, while signifying the importance of obedience to parents, at the same time warns against attaching over-importance to even the filial duty. It shows that when even an important duty clashes with a still higher one, the former is to be sacrificed to the latter. It is related that when Sa'd ibn-i-Abi-Waqqas became a convert to Islam, his mother swore that she would neither eat nor drink until he reverted to unbelief, and that this verse was revealed on that occasion. If the incident is true, it is a further proof that these verses were revealed at Mecca, because Sa'd was one of the early converts. At any rate Noldeke's argument, that since these verses were revealed at Medina therefore the incident cannot be true, carries no weight. It is quite conceivable that such a verse was more needed for the guidance of early converts at Mecca than the later converts at Medina, for it was at Mecca that children had to leave their parents on account of their conversion to Islam, the parents not allowing them to forsake their old religion.

1905 The meaning is that those who are weak in faith consider the persecution by the unbelievers which was necessary to strengthen and purify their faith as if it were a chastisement from Allah for their change of faith. The latter part of the verse is a prophecy as to what the weak in faith will say when they see the assistance of Allah coming to the Muslims and destroying the unbelievers.

a 494.

11 And most certainly Allah will know those who believe, and most certainly He will know the hypocrites.\*

12 And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars.

13 And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.<sup>1906</sup>

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ  
الْمُتَنَفِقِينَ ۝

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا  
سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ  
بِحَامِلِينَ مِنْ ظُهُومِهِمْ مِنْ شَيْءٍ إِنَّهُمْ

لَكَذِبُونَ ۝  
وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَهُمْ  
وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَنْ مَا كَانُوا يَعْمَلُونَ ۝

## SECTION 2

## Noah and Abraham

14, 15. Noah. 16-18. Abraham. 19-22. New nations take the place of old ones.

14 And certainly We sent Noah to his people, so he remained among them a thousand years save fifty years.<sup>1907</sup> And the deluge overtook them, while they were unjust.<sup>b</sup>

Or, wide-  
spread  
death.  
b 901, 902.

15 So We delivered him and the inmates of the ark, and made it a sign to the nations.

16 And (We sent) Abraham, when he said to his people: Serve Allah and be careful of

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَمِثَ  
فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا  
فَأَخَذَتْهُمُ الظُّرُفَانُ وَهُمْ ظَالِمُونَ ۝

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا  
آيَةً لِّلْعَالَمِينَ ۝

وَأَبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَانْتَهُوا

1906 It should be noted that the Qur-án does not anywhere say that the burden of one shall be taken away by another. Each one is responsible for what he does. The "other burdens" are really their own burdens in misleading others, and thus the two burdens spoken of here are the burden of one's own wrong-doing and the burden of misleading others.

1907 The Christians, of course, have no objection to the statement made here as to Noah having lived for 950 years, for the Bible gives that to be the age of that patriarch. It is not improbable that the span of man's life may have been greater in his earlier history than at present, and Noah may have attained an extraordinary age among his compatriots. But there are indications that the reference here is to the abiding for 950 years of the law preached by Noah, his place being then taken by Abraham, who is for this reason mentioned immediately after Noah. According to the dates given in the Bible, a period of 952 years elapsed between the birth of Noah and that of Abraham, and the reference may be to these 950 years, as the mention of Abraham immediately afterwards shows. It should be noted that the concluding words, *and the deluge overtook them*, are separated by a full stop from the first part of the verse, and it is for this reason that the words do not signify that the deluge overtook the people after he had dwelt among them 950 years. Or, the *tufán* may have here the significance given in the margin, and the reference may be not to the deluge, but to some later calamity. For this significance of the word see 934.

(your duty to) Him : this is best for you, if you did but know :

17 You only worship idols besides Allah and you create a lie ; surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him : to Him you shall be brought back.

18 And if you reject (the truth), nations before you did indeed reject (the truth) ; and nothing is incumbent on the Apostle but a plain delivering (of the message).

19 What! do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah.<sup>1908</sup>

20 Say : Travel in the earth and see how He makes the first creation, then Allah creates the latter creation ; surely Allah has power over all things.<sup>1909</sup>

21 He chastises whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.

22 And you shall not escape in the earth nor in the heaven, and you have neither a protector nor a helper besides Allah.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ  
إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ  
إِنَّكُمُ الْمَلَائِكَةُ تَعْبُدُونَ مِنْ دُونِ اللَّهِ  
لَا يَمْلِكُونَ لَكُمْ رُدًّا فَأَنْتُمْ عِنْدَ اللَّهِ  
الرَّزَقِ وَالْعِبْدِ وَهَـوَ الشَّكُّوَالَهُ إِلَـهِيهِ  
تَرْجِعُونَ

وَأَن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ  
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ  
أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ  
يُعِيدُهُ ثُمَّ إِذَا ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ  
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ  
الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
يُعَلِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَ  
إِلَيْهِ تُقْلَبُونَ

وَمَا أَنْتُمْ بِمُخْرِجِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

1908 The law of creation and destruction of things which is constantly working in nature finds an expression in the lives of nations : a nation is brought into existence, then it is swept away and a new nation raised in its stead. It is to this law that the verse refers as a warning to the idolatrous Meccans that the time had now come when their place should be taken by another nation. This is made clearer in the verses that follow.

It should be noted that vv. 18-23 are parenthetical, being an address to the opponents of the Holy Prophet. The Qur-án frequently adopts this method of warning in the middle of another narration, for its object is not to relate a story, but to warn those who opposed the spread of the truth as revealed to the Holy Prophet.

1909 Elsewhere, the words *travel in the earth* are always followed by *then see what was the end of the rejecters*, instead of which we have here *how He makes the first creation, then Allah creates the latter creation*. The apparent identity of the significance of these two statements is thus made clearer by the comparison, which shows that what is meant is the disappearance of one nation to give place to another.

## SECTION 3

## Abraham and Lot

23-25. Abraham is persecuted. 26, 27. He flies and is blessed. 28-30. Lot.

23 And (as to) those who disbelieve in the communications of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful chastisement.

a 1641

24 So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire;<sup>a</sup> most surely there are signs in this for a people who believe.<sup>1910</sup>

25 And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers.

26 And Lot believed in him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise.<sup>1910a</sup>

b 1549.

27 And We granted him Isaac and Jacob,<sup>b</sup> and caused the prophethood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ  
أُولَئِكَ يَسْأَوْنُ رَحْمَتِي وَأُولَئِكَ  
لَهُمْ عَذَابٌ أَلِيمٌ

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِمَّنْ دُونِ اللَّهِ

أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا

ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمُ بَعْضًا وَبَعْضٌ

يَلْعَنُ بَعْضُكُمُ بَعْضًا ذَٰلِكُمْ وَأَمْ كُمْ النَّارُ

وَمَا لَكُمْ مِّنْ نَّصِيرِينَ

فَأَمِنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ

إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا

فِي ذُرِّيَّتِهِ الشُّبُهَةَ وَالْكِتَابَ وَآتَيْنَاهُ

أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ

لَمِنَ الصَّالِحِينَ

1910 As in 21:69, so here, it is not stated that Abraham was actually cast into the fire. On the one hand, the expression used here, *then Allah delivered him from the fire*, shows that the opponents were unable to cast him into the fire. On the other hand, the plan was either to *slay* or to *burn* him, and therefore the *fire* may only stand for the opposition which these plans involved.

1910a The words *I am fleeing to my Lord* indicate his flight to another country whither he was commanded to flee by his Lord (Bd). This is more clearly stated in 19:49: "And I will withdraw from you," being followed by the statement made in 19:50: "So when he withdrew from them." This makes it further clear that his deliverance from the fire was brought about by his flight to another country.

28 And (We sent) Lot when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you:

29 What! do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies?<sup>1911</sup> But nothing was the answer of his people except that they said: Bring on us Allah's chastisement, if *you are* one of the truthful.

Ar. thou  
art.

30 He said: My Lord! help me against the mischievous people.

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَعْتَدْتُمْ  
الْفَاحِشَةَ ذَمًّا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ  
مِّنَ الْعَالَمِينَ ۝

إِنَّمَا تَأْتُونِ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ  
وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ  
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اتَّبِعْنَا  
إِلَّا اللَّهُ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ۝

قَالَ سَرَبْتُ أَنْصُرَ نِي عَلَى الْقَوْمِ  
الْمُفْسِدِينَ ۝

#### SECTION 4

##### Frailty of False Beliefs: A Lesson in the Fate of Earlier Nations

31-35. Lot's people destroyed. 36, 37. People of Shu'aib. 38. 'Ad and Samood. 39. Pharaoh and others. 40. Punishment in various forms. 41-44. False beliefs likened to spider's web.

a 1187, 11: 69.

31 And when Our messengers came to Abraham with the good news,\* they said: Surely We are going to destroy the people of this town, for its people are unjust.

32 He said: Surely in it is Lot. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind.

33 And when Our messengers came to Lot he was grieved on account of them, and he was lacking of strength in their affair;<sup>1912</sup> and they said: Fear not, nor grieve; surely we will deliver *you* and *your* followers, except *your* wife; she shall be of those who remain behind:

Ar. thee.  
Ar. thy.  
Ar. thy.

وَلَمَّا جَاءَتْ رُسُلُنَا الْإِبْرَاهِيمَ بِالْبُشْرَى  
قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ  
إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ۝

قَالَ إِن فِيهَا وَلَدٌ فَأَنذَرْنَاهُ أَن نَكُونَ  
مِنْ قَوْمِهَا، نَسْتَبِيئُهَا وَآهْلَهُ إِلَّا  
أُمَّرَأَتَهُ ذَكَرْنَاكَ مِنَ الْغَابِرِينَ ۝

وَلَمَّا آتَتْ رُسُلُنَا لُوطًا سِيقَهُمْ  
وَصَبَّاهُ فِيهِمْ ذُرْعًا وَقَالُوا لَا خَفَ وَ  
لَا حَرَّانَ بِنَا نَأْتِيكَ وَأَهْلَكَ إِلَّا  
أُمَّرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ۝

1911 Three evils are ascribed to Lot's people—unnatural crime, highway robbery, and openly committing evil deeds in their assemblies. Therefore it is a mistake to explain all incidents in connection with Lot's story only with reference to unnatural crime as the sole evil of which they were guilty. قطع السبيل is, according to Kf, "the work of robbers, killing men and seizing their property." JB adds after the words تنقطعون السبيل by way of explaining them, "for they used to murder the passers-by and rob them of their property." Other commentators give similar explanations. 1912, see next page.

34 Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed.

35 And certainly We have left a clear sign of it for a people who understand.<sup>1913</sup>

a 919.

36 And to Midian (We sent) their brother Shu'aib,<sup>a</sup> so he said: O my people! serve Allah and fear the latter day, and do not act corruptly in the land, making mischief.

37 But they rejected him, so a severe earthquake overtook them, and they became motionless bodies in their abode.

Or, some of their dwellings are.

38 And (We destroyed) 'Ad and Samood, and from their dwellings (this) is apparent to you indeed; and the devil made their deeds fairseeming to them, so he kept them back from the path, though they were endowed with perceptive faculties of the mind;

b 1895.

c 1870.

39 And (We destroyed) Korah<sup>b</sup> and Pharaoh and Haman;<sup>c</sup> and certainly Moses came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).

d 910

e 915, 918.

f 1897.

g 82, 902.

40 So each We punished for his sin: and of them was he on whom We sent down a violent storm,<sup>d</sup> and of them was he whom the rumbling overtook,<sup>e</sup> and of them was he whom We made to be swallowed up by the earth,<sup>f</sup> and of them was he whom We drowned;<sup>g</sup> and it did not seem Allah that He should be unjust to them, but they were unjust to their own souls.

لَا تَأْمُرُنَّ لَوْ أَنَّ أَهْلَ هَذِهِ الْقَرْيَةِ  
رَجَرُوا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ  
وَلَقَدْ تَرَكْنَاهَا آيَةً يَتَذَكَّرُونَ  
يَعْقِلُونَ

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ  
يَقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ  
وَلَا تَعْتَدُوا فِي الْأَرْضِ مَفْسِدًا يَوْمَ  
فَكَدَّ بُرْهَ فَإِذَا خَلَا نَحْمُ الرِّجْفَةِ فَاصْبِرُوا  
فِي دَارِهِمْ جُثَيِّينَ

وَعَادَ آدَمَ ذَاوُدَ قَدْ تَبَيَّنَ لَكُمْ مِنْ  
مَسْكَنِهِمْ فَذَرِيزَةً لَهُمُ الشَّيْطَانُ  
أَعْمَا لَهُمْ نَصَبَهُمْ عَنِ السَّبِيلِ وَ  
كَانُوا مُسْتَبْصِرِينَ

وَقَارُونُ وَفِرْعَوْنُ وَهَاسُنَ وَلَقَدْ  
جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي  
الْأَرْضِ وَمَا كَانُوا سَابِقِينَ  
فَكَرَّأَ أَخَذَ نَارِيذِيَهُمْ فَمِنْهُمْ مَنْ أَرْسَلْنَا  
عَلَيْهِ حَاصِبَاءَ وَمِنْهُمْ مَنْ أَخَذَتْهُ  
الصَّبَاةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ  
الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا  
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا  
أَنْفُسَهُمْ يَظْلِمُونَ

1912 *Zar'-un*, which signifies literally the stretching forth of the arm, means power or ability or extent of power; and ضَاقَ بِالْأَمْرِ ذَرْعًا means he was unable to accomplish the affair (TA-LL); or he lacked strength to accomplish the affair (Q-LL).

1913 Sodom and Gomorrah, the cities destroyed, are in the neighbourhood of the Dead Sea, on the road from Arabia, as is said in 15:76: "And surely it is on a road that still abides."



41 The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house: did they but know.<sup>1914</sup>

42 Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise.

43 And (as for) these parables, We set them forth for men, and none understand them but the learned.

44 Allah created the heavens and the earth with truth; most surely there is a sign in this for the believers.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ  
كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا مُرَوَّنَ  
الْبُيُوتِ لَيْسَ الْعَنْكَبُوتُ لَوْ كَانُوا يَعْلَمُونَ  
إِنَّ اللَّهَ يَعْلَمُ مَا يُكُونُ مِنْ دُونِهِ مِنْ  
شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ  
وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ وَمَا  
يَعْقِلُهَا إِلَّا الْعَالِمُونَ  
خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ  
فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

## SECTION 5

### The Qur-án is a Purifier

45. The Qur-án effects a release from the bondage of sin. 46. Principle of controversy. 47-49. The Qur-án contains all religious truths. 50, 51. Transformation wrought by the Qur-án is a sign of its truth.

## PART XXI

Ar. thee.

45 Recite that which has been revealed to *you* of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.<sup>1915</sup>

أَنْتُمْ مَا أَوْحَى إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ  
الصَّلَاةَ طَرَانَ الصَّلَاةِ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ  
مَا تَصْنَعُونَ

1914 A trust in false deities, which really stands for all false beliefs, is here compared to a spider's web to express the nature of its extreme frailty. It may prosper for a time, but no sooner is the light of criticism and research brought to bear upon it than it vanishes and leaves no trace behind. Or, as the spider's web is entirely changed when it is once destroyed, so, like the web, false beliefs do not retain their original form, and every objection causes a new doctrine to spring forth in the place of the old, which is really devoid of solidity and strength.

There may also be a reference here to the plans of the Holy Prophet's opponents, which were destined to be brought to naught by reason of their inability to withstand the overwhelming advance of truth.

1915 This verse invites the followers of the Book to accept the Qur-án on account of its purifying effect upon life, whereas their own scriptures had ceased to effect a release from the bondage of sin, which is the real object of revelation. The verse also lays down the right principle for getting rid of the bondage of sin in the words *the remembrance of Allah is the greatest*, i.e. the most powerful and effective restraint upon sin. That this is the right principle is borne out by the testimony of all the prophets and righteous men, and reason

46 And do not dispute with the followers of the Book except by what is best,<sup>1916</sup> except those of them who act unjustly,<sup>1917</sup> and say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him do we submit.

Ar. *thee*.

47 And thus have We revealed the Book to *you*. So those whom We have given the Book believe in it, and of these there are those who believe

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي  
هِيَ أَحْسَنُ نِزَالًا الَّذِينَ ظَلَمُوا مِنْهُمْ  
وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا  
أُنْزِلَ إِلَيْكُمْ وَاللَّهُ تَوَّابٌ رَحِيمٌ  
وَنَحْنُ لَهُ مُسْلِمُونَ ٥

وَكَذَلِكَ أُنْزِلَ إِلَيْكَ الْكِتَابُ بِالَّذِي أُنْزِلَ  
إِلَيْهِمْ يُؤْمِنُونَ مِنْهُ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ

also leads us to the same conclusion. It is a living belief in Divine power, knowledge, and goodness that restrains man from walking in the ways of His displeasure, and this is what is implied in the remembrance of Allah. A sure and certain knowledge that every evil action leads to an evil consequence, that there is a Supreme Being Who knows what is hid from human eyes and Whose moral law is effective where the moral force of society altogether fails, that He is the source of all goodness and it is through goodness that man can have communion with Him, are the only effective restraints upon evil. These are the principles wherein every fresh revelation inspires a living faith.

It should also be noted that the recitation of the Book, the keeping up of prayer, and the remembrance of Allah are really all identical; for the Qur-án is recited in prayers, and the Qur-án is the best means of the remembrance of Allah: every line of it brings before the mind of the reader the goodness, power, and knowledge of the Divine Being, while there is no other book which fulfils this requirement. The Qur-án is neither a book of law, though it contains the principles of the laws necessary for the guidance of man, nor a book of sacred history, though it contains the necessary sacred history, but it is pre-eminently a Book that manifests the glory, greatness, grandeur, goodness, love, purity, power, and knowledge of the Supreme Being.

1916 It should be noted that this passage deals only with the mode of controversy to be adopted in inviting those who already had scriptures in their hands—which the Arabs had not—to the truth of Islam and the revelation of the Qur-án. The diseased imagination that discovers a recommendation for the use of force altogether fails to understand the meaning of the passage, for it is absurd to speak of a religious controversy being carried on by the use of force. This may be the method which the Christian missionary of the latter day has found most effective, but the Qur-án makes its own meaning quite clear when it explains what it regards as *best*, and that it is the broad principles of religion that should demand paramount consideration. The two fundamental principles of religion are the existence of the Divine Being and Divine revelation, these being common to all revealed religions. The only difference is that a Muslim's is a purer monotheism, a conception of the Divine Being which gives the most perfect attributes to Him while declaring Him to be free from all imperfections and weaknesses, a conception which cannot reasonably be criticized by any one who admits a belief in a Supreme Being. A Muslim's conception of Divine revelation is wider than that of the follower of any other religion, recognizing, as it does, that Divine revelation is granted in all ages and to all nations. A Muslim, therefore, admits the truth of all the prophets and revelations, and the follower of any other religion has nothing to lose but everything to gain by accepting Islam.

1917 The significance of the words *except those who act unjustly* is not that controversy is to be carried on with these in a different manner, but that the unjust would not accept this reasonable interpretation of the principles of religion. This is made clear in the verse that follows.

Ar. *thou*  
*didst*.  
Ar. *didst*  
*thou*.  
Ar. *thy*.

Ar. *it is*.

in it, and none deny Our communications except the unbelievers.<sup>1918</sup>

48 And *you did* not recite before it any book, nor *did you* transcribe one with *your* right hand, for then could those who say untrue things have doubted.<sup>1919</sup>

49 Nay! *these are* clear communications in the breasts of those who are granted knowledge;<sup>1920</sup> and none deny Our communications except the unjust.

50 And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner.<sup>1921</sup>

يَهُودَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ

وَمَا كُنْتَ تَسْمَعُ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَ

لَا تَخْطُ بِإِيمَانِكَ إِذَا الرُّسُلُ تَابَتِ

الْمُبْطِلُونَ

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ يَشِينُ

أَوْتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا

الظَّالِمُونَ

وَقَالُوا لَوْ أَنزَلْنَا عَلَيْهِ آيَاتٍ مِنْ رَبِّهِ قُلْ

إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

1918 And thus have We revealed the Book; that is, by confirming the truth of all previous revelation. The reference in *these* is to the Arabs, who possessed no sacred scriptures.

1919 The broad principles of religion and the beautiful moral and spiritual truths which find expression in the Qur-án could not have been collected, if such a collection by human exertion were possible, except by one who had knowledge of all the previous scriptures; but, to say nothing of all the scriptures, the Holy Prophet had not read even a single book. What might have been said against a prophet like Jesus, that he had read the previous scriptures and collected some beautiful truths from them, could not be said against the Holy Prophet, for the latter could neither read nor write, and his inability to do either is thus a confirmation of his truth. Leaving aside all the principles and truths, if we consider the broad principle that Islam taught with regard to the truth of Divine revelation in all ages and to all nations, a truth never taught or recognized by any religion or by any man before the Holy Prophet, it is remarkable that such a broad truth should have been preached in such clear and forcible words by one who had never read the scriptures of any religion and who lived in a country which was almost cut off from all communication with other countries. That an Arab of the desert should proclaim a truth which it was not vouchsafed to any of the great prophets to preach, and which after thirteen centuries of learning and intercommunication of nations is recognized as the essential truth of all religious preaching, is alone sufficient to show that the source from which this teaching was drawn was far above the knowledge possessed by any human being.

1920 While the previous verse asserts that the truths of the religious scriptures, which were never read by the Holy Prophet, were to be found in the Qur-án, this verse goes further, and claims that not only those truths, but also others which are not to be found in any scripture, and which are only in the breasts of the learned ones, or those that shall ever be conceived by the learned ones, are to be seen in the pages of the Holy Qur-án. That what the most progressive religious thought of to-day considers desirable for the basis of a common religion of humanity is met with in Islam is a clear testimony to the truth of this assertion.

1921 As remarked elsewhere, it should be noted that this expression is not a denial of the coming of signs, but an assertion that they shall be shown. The Prophet is a warner, and gives warning in due time that the signs are with Allah, whose power to send these signs they deny. Read also in this connection vv. 53-55, which uphold, in most clear and forcible language, the coming of the punishment—which, however, the unbelievers would have hastened on—leaving no doubt as to the meaning of signs being *with Allah*.

Ar. *thee.* 51 Is it not enough for them that We have revealed to *you* the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe.<sup>1922</sup>

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ  
يَتْلُو عَلَيْهِمْهُنَّ أَنْ فِي ذَلِكَ لَرَحْمَةٍ وَ  
ذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ۝

## SECTION 6

## Unbelievers warned and Believers comforted

52-55. Certainty of punishment. 56-62. Believers shall have a great reward. 63. Dead earth shall be restored to life.

Ar. *between you.* 52 Say: Allah is sufficient as a witness between me and *you*; He knows what is in the heavens and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, these it is that are the losers.

ثُلٌّ كُنِيَ بِاللَّهِ يَتَوَكَّلُ وَبَيْنَكُمْ شَهِيدٌ  
يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَالَّذِينَ  
آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ  
هُمُ الْخَاسِرُونَ ۝

Ar. *thee.* 53 And they ask *you* to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.

وَسَيَسْأَلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ  
سَمِعْتُمْ لَحْأَنَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝

Ar. *thee.* 54 They ask *you* to hasten on the chastisement, and most surely hell encompasses the unbelievers;<sup>1923</sup>

يَسْأَلُونَكَ بِالْعَذَابِ وَإِنْ جَهَنَّمُ  
لَحِيطَةٌ بِالْكَافِرِينَ ۝

55 On the day when the chastisement shall cover them from above them, and from beneath their feet; and He shall say: Taste what you did.<sup>1924</sup>

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَ  
مِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا  
كُنْتُمْ تَعْمَلُونَ ۝

1922 This is another reply to those who demanded the sign which involved their own destruction. The Qur-án is a mercy: if they would only accept it, and mould their lives according to its directions, they would be dealt with most mercifully. They could see how the believers had benefited by it; how a wonderful transformation had been wrought in their lives. Was it not a sufficient sign for them of the truth of the Holy Qur-án? Indeed, this was direct evidence of the truth of the holy word, for to effect a pure transformation in the lives of those who would follow it was its avowed object, while the overthrow of its enemies was only an indirect testimony.

1923 Even the punishment of this life, which the unbelievers would hasten, is called a hell. But even if this verse is taken as indicating the punishment of the life after death, as some commentators think, it is a transition from the one to the other—from the punishment of this life to the punishment after death—which is of frequent occurrence in the Holy Qur-án, both being spoken of in several places in such conjunction that it is hardly possible to separate the one from the other.

1924 The expression used is simply to indicate the all-encompassing nature of the punishment, which will not leave them a way to escape. Or, the punishment from above is the drought, and punishment from beneath, the battles.

56 O My servants who believe! surely My earth is vast, therefore Me alone should you serve.<sup>1925</sup>

57 Every soul must taste of death, then to Us you shall be brought back.

58 And (as for) those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers!<sup>1926</sup>

59 Those who are patient, and on their Lord do they rely.

60 And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.<sup>1927</sup>

61 And if *you* ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away?

62 Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases); surely Allah is Cognizant of all things.

63 And if *you* ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand.<sup>1928</sup>

يُعَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِيَّ أَسْعَى  
فَاتَيَايَ فَأَعْبُدُونِ ۝

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ لِيُنَازِلَهُنَّ  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ  
مِّنَ الْجَنَّةِ عَنْ فَاجْزَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ذَٰلِكَ أَجْرُ الْعَامِلِينَ ۝

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَوَكِّلُونَ  
وَكَايِن مِّنْ دَابَّةٍ لَّا تَحْمِلُ رَزْقَهَا اللَّهُ  
بَرَزْتُهَا لِأَيَّامِكُمْ وَهُوَ السَّيِّئُ الْعَلِيمُ ۝

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى  
يُؤْتُونَ ۝

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ  
وَيَقْدِرُ لَهُ إِنْ أَرَادَ اللَّهُ بِكُلِّ شَيْءٍ عِلْمَهُ  
وَلَئِن سَأَلْتَهُم مَّنْ نَّزَّلَ مِنَ السَّمَاءِ مَاءً  
فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا  
لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ  
لَا يَعْقِلُونَ ۝

Ar. thou.

Ar. thou.

1925 This is to comfort the Muslims against the severe persecutions by their enemies. If they are persecuted at Mecca, they shall find a refuge elsewhere, where they shall not find such hindrances.

1926 This promise was abundantly fulfilled in this life when the Muslims were given the grand palaces of the Chosroes and Cæsars to dwell in.

1927 This is a consolation to the Muslims that the giving up of their concerns and business at Mecca will not be productive of distress.

1928 Most of them do not understand that the dead earth of Arabia is now about to be raised to life.

## SECTION 7

## Triumph of the Faithful

64-66. Divine mercy shown even to unbelievers. 67. Security of Mecca.  
68, 69. The believers shall be successful.

64 And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life: did they but know!

65 So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when He brings them safe to the land, lo! they associate others (with Him);

66 Thus they become ungrateful for what We have given them, so that they may enjoy; but they shall soon know.

67 Do they not see that We have made a sacred territory secure,<sup>a</sup> while men are carried off by force from around them?<sup>1928A</sup> Will they still believe in the falsehood and disbelieve in the favour of Allah?

68 And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? Will not in hell be the abode of the unbelievers?

69 And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.

وَمَا هِيَ إِلَّا لَهْوٌ وَ  
لَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَئِي الْحَيَوَانِ  
لَوْ كَانُوا يَعْلَمُونَ ○

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَا اللَّهَ مُخْلِصِينَ  
لَهُ الدِّينَ ۖ فَلَمَّا بَلَغُوا إِلَى الْبَرِّ آذَاهُمْ  
يُشْرِكُونَ ○

يَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ وَلَيَمَتَعُوْا  
فَسَوْفَ يَعْلَمُونَ ○

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّا أَوَّ  
يُخَطِّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ  
يُؤْمِنُونَ وَيَنْعِمُونَ اللَّهُ يَكْفُرُونَ ○

وَمَنْ أَظْلَمُ مِمَّنْ ادَّعَىٰ عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي  
جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ○

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ  
سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ○

a 469.

1928A The *haram* includes the city of Mecca and several miles of territory around it. War is forbidden within these limits. The reference in *men being carried off by force* is to the great insecurity of life and property in Arabia, while no one dare violate the sacredness of Mecca. The inviolability of the *haram* in such a warlike country and among such ignorant people for long ages was no doubt a wonderful manifestation of Divine power and knowledge.

## CHAPTER XXX

### THE ROMANS

(*Ar-Rūm*)

REVEALED AT MECCA

(6 sections and 60 verses)

#### Abstract:

- Sec. 1. A great prophecy.
- Sec. 2. The two parties.
- Sec. 3. Manifestation of Divine power in nature.
- Sec. 4. Islam responds to human nature.
- Sec. 5. A transformation.
- Sec. 6. Overthrow of opposition.

#### The Title, context, and date of revelation.

THE chapter receives its name from the important prophecy regarding the victory of the Romans over the Persians, who, at the time of the utterance of this prophecy, had overrun the whole of the Roman Empire and were almost knocking at the gates of Constantinople. But the importance of this chapter does not lie in this prophecy alone, but in another and grander declared along with it. This is the prophecy of the victory of the Muslims over their mighty foe, the Quraish; a circumstance which, in the light of all events on which human inference could be based, was as clear an impossibility as ever existed in the world. This prophecy saw its fulfilment in the battle of Badr, which took place in the same year as the victory of the Romans over the Persians. Indeed, the one thing common to this group of the four Meccan chapters, 29th, 30th, 31st, and 32nd, which begin with *Alif, lām, mīm*, is the grand and majestic utterance that a great nation was about to be raised from the dead land of Arabia, and this prophecy, though clearly mentioned in all these chapters, finds the clearest expression here. The date of revelation of this chapter, which is unanimously regarded as a Meccan revelation (AH), is put by the best authorities in the sixth or seventh year before the Hejira, and thus in subject-matter as well as in revelation it may be classed with the last chapter, being placed in the early middle period of Meccan revelation.

#### Subject-matter.

The chapter opens with a reference to the Roman vanquishment, and immediately declares a prophecy of Rome's triumph over her foe, and adds a prophecy of a great Muslim victory over their oppressors at the same time. The second section speaks of the two parties of believers and unbelievers, stating that their respective conditions will soon be reversed, the Muslims getting the upper hand. The third section refers to the manifestation of Divine power in nature as an indication that a manifestation of the same power will bring about the triumph of Islam. The fourth section shows that the spiritual triumph of Islam is a certainty, because, responding as it does to human nature and answering



## SECTION 1

## A Great Prophecy

1-3. Prophecy of vanquishment of Persians by Romans. 4-7. Muslims shall have a victory over unbelievers at the same time. 8-10. Powerful nations brought low.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 11.

1 I am Allah, the best  
Knower.\*

أَنَا اللَّهُ

2 The Romans are van-  
quished,<sup>1929</sup>

غَلِبَتِ الرُّومُ

3 In a near land, and they,  
after being vanquished, shall  
overcome,<sup>1930</sup>

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ

عَلَيْهِمْ سَيَتَغْلِبُونَ

all the requisites of the natural religion of man, it must ultimately appeal to man's nature and be accepted universally. This triumph, it is stated in the next section, was to be accomplished by a great and wonderful transformation in Arabia. Those who doubted the accomplishment of such a revolution, on account of the mighty opposition to the progress of Islam, are told in the concluding section that the overthrow of opposition was absolutely certain.

1929 The people of the empire called themselves Romans, and to them Greek, which was synonymous with heathen, was a term of reproach (Butler's *Arab Conquest of Egypt*, foot-note, p. 141). Hence the rendering of *Rûm* into Greeks, generally adopted by English translators, does not convey the correct idea.

1930 The struggle between Persia and the Roman Empire had existed for a long time. The great struggle, in which Persia was victorious, began in 602 of the Christian era, when Chosroes II of Persia began war with Rome to avenge the death of Maurice, who was murdered by Phocas. "His armies plundered Syria and Asia Minor, and in 608 advanced to Chalcedon. In 613 and 614 Damascus and Jerusalem were taken by the general Shababaraz, and the Holy Cross was carried away in triumph. Soon after, even Egypt was conquered. The Romans could offer but little resistance, as they were torn by internal dissensions and pressed by the Avars and Slavs" (*En. Br.*, Art. "Chosroes II"). When the news of this conquest reached Mecca the Quraish were jubilant, as their sympathies were with the fire-worshipping Persians more than with the Christians, who, being the followers of the scriptures, were classed by them with the Muslims. One reason for their joy seems to have been founded on the belief that this defeat of the Christians foreboded vanquishment for the Muslims, to whom the Qur-ân had repeatedly prophesied success and triumph over themselves. It was in the year 615 or 616 that the Qur-ân announced this revelation, containing two different prophecies, one about the vanquishment of the victorious Persians, who had reached the very gates of Constantinople, by the Romans, who were by this time quite exhausted, and the other about the vanquishment of the powerful Meccans by the handful of persecuted Muslims.

As to the fulfilment of these two prophecies, which utterly turned the tables against the powerful Persian Empire and the mighty opponents of the helpless and homeless Muslims within the short period of nine years, that being the time-limit given in the prophecy (the word *biq'-un* denoting, according to all authorities, a period from three to nine or ten years), one need only cast a glance at history in and after the year 624. "In 624 he (Heraclius) advanced into northern Media, where he destroyed the great fire-temple of Goudzak" (*En. Br.*, Art. "Chosroes II").

In the same year, 313 Muslims, many of whom were raw, inexperienced youths without

4 Within a few years.  
Allah's is the command before  
and after; and on that day the  
believers shall rejoice,

5 With the help of Allah;<sup>1931</sup>  
He helps whom He pleases;  
and He is the Mighty, the  
Merciful;

فِي يَضْرِعُ سِنِينَ ۚ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ  
وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْعَلُ الْمُؤْمِنُونَ ۝  
يَنْصُرُ اللّٰهُ يَنْصُرُ مَنْ يَّشَاءُ وَهُوَ الْعَزِيزُ  
الرَّحِيْمُ ۝

any arms, routed a strong force of about a thousand of the Quraish warriors, killing all the leaders and dealing a death-blow to the power of the enemy. The successes of the Muslim army, on the one hand, and of the Romans on the other, continued until the Quraish were utterly crushed by the conquest of Mecca in 630, while "the Persian Empire, from the apparent greatness which it had reached ten years ago, sank into hopeless anarchy" (*En. Br.*).

I leave it for the unbiased judgment of the reader to consider whether it is possible for mere political forecast to determine such highly improbable events with such exactness, or whether there is a single instance in history in which a political forecast may claim equal rank with the two prophecies contained here. When did forecast have the courage to declare that a mighty conqueror that had laid waste another mighty empire, taking province after province during a long course of years, until its soldiers came to the door of the vanquished enemy's capital, would, within a fixed period—a period too short to either bring about *débâcle* in the conquering troops or to allow the vanquished and almost annihilated armies to regain sufficient strength and organization—not only recapture its lost territory, but attack the very heart of the victorious country? Or when was forecast ever able to say that a handful of men whose numbers did not exceed a hundred, and who were so persecuted and oppressed that most of them had to take refuge in another country, would within nine years vanquish a whole nation of warriors? The Arabians, too, had the gift of forecast with which Mr. Wherry's "daily newspapers are gifted," and they called these prophecies, as a similar prophecy would be called in our day, *the ravings of a madman*. And here is Palmer's opinion, which gives the lie to Wherry's note: "The Greeks were so distressed that there appeared little likelihood of their being able to retrieve their fortune, and in the following year the Persians proceeded to lay siege to Constantinople itself."

Rodwell contrives to mitigate the force of the prophecy by saying that the vowel-points were given later, and therefore the prophecy could be read either way, i.e. either as translated above, "And they, after being vanquished, shall overcome," or reading *sayughlabin*, "And they, after being vanquished, shall be vanquished." Apart from the apparent absurdity of the words becoming quite meaningless, what would be the significance of *on that day the believers shall rejoice?* for, adopting Rodwell's reading, we should have *grieve* instead of *rejoice*, and the vowel-points cannot change *yafrahūn* into *yahzanūn*. But there is no doubt that the actual ignorance of the manner in which the revelation of the Qur-ān was propagated is the only excuse we can offer for such an absurd suggestion. Every portion revealed was committed to memory by many men and was repeated over and over in prayers in congregation, and the vowel-points *could not* be left undecided. Moreover, there is clear evidence that when this verse was revealed Abū Bakr asserted in a public assembly that the Romans would overcome (the correct rendering of *sa-yaghlibūn*) their enemies within three years, and Ubayy bin Khalf, an unbeliever, denied this, and ten camels were betted on the issue. This coming to the Holy Prophet's knowledge, he told Abū Bakr that the time-limit of three years was not correct, for *biq'-un* signified *from three to ten years*. The time-limit was accordingly extended and the bet raised to a hundred camels. This shows how sure were the companions and the Holy Prophet himself of the fulfilment of the prophecy (Rz).

1931 The help of Allah is the help that was over and over again promised to the believers against the idolatrous Meccans. Thus we have here a clear prophecy of the victory of the Muslims over the Meccans within nine years from the pronouncement of the prophecy. It was fulfilled in the battle of Badr.

6 (This is) Allah's promise! Allah will not fail His promise, but most people do not know.

7 They know the outward of this world's life, but of the hereafter they are absolutely heedless.

8 Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

9 Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth,<sup>1932</sup> and built on it in greater abundance than these have built on it, and there came to them their apostles with clear arguments; so it was not befitting for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

10 Then evil was the end of those who did evil,<sup>1933</sup> because they rejected the communications of Allah and used to mock them.

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا

وَهُمْ مِّنَ الْآخِرَةِ هُمْ غَفْلُونَ

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ نَدَمَا خَلَقَ

اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ

النَّاسِ بِلِقَائِي رَبِّهِمْ لَكُفْرٌ

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ

كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَادُوا الْأَرْضَ

وَعَمَرُوهَا الذَّرَىٰ مَا عَصَوْهَا وَجَاءَهُمْ

رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ

وَلَكِنَّ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ إِسَاءُوا السَّوْءَىٰ

أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَرْزِفُونَ

## SECTION 2

### The two Parties

11-18. The righteous and the wicked shall each have their reward. 19. A living nation shall be raised from the dead.

11 Allah originates the creation, then reproduces it, then to Him you shall be brought back.

a 8.

12 And at the time<sup>a</sup> when the hour shall come the guilty shall be in despair.

13 And they shall not have any intercessors from among

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ

إِلَيْهِ تُرْجَعُونَ

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

وَلَمْ يَكُنْ لَهُم مِّنْ

1932 The digging of the earth includes its ploughing for cultivation, its digging for minerals and the making of aqueducts, as also the laying of the foundations of buildings.

1933 How beautifully set out is the law of evil being followed with evil consequences.

Or, gods  
they have  
joined  
with God.

<sup>a</sup> S.

<sup>b</sup> S.

their *associate-gods*, and they shall be deniers of their *associate-gods*.

14 And at the time<sup>a</sup> when the hour shall come, at that time<sup>b</sup> they shall become separated one from the other.

15 Then as to those who believed and did good, they shall be made happy in a garden.

16 And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.

17 Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning,

Or, at night-  
fall.

18 And to Him belongs praise in the heavens and the earth, and *in the after-noon*, and when you are at midday.<sup>1934</sup>

19 He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.<sup>1934A</sup>

شُرَكَاءَ بِهِمْ شَفَعُوا أَوْ كَانُوا يُشْرَكُونَ

كُفْرِينَ ○

وَيَوْمَ تَقُومُ السَّاعَةُ يُؤْمِدُ يُشْرَقُونَ ○

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ

فِي رَوْضَةٍ يُحْبَرُونَ ○

وَأَمَّا الَّذِينَ كَفَرُوا وَكَانُوا بَايِعَتَنَا

وَرَفَعْنَا الْآخِرَةَ فَأُولَئِكَ فِي الْعَذَابِ

مُخْضَرُونَ ○

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ○

وَلَهُ الْحُكْمُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعِشْيَا

وَحِينَ تَضَاهُونَ ○

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ

مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

وَكَذَلِكَ نُخْرِجُونَ ○

### SECTION 3

#### Manifestations of Divine Power in Nature

20-25. Various manifestations of Divine power. 26, 27. All submit to His power.

<sup>c</sup> 862, 1716.

20 And one of His signs is that He created you from dust,<sup>c</sup> then lo! you are mortals (who) scatter.

21 And one of His signs is that He created mates for you from yourselves that you may find quiet of mind in them, and He put between you love and

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ

إِذَا أَنْتُمْ بَشَرٌ تَنْشَرُونَ ○

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ

أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا

إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةَ

Or, incline  
to.

1934 The five times of prayer are clearly indicated in this and the previous verse, the evening prayer comprising both the prayer at sunset and the later evening prayer. The five times of prayer were observed at Mecca, and places at which the Muslims gathered for prayers are mentioned in reports relating to very early days of the Prophet's mission.

1934A This clearly points to the rising of a great nation from the Arabs, who were spiritually as well as intellectually dead.

compassion;<sup>1935</sup> most surely there are signs in this for a people who reflect.

22 And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; most surely there are signs in this for the learned.

23 And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.

24 And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand.

25 And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out the earth, lo! you come forth.

26 And His is whosoever is in the heavens and the earth: all are obedient to Him:

27 And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His is the most exalted state in the heavens and the earth, and He is the Mighty, the Wise.

Or, are the most exalted attributes.

رَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ ○

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ  
وِاخْتِلَافُ اللَّسَانِ وَالْوَلَوَانِ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ○

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ  
وَإِيقَاضُكُمْ مِنْ فُضُولِهِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَتَذَكَّرُونَ ○

وَمِنْ آيَاتِهِ يُرْسِلُ الْبَرْقَ خَوْفًا وَطَمَعًا  
وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ  
الْأَرْضَ نَجْدًا ○

مَوْتَهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ○  
وَمِنْ آيَاتِهِ أَنَّ الْقَوْمَ السَّمَاءِ وَالْأَرْضِ  
بِأَمْرِهِ تُنَادُوا دَعَاكَ دَعْوَةً مِّنَ  
الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ○

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ  
لَهُ قَائِمُونَ ○

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ  
وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ○

1935 The close relation between the male and the female (i.e. husband and wife) is expressed in words which indicate the closeness of the union to such an extent as to have misled many to suppose that the act of the physical creation of the female from the male is implied. But the Qur-án explains itself when it refers to the ties of love and compassion, and to the quietness of mind which a married person finds in his mate. The verse gives us the Islamic ideal of the union of husband and wife.

## SECTION 4

## Islam responds to Human Nature

28, 29. Unity appeals to human nature. 30-32. Natural religion of man. 33, 34. Allah is called upon in distress. 35-37. No authority for polytheism. 38-40. Charity for man and Unity of Allah are the two principles of natural religion.

28 He sets forth to you a parable relating to yourselves:<sup>1936</sup> Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.

29 Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err?<sup>a</sup> and they shall have no helpers.

a 44.

Ar. thy.

30 Then set *your* face upright for religion in the right state—the nature made by Allah in which He has made men; there is no altering of Allah's creation: that is the right religion, but most people do not know—<sup>1937</sup>

31 Turning to Him, and be careful of (your duty to) Him, and keep up prayer and be not of the polytheists,

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَٰؤُلَاءِ  
لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ  
فِي مَا دَرَرْتُكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُهُمْ  
كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ  
الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ۝

بَلِ اسْمِعِ الَّذِينَ ظَلَمُوا هَٰؤُلَاءِ هُمْ يَغْتَرِبُونَ  
عَلَيْهِمْ ۖ فَسَنُيَهْدِي مَن أَصَلَّ لِلَّهِ وَمَا  
لَهُمْ مِّنْ مُّصِيرِينَ ۝

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ وَطَرَفَ  
اللَّهُ إِلَيْنَا طَرَفَ النَّاسِ عَلَيْهِمْ لَا تَبْدِيلَ  
يَخْلُقُ اللَّهُ ذَٰلِكَ الدِّينَ الْقَيِّمَ ۚ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

فَتُذَيِّقُ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ  
وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝

1936 This parable can be very easily understood by everybody, and there can be no doubt as to its appropriateness. If the master and the slave are not equal, how can inanimate objects such as stones from among His creatures be equal to the Creator, Who is the intelligent cause and Controller of all?

1937 Islam according to this verse is the natural religion of man, or a religion to the truth of which human nature bears testimony. Its fundamental principles, the Unity and all-comprehensive providence of Allah, the universality of Divine revelation, and the accountability for all actions in a life after death, are recognized by all religions and all nations, and their universal acceptance is a clear evidence that it is the very nature of man that bears testimony to their truth. Islam removes all limitations upon these three fundamental doctrines of the religion of humanity, and gives them as wide a significance as humanity itself. No other religion in the world has claimed to be the natural religion of man. A saying of the Holy Prophet to the same effect is reported by Abú Huraira: "Every child that is born conforms to the true religion (literally, human nature), then his parents make him a Jew or a Christian or a Magian, as a beast is born entire in all its limbs (or without a defect); do you see one born maimed and mutilated?" Then he repeated (i.e. in support of what he said): "The nature made by Allah in which He has made men; there is no altering of Allah's creation: that is the right religion" (Bkh).

32 Of those who divided their religion and became parties, every sect rejoicing in what they had with them.

33 And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,

34 So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.

35 Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?<sup>1938</sup>

36 And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.

37 Do they not see that Allah makes ample provision for whom He pleases, or straitens? most surely there are signs in this for a people who believe.

38 Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.<sup>1939</sup>

39 And whatever you lay out at usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity,

مِنَ الَّذِينَ قَتَلُوا دِيْنَهُمْ وَكَانُوا شُرَكَاءَ  
كُلِّ جُزْءٍ مِّمَّا كَانَتْ لَهُمْ قُرْبَانُ

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَاوْا رَبَّهُمْ مُنِيبِينَ  
إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ آذَا  
قُرْبَانُ دِيْنَهُمْ رَبَّهُمْ يَنْتَوِيضُونَ

لِكُفْرِهِمْ بِمَا آتَيْنَاهُمْ فَهُمْ يَخْشَوْنَ  
تَعْلَمُونَ

أَمْ أَرْسَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُمْ يَكْفُرُونَ  
بِمَا كَانُوا بِهِ يَنْتَوِيضُونَ

وَإِذَا آذَيْنَا النَّاسَ رَحْمَةً فَرَحُّوا بِهَا  
وَلَنْ تَصِبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ

أَيْدِيُهُمْ إِذَا هُمْ يَقْنَطُونَ  
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ

يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يُؤْمِنُونَ

قَاتِلْ ذَ الْفَرِيقِ حَقَّهُ وَالْمُسْكِينِ  
ابْنِ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ

وَجْهَ اللَّهِ ذَوَاؤَلَيْكَ هُمُ الْفَالِحُونَ  
وَمَا آتَيْنَاهُمْ مِنْ رَبِّ لِيَبْتَغُوا فِي

أَمْوَالِ النَّاسِ فَلَا يَزِيدُوا عِنْدَ  
اللَّهِ ۚ وَمَا آتَيْنَاهُمْ مِنْ زَكَاةٍ

Ar. and.

1938 The absence of any authority for associate-gods with the Supreme Being is clear from the fact that no prophet can be shown to have received a revelation from the Divine Being setting up creatures on an equal or co-operative plane with the Creator. Every such doctrine, besides being against the testimony of human nature and reason, stands condemned because of the absence of any revelation in its support.

1939 Charity to man is the practical outcome of the doctrine of the brotherhood of man, which is one of the two principles of the natural religion of man, the other, called the Fatherhood of God (according to the Qur-án, the Lordship of Allah), is referred to in the concluding verse of this section. As Islam has made the doctrine of the brotherhood of man a practical doctrine, therefore it is always referred to in the Qur-án in words enjoining charity on man for his brother-man.



desiring Allah's pleasure—it is these (persons) that shall get manifold.<sup>1940</sup>

40 Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).

ثَرِيدٌ وَنَجَاةُ اللَّهِ فَإِنَّ اللَّهَ لَهُمُ الْمَصْعُودُ  
اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شَرِكَايَكُم  
مَنْ يَفْعَلُ مِنْ ذَلِكَ مِثْرَ شَيْءٍ سُبْحَنَهُ  
وَتَعَالَى عَمَّا يُشْرِكُونَ ۝

## SECTION 5

### A Transformation

41, 42. Prevailing corruption. 43-45. Right course to be persevered in. 46-50. Signs of the change that must come. 51-53. The dead shall be raised to life gradually.

41 Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.<sup>1941</sup>

42 Say: Travel in the land, then see how was the end of those before: most of them were polytheists.<sup>1942</sup>

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ  
أَيْدِي النَّاسِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّهُمْ  
بَعْضُ الَّذِي  
عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ۝  
تَلَكُمُ السُّبُورُ فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ۝

1940 This verse lays stress upon the doctrine of charity to our fellow-man. It says that some men there are who seek to increase their wealth by means of getting interest on money, i.e. they seek an increase of their wealth at the expense of other men's property; but that a Muslim should seek an increase of his wealth by giving it, for the sake of Allah, to help his brother-man.

1941 History bears evidence to the truth of these words. Before the advent of the Holy Prophet corruption prevailed in all countries of the world. The *sea* may here signify the *islands*. Darkness prevailed over all countries of the world, affecting the beliefs of men as well as their deeds. Judaism, Hinduism, Buddhism, Confucianism, and Zoroastrianism had long ceased to have any healthy effect on the lives of their votaries, and the followers of these religions had not only ceased to practise virtue, but, worst of all, they had begun to look upon vice as virtue, and many of them attributed indecent and immoral practices to their sages and their gods. Christianity, which was the youngest of the then religions of the world, had lost all its purity. "The Christianity of the seventh century was itself decrepit and corrupt," is Muir's verdict. Such widespread corruption had never previously existed in the world's history. No heavenly light had shone in any corner of the world for six centuries. With the light of Islam, and through the torch of knowledge and civilization lit up in Arabia, a new era dawned not only over Arabia, but also over other countries. Europe remained the longest in darkness, and it was only after the torch of knowledge was lighted in Spain by the Muslims that both the Renaissance and the Reformation came.

1942 The doctrine of Unity had been forgotten by all nations; even the Jews submitted to the decisions of their learned men with a submission which was only due to God. That Christianity had long before forsaken the doctrine of Unity goes without saying.

Ar. thy face.  
Or, religion.

43 Then set *yourself* upright to the right *course* before there come from Allah the day which cannot be averted: on that day they shall become separated.

Ar. on him  
is.

44 Whoever disbelieves, *he shall be responsible* for his disbelief, and whoever does good, they prepare (good) for their own souls,

45 That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.

46 And one of His signs is that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.<sup>1943</sup>

Ar. thee.

47 And certainly We sent before *you* apostles to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.

48 Allah is He Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful,

49 Though they were before this, before it was sent down upon them, confounded in sure despair.

50 Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He is the quickener of the dead; and He has power over all things.

فَأَنذِرْ وَصَحِّحْ لِلَّذِينَ يَقُولُونَ قَدْ جَاءَنَا  
بَيِّنَاتٌ مِّنْ رَبِّنَا لَأَمْلَأَنَّ جَهَنَّمَ مِمَّنْ  
يَتَّبِعُونَ مِن دُونِ آلِ إِبْرَاهِيمَ إِذْ يَبْغُونَ  
مِنْهُ

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا  
فَلَا نَفْسٍ بِمُتَّبِعِهِ ۝

يُخَيِّرُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ  
تَحْتِهَا إِنَّهُ لَا يَهْدِي الْكَافِرِينَ ۝

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ  
مَّاءٍ يَكُونُ غَدِيرًا وَمِنْ آيَاتِهِ لِيُخَيِّرَ  
الْفُلُوكَ

بِمَا مَرَّه وَلِتَنَزِّلَ عَلَيْنَا مِنْ طَرَفِ  
مَوْلَانَا مَاءً يَنزِلُ ۝

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رَسُولًا إِلَى  
قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنكَرُوا

مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا  
نَضْرِبُ الْمُؤْمِنِينَ ۝

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا  
فِيكَسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ

كِسْفًا فَنَزِّلُ الْمُدَّ حَدِيدًا مِنْ خِلَالِهِ  
إِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِنَا

إِذَا هُمْ يَسْتَبْشِرُونَ ۝

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يَنْزَلَ عَلَيْهِمْ  
مِنْ قَبْلِهِمْ لَكِبْلُوسِينَ ۝

فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُخَيِّرُ  
الْأَمْثَلَ بَعْدَ مَوْتِهِمْ إِنَّ ذَلِكَ لَخَبِيرٌ

بِالْمُؤْمِنِينَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

1943 The verse calls attention to the change that was already coming over the peninsula; this was a clear indication of the mighty transformation that was ultimately to be brought about.

Ar. *thou*  
canst not.  
Ar. *thou*  
canst not.

Ar. *canst*  
*thou*.

Ar. *thou*  
canst not.

51 And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve.<sup>1944</sup>

52 For surely *you can not* make the dead to hear and *you can not* make the deaf to hear the call, when they turn back retreating.

53 Nor *can you* lead away the blind out of their error. *You can not* make to hear any but those who believe in Our communications so they shall submit.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا

لَظَنُوا مِنْ بَعْدِهِ يَكْفُرُونَ ○

فَإِنَّكَ لَا تَسْمِعُ الْقَوِيَ وَلَا تَسْمِعُ الصَّمَّةَ

الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ○

وَمَا أَنْتَ بِهَادٍ الْعُمَى عَنْ ضَلَالَتِهِمْ إِنْ

نَسِيتُ الْإِنَّمَانُ يَقُولُ مِنْ بَيْنِنَا قَوْمٌ مُسْلِمُونَ ○

## SECTION 6

### Overthrow of Opposition

54-57. The mighty shall be made weak. 58, 59. Persistence in rejection. 60. Truth of the promise.

54 Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength;<sup>1945</sup> He creates what He pleases, and He is the Knowing, the Powerful.

a s.

55 And at the time<sup>a</sup> when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.

56 And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

57 But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ

مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ

قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ

وَهُوَ الْعَلِيمُ الْقَدِيرُ ○

وَيَوْمَ يَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ

مَا لَبِثُوا عِبْرَ سَاعَةٍ كَذَلِكَ كَانُوا يَقُولُونَ ○

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ

كُنْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا

يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ○

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا أَعْيُنُكُمْ

وَلَا هُمْ يُسْتَعْتَبُونَ ○

1944 It, in this verse, refers to the seed-produce, which is meant by the expression "gives life to the earth" in the previous verse; the meaning is, the seed-produce may be rendered yellow or caused to wither away by a blast of the wind. The allusion is to the disasters which would strike a blow at the unbelievers' plans. It also refers to their persistence in unbelief, in spite of the afflictions which they shall experience, such as the great famine, or the evident signs of the weakening of their power, such as they saw at Badr and on other fields of battle.

1945 There is a deeper reference here to the law of the rise, growth, and decay of nations.

Ar. *thou*  
*shouldst.*

58 And certainly We have set forth for men every kind of parable in this Qur-án; and if *you should* bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.

59 Thus does Allah set a seal on the hearts of those who do not know.<sup>1946</sup>

60 Therefore be patient; surely the promise of Allah is true, and let not those who have no certainty hold *you* in light estimation.<sup>1947</sup>

Ar. *thee.*

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ  
كُلَّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولُنَّ  
الَّذِينَ كَفَرُوا إِنَّهُمْ إِلَّا مَكْبُطُونَ  
كَذَٰلِكَ يَظَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ  
لَا يَعْلَمُونَ ۝

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ  
الَّذِينَ لَا يُؤْتُونَ

1946 It is here pointed out in the clearest terms that Allah's setting a seal over the hearts really means their own persistence in unbelief, as the preceding verse shows.

1947 That is, though they mock at you now, a time will come when, the truth of the Divine promise being firmly established, they shall not any more hold you in light estimation.

## CHAPTER XXXI

### LUQMAN

(*Luqmán*)

REVEALED AT MECCA

(4 sections and 34 verses)

#### Abstract:

- Sec. 1. Believers shall be successful.
- Sec. 2. Luqman's advice to his son.
- Sec. 3. Greatness of Divine power.
- Sec. 4. The doom comes.

#### The Title, context, and date of revelation.

THE name of this chapter is taken from that of the sage to whose story it refers. *Luqmán* was an Ethiopian, and his mention here testifies to the breadth of the fundamental principles of Islam alluded to in the last chapter. The reference to *the words of Allah* in v. 27, which cannot come to an end though all the trees were made into pens and the seas converted into ink, is also to show that the good and righteous people were not limited to any one age or country or to any individual nation, and that Divine revelation was granted to all nations, that the white Jew and the black Ethiopian could equally be the recipients of Divine favours and Divine revelation. As Jesus was a word of Allah, so was the Ethiopian Luqman, who is generally identified with the Greek Æsop. The aim of this chapter is, like its sister chapters, to ensure the success of the believers. As regards the date of revelation, the subject-matter makes it clear that it belongs, like its two predecessors, to the middle Meccan period, notwithstanding the diversity of opinion as to some of its verses, or even the major portion of it, having been revealed at Medina, for which there is no foundation in fact.

#### Subject-matter.

The chapter consists only of four sections. The first asserts in unmistakable terms the success of the Muslims; the second refers to the advice of Luqman to his son, which was now meant for the Muslims; the third speaks of the greatness of Divine power, which could bring about such an impossible thing as the triumph of the Muslims over their enemies; and the fourth foretells the doom of the mighty opponents.

## SECTION 1

## Believers shall be successful

1-5. Who shall be successful. 6, 7. A disgraceful punishment for rejecters. 8-11. Believers shall have bliss.

In the name of Allah, the Beneficent, the Merciful.

a 11.

1 I am Allah, the best Knower.\*

2 These are verses of the Book of Wisdom,

3 A guidance and a mercy for the doers of goodness,

4 Those who keep up prayer and pay the poor-rate and they are certain of the here-after.

5 These are on a guidance from their Lord, and these are they who are successful.

6 And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.<sup>1948</sup>

7 And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.<sup>1949</sup>

8 (As for) those who believe and do good, they shall surely have gardens of bliss,

9 Abiding in them; the promise of Allah: (a) true (promise), and He is the Mighty, the Wise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْأَمْرُ

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

هُدًى وَرَحْمَةً لِلْحَسَنِينَ

الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ

هُمُ الْمُفْلِحُونَ

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَرِينِ

لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا

هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ

وَإِذَا قِيلَ لَهُمُ اقْرَأُوا مَسْتَكْبِرًا

كَانُوا لَا يَسْمَعُونَ كَأَن فِي أذَانِهِمْ وَقْرًا

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ جَنَّاتُ النَّعِيمِ

خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ

هُوَ الْعَزِيزُ الْحَكِيمُ

1948 It is a mistake to think that a particular person is meant here. The concluding words of the verse show clearly that the statement is general and applies to all those who take the Qur-án for a mockery. Nadr-ibn-ul-Hars, who is said to have learned certain stories in Persia and recited these in the assemblies of the Quraish to divert their attention from the Holy Qur-án, was only one such person.

1949 This verse makes it clear how a man becomes deaf to truth: he turns back from the truth proudly, as if he had not heard it. It is thus by his own action that he becomes deaf. This verse is of immense importance in explaining those verses in which it is stated that Allah sets a seal upon the ears and hearts of men.

Or, *that you can see.*

Or, *that they might furnish you with provision.*  
a 1358.

10 He created the heavens without pillars *as you see them*, and put mountains upon the earth *lest it might convulse with you,*<sup>a</sup> and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.

11 This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا  
أَنفَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ  
بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنزَلْنَا  
مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِنْ  
كُلِّ رَوْحٍ كَسِيرٍ

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ  
مِن دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

## SECTION 2

### Lugman's Advice to his Son

b 1356.

12 And certainly We gave wisdom to Lugman,<sup>1950</sup> saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

13 And when Lugman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity—

14 And We have enjoined man in respect of his parents—his mother bears him with faintings upon faintings and his weaning takes two years—saying: Be grateful to Me and to both *your* parents; to Me is the eventual coming.<sup>1951</sup>

15 And if they contend with *you* that *you should* associate with Me what *you have* no knowledge of, do not obey them,

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ  
لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّا نُضَاعِلُهُ لِقِيسِهِ  
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفِيرٌ حَكِيمٌ  
وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ  
يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ  
لَكَبِيرٌ عَظِيمٌ

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ  
أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفُصِّلَتْهُ فِي  
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ  
إِلَى الْمَصِيرِ

وَإِن جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي  
مَا لَيْسَ إِلَهِ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

Ar. *thy.*

Ar. *thee.*  
Ar. *thou shouldst.*  
Ar. *thou hast.*

1950 Any historical fact related by Oriental people is a myth in the terminology of the "broad-minded" European, while the most absurd myths of Europe are considered very reliable history. From what is stated of him, Lugman seems to have been an Ethiopian, and it is a characteristic of the Qur-ān that it accepts prophets of all nationalities. It is very probable that the Greek Æsop is a corruption of Ethiopian and is identical with Lugman.

1951 Verses 14 and 15 are parenthetical, enjoining the duty of obedience to parents, because it is a parent who is advising his son. They are not misplaced, as Wahl has hastily supposed them to be.



and keep company with them in this world kindly,<sup>1952</sup> and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did—

16 O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtilities, Aware.<sup>1953</sup>

17 O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls *you*: surely this is one of the affairs *earnestly* enjoined:

18 And do not turn *your* face away from people in contempt, nor go about in the land exulting overmuch: surely Allah does not love any self-conceited boaster:

19 And pursue the right course in *your* going about and lower *your* voice: surely the most hateful of voices is braying of the asses.<sup>1954</sup>

Ar. *thee*.

Or, to be  
laboured  
for.

Ar. *thy*.

Ar. *thy*.

Ar. *thy*.

وَصَاحِبُهُ إِلَى الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ  
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

يَبْنِي أَمْحَاكُنْ تَكُ مِنْتَقَالِ حَبَّةٍ

مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي

السَّمَوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ○

يَبْنِي آتِيَ الصَّلَاةَ وَأَمْرًا بِالْعُرْوَةِ

أَنَّهُ عَنِ الْمُنْكَرِ وَأَصِيرًا عَلَى مَا أَصَابَكَ

إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ○

وَلَا تُصَيِّرْ خَدَكَ لِلنَّاسِ وَلَا تَمْشِ فِي

الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ

خُتَالٍ فَخُورٍ ○

وَأَقِصْ دُنَى مَسِيرِكَ وَأَغْضُضْ مِنْ

صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

1952 Notwithstanding the great stress that the Holy Qur-ān lays here and elsewhere on the duty of obedience to parents, it also warns against attaching undue importance to that duty when the same clashes with a still higher duty, viz. one's duty to one's Maker. In fact any duty, however great, must be sacrificed before a higher duty, and one's duty to one's Maker is the highest of all duties.

1953 This was a warning to the Muslims, but they did not profit by it. They indulged in evil ways and tasted the evil consequences.

1954 Humility and meekness are taught in these verses, and the essence of the whole Sermon on the Mount is given here in a few words to show that Allah has not been partial in blessing only a single nation with high moral teachings. Even an Ethiopian could preach the meekness and humility of which the most materially advanced nations of the day may well feel proud.

## SECTION 3

## Greatness of Divine Power

20-26. Divine blessings and their rejection. 27. Words of Allah will not come to an end. 28. Arabia to be quickened to life. 29, 30. Falsehood will vanish before truth.

20 Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favours outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge, nor guidance, nor a book giving light.<sup>1955</sup>

21 And when it is said to them, Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the devil calls them to the chastisement of the burning fire!

22 And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.

Ar. thee.

23 And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did; surely Allah is the Knower of what is in the breasts.

24 We give them to enjoy a little, then will We drive them to a severe chastisement.

Ar. thou.

25 And if *you* ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.

الْمَرَّةَ وَإِنَّا نَسْخَرُكُمْ فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ  
ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ  
يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى  
لَا كِتَابٍ مُنِيرٍ ۝

وَإِذْ أَمَرْنَا لَهُمُ النِّعَمَ مَا أَنْزَلَ اللَّهُ  
قَالَ أَوَّلُ نَبِيٍّ مَا وَجَدَ نَاعِلًا إِلَّا بَاءَ مَا أَوَّلَكَ  
الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ  
وَمَنْ يَسْلَمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ  
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى  
اللَّهِ عَاقِبَةُ الْأُمُورِ ۝

وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهَا إِلَيْنَا  
مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ۝  
نَسِيتُمْ قَوْلًا لَا تُهْمُ فَغَضِبْنَا إِلَيْكُمْ  
عَذَابًا عَظِيمًا ۝

وَلَيْنَ سَأَلْتُمُوهَا مَنْ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ قُلُوبُ الْخَمْدِ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

1955 The words are meant as well for the Muslims as for the unbelievers. The Muslims occupied themselves too much with Greek philosophy, which gave no light to them, and forsook the Book which gave them light. So long as they adhered to the *Book giving light* they continued to advance in the world both materially and intellectually, but when other things occupied their attention to the exclusion of the Book of God, they fell from the height to which they had risen.

26 What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.

27 And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.<sup>1956</sup>

28 Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.

Ar. dost  
thou

29 *Do you* not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?

30 This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ اِنَّ اللّٰهَ  
هُوَ الْغَنِيُّ الْحَمِيدُ ۝

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ  
وَالْبَحْرُ مَلْءٌ مِنْ بَعْدِ سَبْعَةِ اُبْحُرٍ مُّاقِنَةٌ  
كَلِمَاتِ اللّٰهِ اِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝

مَا خَلَقَكُمْ وَلَا تَعْلَمُ اِلَّا نَفْسٌ وَّاحِدَةٌ  
اِنَّ اللّٰهَ سَمِيعٌ بَصِيرٌ ۝

اَلَمْ تَرَ اَنَّ اللّٰهَ يُدْخِلُ اللَّيْلَ فِي النَّهَارِ  
وَيُخْرِجُ النَّهَارَ فِي اللَّيْلِ وَتَسْحَرُ الشَّمْسُ  
اَلْقَمَرَ كُلٌّ يَجْرِي اِلَىٰ اَجَلٍ مُّسَمًّى وَاَنَّ  
اللّٰهَ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

ذٰلِكَ يٰۤاَنَّا اللّٰهُ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ  
مِنْ دُوْنِهِ اِبٰطِلٌ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ  
الْكَبِيرُ ۝

#### SECTION 4

##### The Doom comes

31, 32. Signs in the smaller afflictions. 33, 34. The day of punishment.

Ar. dost  
thou.

31 *Do you* not see that the ships run on in the sea by Allah's favour, that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.<sup>1956a</sup>

اَلَمْ تَرَ اَنَّ الْفُلَّكَ يَجْرِي فِي الْبَحْرِ بِرَحْمَةٍ  
مِّنَ اللّٰهِ لِيُرِيَكُمْ مِنْ اٰيٰتِهِ اِنَّ فِيْ ذٰلِكَ  
لَاٰيَةً لِّلَّذِيْنَ صَبَرَ وَشَكَرَ ۝

1956 I'Ab thinks this verse and the two that follow belong to Medianian revelation, but there is nothing to show that they were not revealed at Mecca. It is noteworthy that a man who himself could not use the pen and who lived in a country where pen and ink were at any rate scarce, expresses such an idea of the abundance of pens and ink. The words contain an allusion to the abundant use of pens and ink in transcribing the Holy Qur-ān. See also 1529, where similar words occur, and where it is shown that the words are also directed against the divinity of Jesus Christ.

1956a The signs for the patient endurer and the grateful one no doubt contain a hint that the suffering but grateful Muslims shall one day be made such a great nation that they shall also have command of the sea.

32 And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

33 O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the arch-deceiver deceive you in respect of Allah.<sup>1957</sup>

34 Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.<sup>1958</sup>

وَلَاذْغِيثِيَهُمْ مَّوْجٌ كَالظُّلُمِ دَعَوْا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ  
إِلَى الْبَرِّ فَمِنَهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا  
إِلَّا كُلُّ فِتْنَارٍ كَفُورٍ ۝

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا  
لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ  
هُوَ جَارِعٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ  
اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا  
وَلَا يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ ۝

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ  
وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ  
مَّاذَا تَكْسِبُ عَدًّا وَمَا تَدْرِي نَفْسٌ  
بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ جَبِيرٌ ۝

1957 *Gharūr*, which literally means *the great deceiver*, stands for the *devil*.

1958 By *the hour* is meant the *hour* of the fulfilment of prophecy and of the downfall of the Meccans. The verse refers to the transformation that was to be brought about in Arabia: the sending down of rain signifying the quickening of the spiritually dead; those that were in the wombs were ordained to be Muslims; the opponents of to-day would prove the supporters of to-morrow; and those who turned the Muslims out of their houses would themselves meet death when away from their habitations, even as they did when fighting against the Muslims. In a general sense, the knowledge of those in wombs specially refers to a knowledge whether they shall prove good or evil; that relating to earning to-morrow implies a knowledge of the good or the evil deeds which a person should do, and inability to state where a person shall die indicates inability to guess whether his death shall be with the righteous or with the evil-doers.

CHAPTER XXXII  
THE ADORATION  
(*As-sajdah*)

REVEALED AT MECCA  
(3 sections and 30 verses)

SECTION 1

A Warning

1-3. A warning. 4-11. Allah, the Creator and Knower of the Universe and the Maker of man.

In the name of Allah, the Beneficent, the Merciful.

• 11.

1 I am Allah, the best Knower.\*

2 The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.

3 Or do they say: He has forged it? Nay! it is the truth from *your* Lord that *you may* warn a people to whom no warner has come before *you*, that they may follow the right direction.<sup>1958A</sup>

Ar. *thy*.  
Ar. *thou*  
*mayest*.  
Ar. *thee*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ  
تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ  
رَبِّ الْعَالَمِينَ  
أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ  
رَبِّكَ لَتُنذِرَنَّهُمْ رَفُوعًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ  
مَنْ يَبْتَغِ لِعَالِهِمُ يَهْتَدُوا

**Abstract :**

- Sec. 1. A warning.
- Sec. 2. The believers and unbelievers.
- Sec. 3. The judgment.

**General remarks.**

As regards the subject-matter and the date of revelation, this chapter does not differ much from the three that precede it. Suggestions that this or that verse was revealed at Medina are no more than conjectures. This is the last of the group of four chapters beginning with the 29th, and contains as it were their sum and substance, embodying no doubt an allusion to the future history of Islam. The warning is given, the fate of the believers and the unbelievers is compared, and the judgment is announced, and to these three subjects the three sections of this chapter are devoted.

1958A Mecca had not seen a prophet before the advent of the Holy Prophet Muhammad, who was the only prophet raised among the descendants of Ishmael.

Or, holds  
sway over  
(His)  
dominions.  
a 895.  
Ar. nor.

4 Allah is He Who created the heavens and the earth and what is between them in six periods, and He is *firm in power*;\* you have not besides Him any guardian or any intercessor; will you not then mind?

5 He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.<sup>1959</sup>

6 This is the Knower of the unseen and the seen, the Mighty, the Merciful,

b 1716.

7 Who made good everything that He has created, and He began the creation of man from dust.<sup>b</sup>

8 Then He made his progeny of an extract, of water held in light estimation.

Or, inspira-  
tion.

9 Then He made him complete and breathed into him of His *spirit*,<sup>1960</sup> and made for you the ears and the eyes and the hearts; little is it that you give thanks.

10 And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.

11 Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مَا يَمْلِكُ فِي سِتَّةِ أَيَّامٍ أَنْ يَقُولَ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

يَذَرُ الْأَرْضَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَجْعَلُ الْيَوْمَ فِي يَوْمٍ كَانَ وَقَدْ رَأَى الْكَفَّ سَنَةً يَمَّا تَعْدُونَ

ذَلِكَ عِلْمُ الْغَيْبِ الشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

وَقَالُوا لِمَ إِذَا صَلَّيْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَائِ رَبِّهِمْ كَافِرُونَ قُلْ يَتُوبُ إِلَيْكُمْ إِلَهُ الْمَوْتِ الَّذِي يُكَلِّمُ بَكُمْ ثُمَّ إِلَيْنَا تُرْجَعُونَ

1959 There seems to be a hint here that the *amr* (translated here as *affair*, but which also means *commandment*, and signifies the kingdom of God as represented by Islam) will be first established firmly on earth, and then it will receive a set-back extending over a period of a thousand years. Compare 1602, 1603.

1960 From this it appears that Allah breathes His spirit into every person whom He intends to make perfect. Really the *ruh* is the word or *inspiration* of Allah which makes a man perfect. At any rate, the breathing of the spirit into man is here spoken of in a general way and does not refer to any one man in particular. This corroborates what is said in 653, that the *ruh* really stands for Divine inspiration and not for the animal soul.

## SECTION 2

## Believers and Unbelievers

12-20. The guilty and the believers and the recompense of each. 21, 22. A punishment for the guilty in this life.

Ar. *couldst thou.*

12 And *could you* but see when the guilty shall hang down their heads before their Lord: Our Lord! We have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.

13 And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.

14 So taste, because you neglected the meeting of this day of yours: surely We forsake you; and taste the abiding chastisement for what you did.

15 Only they believe in Our communications who, when they are reminded of them, fall down making obeisance and celebrate the praise of their Lord, and they are not proud.\*

a 978.

16 Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.

Ar. *hidden.*

17 So no soul knows what is *in store* for them of that which will refresh the eyes: a reward for what they did.<sup>1961</sup>

18 Is he then who is a believer like him who is a transgressor? They are not equal.

وَلَوْ تَرَىٰ إِذِ الْخَائِبُونَ نَارُكَ سُورًا وَسُورًا  
عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا  
فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ  
وَلَوْ نَشِئْنَا لَأَيُّبْنَا كُلَّ نَفْسٍ هَذَا  
وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ  
فَذُوقُوا عَذَابَنَا لَعْنَةُ الْيَوْمِ  
هَذَا الزَّائِسِيْنَ كُفُّوا عَنَّا عَذَابَ  
الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ  
إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا  
بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ  
وَهُمْ لَا يَسْتَكْبِرُونَ  
تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ  
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ  
فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ  
أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ  
أَنسَنَ كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا  
لَّا يَسْتَوُونَ

1961 This is a true description of what the blessings of paradise are: *No soul knows what is hidden for them.* These blessings are hidden from the physical eye of man, and therefore their description in words which convey to the mind an idea of the blessings of this life is metaphorical. Words cannot reveal to us the real nature of those blessings. The Holy Prophet's own comment on these words shows the truth of this statement, for he is reported to have said: "Allah says: I have prepared for My righteous servants what no eye has seen and no ear has heard, and what the heart of man has not conceived" (Bkh).



19 As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.

20 And as for those who transgress, their abode is the fire; whenever they desire to go forth from it, they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.

Ar. *besides*.

21 And most certainly We will make them taste of the nearer chastisement *before* the greater chastisement, that haply they may turn.<sup>1962</sup>

22 And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them? Surely We will give punishment to the guilty.

أَمْ أَلَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ  
جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ  
وَأَمْ أَلَا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا  
أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَ  
قِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي  
كُنْتُمْ تَكْفُرُونَ ○

وَلَنَذِيرَنَّهُمْ مِنَ الْعَذَابِ الْأَلَدِ لَوْ  
أَلَّا كِبَرُ عَاهِهِمْ يَرْجِعُونَ ○  
وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ  
أَعْرَضَ عَنْهَا إِنَّا مِنَ الْجَرِمِينَ مُتَّقِمُونَ ○

## SECTION 3

### The Judgment

23. Moses' prophecy fulfilled. 24, 25. His followers. 26. Warning from the fate of previous people. 27-30. Signs of the coming judgment.

23 And certainly We gave the Book to Moses, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.<sup>1963</sup>

24 And We made of them leaders to guide by Our command when they were patient, and they were certain of Our communications.

Ar. *thy*.

25 Surely *your* Lord will judge between them on the day of resurrection concerning that wherein they differ.

26 Does it not point out to

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ  
مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ  
وَجَعَلْنَا مِنْهُمْ إِمَّةً يَهْدُونَ بِأَمْرِنَا إِنَّا  
صَبْرَاءٌ ○ وَكَأَنَّا بَيْنَا يَوْمَ الْقِيَامَةِ  
إِنَّ رَبَّكَ هُوَ يَفْضِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ  
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○  
أَوَلَمْ يَهْدِ لَهُمْ

1962 By the *near* chastisement is meant the earthly punishment which might serve as a warning against the greater punishment of the hereafter.

1963 The meaning of this verse is that a book was given to Moses containing a clear prophecy about the Holy Prophet. The book which according to that prophecy was to be given to the Holy Prophet is referred to in the word *it*. In fact, the Holy Prophet is here comforted by the knowledge that all the circumstances necessary to establish that likeness shall be brought about; the most important points in this likeness being the giving of a law, the deliverance of his people, and raising his followers to the position of a great and conquering nation

them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?

27 Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

28 And they say: When will this judgment take place, if you are truthful?<sup>1964</sup>

29 Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.

30 Therefore turn away from them and wait, surely they too are waiting.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ  
يَسْتَوْنَ فِي مَسِيرِهِمْ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّأُولِي بَصِيرَةٍ ۝

أَوَلَمْ يَرَوْا أَنَّا سَوَّيْنَا الْمَاءَ إِلَى الْآخِضِ  
أَجْرَيْنِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ  
أَنْعَامُهُمْ وَانْفُسُهُمْ أَفَلَا يُبْصِرُونَ  
وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ  
كُنْتُمْ صَادِقِينَ ۝

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا  
إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ۝  
فَاعْرِضْ عَنْهُمْ وَانْظُرْ إِلَيْهِمْ مَسْطَرُونٌ ۝

1964 The question makes it clear that the above verses speak of their punishment, hence they ask the time when it should come about.

## CHAPTER XXXIII

### THE ALLIES

(*Al-Aḥzāb*)

REVEALED AT MEDINA

(9 sections and 73 verses)

#### Abstract:

- Sec. 1. Spiritual and physical relationship.
- Sec. 2. The allies' attack on Medina.
- Sec. 3. Allies' flight: Quraiza punished.
- Sec. 4. Prophet's domestic simplicity.
- Sec. 5. Prophet's marriage with Zainab.
- Sec. 6. Objections against the Prophet's domestic life.
- Sec. 7. Rules of conduct in domestic relations.
- Sec. 8. Those who spread evil reports.
- Sec. 9. An exhortation to the faithful.

#### The Title.

THIS chapter goes under the name of *The Allies*, by which are meant the Quraish confederated with other idolatrous tribes and the Jews, both those who were expelled and those remaining in Medina. All of these, with the exception of the last-mentioned, marched against Medina to administer to the Muslims a crushing and final defeat. This was surely the most powerful attack directed against the handful of Muslims within that city, and its failure was the most surprising that has ever been recorded in history. Though it cannot be said that the Muslims defeated the combined forces, numbering more than ten times the available Muslim force, yet the flight of the confederated host so disheartened the enemies of Islam, that they never again mustered sufficient courage to take the offensive against the Muslims. The battle, therefore, occupying as it does a most prominent place in the early history of Islam, richly deserves the importance it has been accorded.

#### Date of revelation.

The date of the revelation of this chapter, which is entirely Medinian, can be easily ascertained, for the battle of the Allies, or the battle of the Ditch, took place in the Shawwāl of the fourth year of Hejira (Bkh). Most of the other subjects treated herein, such as those relating to the Prophet's marriage with Zainab, and to his marriages in general, might be fixed a little later, but they cannot be placed beyond the seventh year of Hejira.

#### Context.

This chapter deals with the two mightiest weapons which have over and over again been wielded against Islam. The first of these is the employment of brute force to crush the Muslims, and the second is that of advancing objections against the purity of the domestic

life of the Holy Prophet. Both these weapons failed in the early history of Islam, and they are destined to fail again. The reason why this chapter occupies this place in the arrangement of the chapters of the Qur-án is quite obvious. The last group of Meccan chapters preceding this announces a series of mighty prophecies foretelling subsequent greatness of the Muslims, and here we are shown how the forces employed to crush Islam were made ineffective, thus paving the way for the Muslims to attain the promised greatness.

#### Subject-matter.

The internal arrangement of the verses may be explained in a few words. The chapter opens with an injunction requiring perfect obedience to Allah without regard to the wishes or carpings of the hypocrites and unbelievers. The first section deals with the question of physical and spiritual relationships to which the above injunction is a preliminary. Mere verbal allegation of relationship was not to be considered after the manner of the Arabs, who frequently deserted their wives by simply asserting that they were to them as their mothers, whilst they treated those whom they alleged to be sons as real sons in all respects. Both these customs were abolished. Yet there was a relationship far above all physical relationships, and this was the spiritual relationship existing between the Holy Prophet and his followers. It had its own sphere, and was to be respected. Thus what is stated in this section is a preliminary to the matters that are more fully discussed in the chapter. The powerful attack of the Quraish and their allies on the Muslims, spoken of in the second and third sections, was really a resort to brute force made with the object of utterly annihilating Islam. The combined forces, however, as previously stated, took to flight, and the internal enemies, the Jews, were punished for their treachery. The physical force of the enemy being thus broken, the second matter, which relates to the objections advanced against the Holy Prophet, is then introduced. The chief objection against the Holy Prophet which has found expression in our own day was answered by the Holy Qur-án thirteen hundred years ago. Thus all objections against the Prophet's domestic life are really refuted in the fourth section. The Holy Prophet's unrivalled simplicity of life is the key to the refutation of all objections, and that simplicity is shown in his readiness to part with his wives if they insisted on possessing those comforts of life which were being enjoyed by their sisters in the houses of the companions. The condition of the Muslim community was now being changed to one of affluence, and the wives of the Prophet naturally desired to share in the growing prosperity of the community. But this was not to be vouchsafed to them. Not only did the Prophet himself retain the utmost simplicity of life to his last days, no change coming over him though he had risen to be the ruler of the whole of Arabia, but he would not allow even his wives to depart from that high standard of simplicity. To call him a voluptuary is the greatest villainy. The simplicity of life which he retained while actually ruling a country is unparalleled, and is not met with even in the lives of the noblest men. It was within his means to furnish his wives with every material comfort, but instead of pandering to their earthly desires he informed them that if they required such provisions he could not retain them in his household. This abundantly proves the exalted purity of his motives in contracting all these marriages.

The fifth section deals with the Prophet's marriage with Zainab, and refutes the objections advanced against him on that score. The sixth generalizes on the objections raised against his domestic life. The seventh draws the attention of the Muslims to certain rules of conduct in their domestic relations. The eighth speaks of those who spread evil reports, and the ninth closes the chapter with an exhortation to the faithful.

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## SECTION 1

## Spiritual and Physical Relationship

1-3. Hypocrites to be guarded against. 4, 5. Relationship by assertion.  
6-8. Believers' relation to the Prophet.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Or, obey.

1 O Prophet! be careful of  
(your duty to) Allah and do not  
*comply with (the wishes of)*  
the unbelievers and the  
hypocrites; surely Allah is  
Knowing, Wise;<sup>1965</sup>

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ  
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا  
وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ

Ar. thee.  
Ar. thy.

2 And follow what is revealed  
to you from your Lord; surely  
Allah is Aware of what you do;

اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا  
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

3 And rely on Allah; and  
Allah is sufficient for a Pro-  
tector.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي  
جُوفَةٍ ۖ وَمَا جَعَلَ ذُرًّا وَاجِدًا لِمَنْ تَطْمَهِرُو

4 Allah has not made for  
any man two hearts within  
him;<sup>1966</sup> nor has He made your  
wives whose backs you liken to  
the backs of your mothers as  
your mothers, nor has He made  
those whom you assert to be  
your sons your real sons; these  
are the words of your mouths;  
and Allah speaks the truth and  
He guides to the way.<sup>1967</sup>

أَبْنَاؤُكُمْ ذُلِكُمْ فَاذْكُرُوا أَنفُسَكُمْ وَاللَّهُ  
يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

1965 The Prophet is enjoined to sever all connection with unbelievers and hypocrites and not to comply with their wishes, for *it'd'at* signifies *complying with* or *consenting to what is desired of one* (LL). The chapter was revealed at a time when the powerful and combined forces of the Arabian tribes threatened Medina from without and the hypocrites assisted them from within to crush the Muslims. It was necessary at such a critical time that the Muslims (who are really meant by the phrase "O Prophet") should not in any way be compliant to their deadly enemies, of whose doings it is elsewhere said: "They do not fall short of inflicting loss upon you: they love what distresses you" (3: 117).

If we adopt the ordinary translation of the word *tuti* which I have given in the margin, the meaning would be that the Holy Prophet should not be troubled by his critics, for their object was only to carp, and one course of action was as well calculated to give them occasion for carping as another.

1966 This passage does not relate to what follows (Rz), but sums up what is said in the previous verse. The Prophet is there told not to be compliant to the unbelievers and the hypocrites, but to trust in Allah alone, because the same heart cannot simultaneously entertain love for Allah and love for His enemies.

1967 This passage abolishes two customs of the days of ignorance. The first of these is what is called *zihar* or *muzāhirah*. It was not divorce in the true sense of the word. The word is derived from *zahr*, meaning *back*, and *ظاهر من امراته* signified *he said to his wife أنت على كظهر امي* i.e. *thou art to me as the back of my mother*. No sooner were the words pronounced than the relation between husband and wife ended as by a divorce, but the

5 Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

6 The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers;<sup>1968</sup> and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends;<sup>1969</sup> this is written in the Book.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ  
فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فِإِخْوَانَكُمْ فِي  
الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ  
فِيمَا أَخْطَأْتُم بِهِ وَلَكِنْ مَا تَعَمَّدَتْ  
قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا  
الَّتِي أُولَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ  
أَزْوَاجَهُ أَتَعْلَمُ أَنْ هُنَّ لَكُمْ  
بَعْضُهُمْ أُولَى بِبَعْضٍ فِي كِتَابِ اللَّهِ  
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَقُولُوا  
إِلَى أَوْلِيائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي  
الْكِتَابِ مَسْطُورًا ۝

woman was not at liberty to leave the husband's house. She remained in the same house; she was now treated as a deserted wife, the conjugal relation having ended for ever. The other custom was that of regarding the adopted son as if he were a real son. This passage abolishes both customs on the same ground; a wife cannot be a real mother nor a stranger a real son. Mere assertion cannot establish the close ties of blood-relationship.

The mischievous statement that one of these customs was abolished by the Prophet to legalize his marriage with Zaid's divorced wife is shown to be false by the very combination of the abolition of two customs of a similar nature on similar grounds, no interested motive being possible in either of these cases; nor is there any proof to show that the passage was revealed after circumstances had arisen which led to the Prophet's marrying the divorced wife of Zaid. The separate treatment of the two in the Qur-án, on the other hand, shows that no relation exists between them.

The subject of *zihar* is fully discussed in the first section of the 58th chapter.

1968 The Prophet was indeed much more than a father to the believers. He had raised them to the dignity of manhood from a state of savagery, consequently he had a greater claim on them than their own people, and the tie of love which united the believers to him was stronger than the ordinary ties of love and friendship. The statement made in

إِزْوَاجَهُمْ only implies that as the Prophet stood in the spiritual relationship of fatherhood to the believers, his wives were to be respected as mothers, their marriage after the Prophet's death with any of the believers being forbidden further on in v. 53.

1969 When the Muslims first came to Medina a brotherhood was established between those who fled and the helpers, one of the former becoming a brother of one of the latter, and each of the two thus united was entitled to a share of inheritance on the death of the other, according to an old Arab custom. The passage abolishes this custom, maintaining only the brotherhood of Islam in a wider sense, allowing inheritance only to actual relatives. The Islamic brotherhood did not carry the title of inheritance, but a Muslim could assist his brother in Islam by a gift or by making a will in his favour. This is the significance of the words *except that you do some good to your friends*.

Ar. *thee*.

7 And when We made a covenant with the prophets and with *you*, and with Noah and Abraham and Moses and Jesus son of Mary, and We made with them a strong covenant,<sup>1970</sup>

8 That He may question the truthful of their truth, and He has prepared for the unbelievers a painful chastisement.

وَاذْأَحَدْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ  
وَمِنَ لَّوْحٍ وَأَوْفَيْهِمْ وَمَوْفَىٰ رِجْسِهِ  
أَبْنِ قَيْمًا وَآخِذْنَا مِيثَاقًا غَلِيظًا  
لِّبَشَرِ الْصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ  
لِ الْكَافِرِينَ عَذَابًا أَلِيمًا ۝

## SECTION 2

## The Allies' Attack on Medina

9-11. A severe attack on all sides. 12-20. The hypocrites and their treachery.

9 O you who believe! call to mind the favour of Allah to you when there came down upon you hosts,<sup>1971</sup> so We sent against them a strong wind<sup>1972</sup> and hosts that you saw not,<sup>1973</sup> and Allah is Seeing what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ  
عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَارْسَلْنَا  
عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ  
اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝

1970 The covenant referred to here is generally supposed to be in relation to the delivery of the message with which the prophets are entrusted (B4), the consequence of its delivery in each case being that those who followed the truth were rewarded and those who rejected it were punished. But see 3: 80, where the making of a covenant with the prophets is spoken of, and that covenant is, with regard to the advent of the Holy Prophet, referred to in Acts 3: 21 and elsewhere; for a full discussion on which see 458. The only difficulty may appear to be that here a covenant is also spoken of as having been made with the Holy Prophet himself. This evidently refers to the Prophet's verifying all previous revelation, a Muslim's article of faith being expressed clearly thus in the Holy Qur-án: "And who believe in that which has been revealed to you and that which was revealed before you" (2: 4).

Or the making of the covenant with the prophets may signify raising them to the dignity of prophethood and giving them books for the guidance of their people. Every prophet had followers as well as opponents; and God's way of dealing with these two parties has always been the same: the faithful have been rewarded and the opponents punished. In the same way would the two parties be dealt with now.

1971 The events narrated in this section and a part of the following relate to the siege of Medina by the combined forces of the Quraish and their allies—viz. the Ghatfan, the 'Ashja' and Murra, the Fezara, the Suleim, and the Beni Sa'd and Asad, aided by the Jewish tribe of Bani Nadir and Bani Quraiza, the latter of whom had made a treaty of alliance with the Muslims—the entire forces numbering ten thousand according to some, while the Muslims were only about a tenth of that number. The Prophet decided to remain within the town, and a ditch was dug as a protective measure against the onrush of the powerful force. The battle continued for several days, the enemy eventually taking to flight on a stormy night without being able to inflict any loss upon the Muslims.

1972 The reference is to the great hurricane which caused the enemy to fly. Muir says: "Wearied and damped in spirit, the night set in upon them cold and tempestuous. Wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown."

1973 The hosts which could not be seen were the angelic hosts which disheartened the



10 When they came upon you from above you and from below you,<sup>1974</sup> and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.<sup>1975</sup>

11 There the believers were tried and they were shaken with a severe shaking.

12 And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive.<sup>1976</sup>

13 And when a party of them said: O people of Yasrib<sup>1977</sup> there is no place to stand for you (here), therefore go back,<sup>1978</sup> and a party of them asked permission of the Prophet, saying, Surely our houses are exposed; and they were not exposed: they only desired to fly away.

14 And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ  
وَإِذْ رَأَيْتُمُ الْأَبْصَارَ وَبَغَتِ الْقُلُوبُ  
الْحَنَاجِرَ وَتَطُّوْنَ بِأَلْسِنَتِكُمُ النَّوَ  
هَذَا لِكَيْ تُبْتَلُوا وَزُلْزِلُوا  
زُلْزَالًا شَدِيدًا ۝  
وَإِذْ يَقُولُ الْمُبْتَغُونَ وَالَّذِينَ فِي قُلُوبِهِمْ  
سَرَسٌ مَا وَعَدَ اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا  
وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ  
لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ  
مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا  
عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِذْ  
يُرِيدُونَ إِلَّا فِئْرَارًا ۝  
وَلَوْ دَخَلَتْ عَلَيْهِمْ فِرَارُهُمْ لَشَاءُوا لَأَفْسَدُوا

enemy. The storm alone would not have made an army of 10,000 to fly in such disorder, were it not that they had already been disheartened by the futility of their attacks upon the besieged Muslims. The angelic assistance is promised in 3:124 in the following words, which clearly refer to this headlong attack of the enemy: "Yea! if you remain patient and are on your guard and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels."

1974 The Ghatfan pitched on the east side of the town, on the higher part of the valley, and the Quraish on the west side, on the lower part of the valley (Bd).

1975 Becoming dull of the eyes and the rising of the hearts to the throats indicates the Muslim fear, which was only natural when such a large army was advancing against a mere handful of men. The diverse thoughts signify the fears of the weak-hearted and the hypocrites that Allah's promise would not prove true and that the enemy would certainly destroy them. As regards the thoughts of the faithful, see v. 22.

1976 That the prophecies of the Holy Qur-ān regarding the ultimate triumph of Islam and the victory of the Muslims were not vague utterances, but clear and emphatic assertions, is shown by what the hypocrites are related to have said. There was an unmistakable promise of victory, but the circumstances were decidedly against the fulfilment of that promise, and hence the weak-hearted said that the promise of victory was given only to deceive them.

It should be noted that the weak-hearted, who did not believe in the ultimate triumph of Islam, are here classed with the hypocrites. How many of those who profess Islam would prove sincere Muslims if judged by that criterion!

1977 Yasrib was the name by which Medina was known before the Prophet's flight to that city.

certainly have done it, and they would not have stayed in it but a little while.<sup>1979</sup>

a 126.

15 And certainly they had made a covenant with Allah<sup>a</sup> before, (that) they would not turn (their) backs; and Allah's covenant shall be inquired of.

16 Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

b 1982A.

17 Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy?<sup>b</sup> and they will not find for themselves besides Allah any guardian or a helper.

Ar. *nor*.

18 Allah knows indeed those among you who hinder others and those who say to their brethren, Come to us; and they come not to the fight but a little,

Ar. *thou*  
*wilt*.  
Ar. *thee*.

19 Being niggardly with respect to you; but when fear comes, *you will* see them looking to *you*, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doings naught; and this is easy to Allah.

20 They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.

لَا تَوَّاهَا وَمَا تَلْبَسُوا بِهَا إِلَّا يَسِيرًا ۝  
وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَدُّ  
الْأَعْرَابُ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ۝  
قُلْ لَنْ يَنْفَعَكُمْ الْفَرُّ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ  
أَوْ الْقِتْلِ إِذَا أَلُمْتُمُوهُنَّ إِلَّا قَلِيلًا ۝  
قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ  
سُوءٌ أَوْ أَرَادَ بَكُمْ فَضًّا وَلَا يَجِدُ لَكُمْ  
مِنْ دُونِ اللَّهِ وَبِئْسَ الْأَوْتَارُ ۝  
قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّظِينَ مِنْكُمْ وَالْقَائِلِينَ  
لِإخوانِهِمْ هَالِكِينَ أَوْ لَا يَأْتُونَ  
الْبَأْسَ إِلَّا قَلِيلًا ۝  
أَشْخَعَتْ عَلَيْكُمْ فَأَذَابَهُمُ الْخَوْفُ رَأَيْتُمْ  
يَظُنُّونَ إِلَيْكَ تَدْرَأُهُمْ كَالَّذِي  
يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ  
سَلَفُوا أَمْ يَلْمِزُوكَ إِذْ أَسْأَلُكَ عَلَى الْخَيْرِ  
أَوْ إِلَيْكَ تَكْفُرُونَ أَوْ أَنَا خَطِئْتُكُمْ أَنَّمَا كُنَّا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝  
يَحْسَبُونَ الْأَعْرَابَ لَوِيبَيْنِ هَبْوَ أَوَرَيْنِ  
الْأَعْرَابُ يُودِدُوا أَن يَوَاسِلُوكُمْ بِأَدْوَنَ فِي  
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ  
كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ۝

1978 That is, go back to idolatry to save your lives, or beat a retreat and return to your houses (Bd).

1979 These verses describe the condition of the hypocrites, who advanced excuses for not fighting against the opponents of the Muslims. If an enemy had entered into the city and invited them to join hands with him to fight against the Muslims, they would have been ready to fight. The concluding words show that they would have even left Medina to attack the Muslims and would not then have cared for the protection of their houses.

## SECTION 3

## Allies' Flight: Quraiza punished

21. The Prophet an exemplar. 22-24. Believers' faith strengthened by prophecy. 25. Enemy returns unsuccessful. 26, 27. Punishment of the Bani Quraiza.

21 Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.<sup>1980</sup>

22 And when the believers saw the allies, they said: This is what Allah and His Apostle promised us, and Allah and His Apostle spoke the truth; and it only increased them in faith and submission.<sup>1981</sup>

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ  
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا  
مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَّقَ اللَّهُ  
رَسُولَهُ ۖ وَمَا رَأَوْهُمْ إِلَّا بِآيَاتِنَا وَسُلَيْمَٰنٍ

1980 This verse points to a most significant truth and a distinguishing characteristic of the Holy Prophet, viz. that he is the best exemplar and the highest model of virtue for the faithful. The very circumstance which is used as a point of objection by his opponents is the real beauty of his life. A sentimentalist would tell us that as a persecuted reformer at Mecca he offered a noble example, but that as the head of a state at Medina he fought battles, contracted marriages, ordered the slaughter of his enemies, and did many acts of a similar nature which were better left undone. But the object of his advent was not to please sentimentalists by giving some moral precepts quite impracticable in the actual lives of men, and by merely offering a noble example of steadfastness under severe persecutions, but rather to give practicable rules of guidance to men living and working in the world and to illustrate them by his noble example. If he had not led armies he could not have served as a model for a general leading armies into battle; if he had not fought personally he could not have been an exemplar to a soldier laying down his life in the cause of truth, justice, and freedom; if he had not made laws for the guidance of his followers he could never have been regarded as an outstanding example to a legislator; if he had not decided cases he could not have served as a light to judges and magistrates; if he had not married he would have left men unguided practically in half of their everyday duties and could not have shown how to be a kind and affectionate husband and a loving father; if he had not taken revenge on tyrants for the wrongs inflicted on innocent persons, if he had not overcome his persecuting enemies and forgiven them, if he had not overlooked the faults of those attached to him, he could not have been an excellent *exemplar* and a *perfect model*, as he is here pronounced to be. Indeed, it is the distinguishing characteristic of his life that he not only gave practical rules of guidance in all walks of life, but gave by his life a practical illustration of all those rules.

Two more points are worth noting here. In the first place, the Prophet's being an exemplar is a sufficient answer to all those who carp at him, because the very necessity to guide men under varying mundane circumstances and conditions led him through all those circumstances. Secondly, the moral qualities which are latent within man remain in a dormant condition unless they are called into action. Hence no one can claim the possession of a high moral quality unless he has had occasion to display it, acquitting himself creditably.

The occasion on which the Prophet's being an exemplar to the faithful is pointed out is one on which he showed the greatest firmness in utmost danger, confidence in Divine assistance, and steadfastness in the hardest trials, and the believers are told that they must not lose heart, but follow the example of the Holy Prophet. It is, moreover, a reply to the carplings of the enemies of Islam, which are dealt with further on in this chapter.

1981, see next page.

Ar. with  
any  
changing.

23 Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed *in the least*;<sup>1982</sup>

24 That Allah may reward the truthful for their truth, and chastise the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.<sup>1982A</sup>

25 And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

26 And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts: some you killed and you took captive another part.<sup>1983</sup>

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا  
اللَّهُ عَلَيْهِمْ أَنَّهُمْ مَنَعَهُمْ خَبَأَ وَمِنْهُمْ  
يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا  
يُخَيِّرُ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ  
يُعَذِّبُ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ  
عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا  
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعِظَمِ لَيْسَاءُ  
حَيْزِهِمْ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ  
كَانَ اللَّهُ قَوِيًّا عَزِيمًا  
وَأَنزَلَ الَّذِينَ ظَاهَرُوا مِنْهُمْ مِنْ أَهْلِ الْكِنَةِ  
مِنْ صِيَاءِ صِيَرَهُمْ وَوَقَدَتْ فِي قُلُوبِهِمُ الرِّيحَ  
فَرِيًّا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيًّا

1981 The reference here is to the Divine promise that a time would come when the combined forces of Arabia would be put to flight. This promise was given long before, and at a time when the Holy Prophet and his few followers were being severely persecuted at Mecca. These are the very words of the prophecy: "A mighty host of the allies shall be here put to flight" (38:11). So when the combined forces attacked Medina, the words of the prophecy were before the heart of every true Muslim. They rejoiced because they were certain that the combined forces of the enemy would be put to flight. It was only the hypocrites who had misgivings, as the last section shows. The battle had, in fact, inspired greater faith in the ultimate triumph of Islam, not only by bringing earlier prophecies to fulfilment but also because it was here that, when the Holy Prophet smashed a big stone with a hammer (a stone which had proved an obstacle in the digging of the ditch) and a flash of light followed, he announced the mighty prophecy that that flash of light had revealed to him the palaces of Kisra and Cæsar, and that he had been informed that his followers would be triumphant over both these empires.

1982 Some of the believers had become martyrs in the cause of truth; others yet waited, anxious to lay down their lives in the same cause.

1982A It is clearly stated here, as also in v. 17, that all the hypocrites would not be punished, but that Allah would be merciful to them, punishing only such as deserved to be punished. Thus it happened that most of them became afterwards sincere converts to Islam.

1983 The Bani Quraiza were in alliance with the Holy Prophet, and when the enemy laid siege to Medina they were bound to repel the attack (see 126). Instead of this they sided with the investing army. Muir admits that "it was agreed that the Quraiza would assist the Quraish," and though he doubts whether "they entered on active hostilities," there is the surest testimony that they had made an agreement with the Quraish to attack the Muslims from within. Thus from allies they had turned foes. Therefore, when the besieging army took to flight and the Quraiza returned to their fortress, it was besieged by the Holy Prophet, for to leave such an internal enemy unpunished would have been a source of ever-present danger to the safety of the Muslim community. They remained besieged for twenty-five days,

27 And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.<sup>1984</sup>

وَأَوْثَقَكُمْ أَرْضَهُمْ وَوُدْيَارَهُمْ وَأَمْوَالَهُمْ  
وَأَرْضًا لَمْ تَطُوهَا وَكَانَ اللَّهُ عَلَى  
كُلِّ شَيْءٍ قَدِيرًا ۝

## SECTION 4

### Prophet's Domestic Simplicity

28, 29. Prophet's wives to retain their simplicity of life. 30-32. Purity enjoined on them. 33, 34. They should not display their finery.

Ar. thy.

28 O Prophet! say to *your* wives: If you desire this world's life and its ornament, then come, I will give you a provision and allow you to depart a goodly departing.<sup>1985</sup>

29 And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ  
رُودْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ  
أُمْتِعْنِي وَأَسِرِّ حُكْمَ سَرَاحًا جَمِيلًا ۝  
وَإِن كُنْتُمْ تَرِيدُونَ اللَّهَ وَرَسُولَهُ وَ  
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْخَيْرَاتِ  
مَنْكُنْ أَجْرًا عَظِيمًا ۝

and then expressed their willingness to surrender on condition that they would submit to the sentence of punishment pronounced by Sa'd bin Mu'az. Had they trusted the Prophet, he would probably have given them the same punishment as he gave to the Qainuqa', viz. emigration, but Sa'd was exasperated by their treachery, and his judgment was that the fighting men should be put to death and the rest made captives. Three hundred men suffered death under this sentence, and their lands fell into the hands of the Muslims. To say that the Prophet dealt with them harshly is to ignore facts. Such treachery would meet with a similar punishment to-day.

1984 *The land which you have not yet trodden* refers to the foreign lands which are here promised to the Muslims and which they conquered later.

1985 The introduction of the subject of the Holy Prophet's simplicity in domestic life is most fitting here. The Muslims were now growing powerful and wealthier. The victory at Badr, and the possession of the lands and property of the Quraiza, had increased their wealth. It was most natural, in the circumstances, that the wives of the Prophet should desire to be furnished with better necessities of life than they had previously enjoyed. But just at this time we find a revelation enjoining the strictest simplicity of life upon them. These strictures could not emanate from an impostor, nor even from a man of the world whose power and wealth were increasing daily. If the Prophet had allowed his wives to share in the general prosperity of the community, there could not have been the least objection. But he received a revelation which deprived him and those most nearly related to him of those material benefits which others could easily acquire. The splendours of this world could be obtained, and were not forbidden to any Muslim, but such transitory vanities were not to be admitted within the household of God's Prophet. As he possessed the means, his wives would be allowed to depart with rich and ample gifts if such was their desire. This passage also throws light on the object of the Prophet's marriages, for if his object were sensual enjoyment, he could not have been ready to sacrifice the ease and comforts attendant upon mere carnal desire to the retention of that Spartan simplicity enjoined upon his household.

30 O wives of the Prophet! whoever of you commits an open indecency, the chastisement shall be increased to her doubly; and this is easy to Allah.<sup>1986</sup>

يٰۤاَيُّهَا النِّسَاءُ الَّتِي مَنَ بَيَّاتٍ مِّنْكُمْ بِفَاحِشَةٍ  
مُّبِينَةٍ تَضَعُ لَهَا الْعَذَابُ ضِعْفَيْنِ  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

## PART XXII

31 And whoever of you is obedient to Allah and His Apostle and does good, We will give to her her reward doubly, and We have prepared for her an honourable sustenance.<sup>1987</sup>

وَمَن يَّقِنَتْ مِّنْكُمْ لِلَّهِ وَرَسُولِهِ  
وَعَمَلِ صَالِحًا أَوْفَتْهَا أَجْرَهَا مَرَّتَيْنِ ۖ وَ  
أَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ۝

32 O wives of the Prophet! you are not like any other of the women; if you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.<sup>1988</sup>

يٰۤاَيُّهَا النِّسَاءُ الَّتِي لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ  
إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ  
فَيَغْصَرَ الذِّىٰ فِى قَلْبِهِ مَرَضٌ وَقُلْنَ  
قَوْلًا مَّعْرُوفًا ۝

33 And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Apostle; Allah only desires to take away the uncleanness from you, O people of the household! and to purify you a (thorough) purifying.<sup>1989</sup>

وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ  
الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ  
وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ  
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ  
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝

1986 It should be noted that not only are the Prophet's wives denied the comforts of life which were available to other Muslim ladies, but any indecency on their part brought double the ordinary punishment. Let the Christians ponder. Could this be the work of an impostor? In their case the punishment is increased because, being in the Prophet's house, they had a better chance to be guided aright and to pass their lives in the greatest purity. It should be noted that there is no actual occurrence of the least indecency on the part of any of the Prophet's wives.

1987 The double reward spoken of here means only greater reward, as the words *honourable sustenance* show. The greater reward is due to their having denied themselves the ordinary comforts of life, which they could elsewhere obtain, by remaining in the Prophet's house. See 1985. See also the last foot-note, where an increased punishment for them is spoken of in case of ordinary indecency. Compare also 1888.

1988 Though the injunction is given in particular to the wives of the Prophet, it is really a rule of life for all Muslim women, and promotes purity of heart and chastity in the relations between the sexes. They are not forbidden to speak to men, but as a safeguard against possible inclination of the heart to evil thoughts they are told not to indulge in soft and amorous conversation with the opposite sex.

1989 The means of purification are suggested in the previous verses: to observe the utmost simplicity of life, to avoid every indecency, and not to display their beauty to others. The uncleanness which Allah will thus take away is the uncleanness of the desire for worldly

34 And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtilities, Aware.

وَأَذْكُرُونَ مَا يَنْتَلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ  
اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ نَاطِقًا خَبِيرًا

## SECTION 5

## Prophet's Marriage with Zainab

35, 36. Keeping of Divine ordinances. 37-39. Zainab divorced, and married by the Prophet. 40. Muhammad, as the last of the prophets and the most perfect of them, is the spiritual father of all future generations.

35 Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember—Allah has prepared for them forgiveness and a mighty reward.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ الْغَنِيِّاتِ وَالْفَقِيرَاتِ وَالصَّادِقِينَ  
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَ  
الْحَشِيعِينَ وَالْحَشِيعَاتِ وَالْمُتَصَدِّقِينَ  
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ  
الْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ  
اللَّهَ تَذْكُرًا وَالَّذِينَ كَثُرَتْ أَعْدَاءُ اللَّهِ لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝

Ar. nor.

36 And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.<sup>1990</sup>

وَمَا كَانَ لِلْمُؤْمِنِينَ وَلَا الْمُؤْمِنَاتِ إِذَا قَضَىٰ  
اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ  
مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ۝

riches. As the Prophet himself was an exemplar to the faithful, so was his household to be an example of simplicity and purity to Muslim women.

It should also be noted that the Prophet's wives are here addressed as *ahl-ul-bait*, or the people of the household, they being primarily so, while his children and children's children may also be included. The use of the phrase *ahl-ul-bait* on the only two other occasions in the Holy Qur-ān is to signify the wife, as in the case of Abraham's wife (11 : 73) and Amran's wife or Moses' mother (28 : 12), and this use also shows that it is the wife, who is mistress of the house, that is indicated by the phrase *ahl-ul-bait*. Thus under this verse the Prophet's children could only claim a sanctity in which his wives also shared.

1990 All commentators agree that this verse was revealed on the occasion when the Holy Prophet demanded Zainab, his cousin through his aunt, in marriage for Zaid, his adopted son.



Ar. *thou*  
*didst say.*

Ar. *thou*  
*hadst.*  
Ar. *thy.*

Ar. *thyself.*

Ar. *thou*  
*didst con-*  
*ceal.*

Ar. *thy.*  
Ar. *thou*  
*didst fear.*

Ar. *thou*  
*shouldst.*

Ar. *thee.*

37 And when *you said* to him to whom Allah had shown favour and to whom *you had* shown a favour: Keep *your* wife to *yourself* and be careful of (your duty to) Allah; and *you concealed* in your soul what Allah would bring to light, and *you feared* men, and Allah had a greater right that *you should* fear Him. But when Zaid had accomplished his want of her, We gave her to *you* as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.<sup>1991</sup>

وَإِذْ يَقُولُ لِلَّذِي نَحْنُ اللَّهُ عَلَيْهِ آمَنَّا  
عَلَيْهِ أَمْسِكَ عَلَيْكَ رَوْحَكَ إِنَّ  
اللَّهَ وَنَحْنُ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ  
وَنَحْنُ النَّاسُ وَاللَّهُ أَعْلَمُ الْغُيُوبِ  
فَلَمَّا تَقَضَىٰ بُدَّهَا وَطَوَّارَ وَجَنَکَهَا  
لَکِن لَّا یَکُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِی  
أَزْوَاجٍ أَدْعَاؤِهِمْ إِذَا قَضَوْا مِنْهُنَّ  
وَطَوَّارَ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝

Both Zainab and her brother were averse to this match, because Zaid was a freedman, and it was in obedience to this revelation that their scruples were overcome and Zainab accepted Zaid for her husband (Rz, Kf, JB). The verse has no connection with the subsequent events which brought about the divorce and Zainab's marriage with the Holy Prophet. It, moreover, shows that it was the Prophet himself who had arranged this marriage between Zainab and Zaid, and were it not in deference to his wishes, the lady would never have consented to the alliance.

1991 This verse consists of two distinct and separate parts, the first dealing with Zaid's divorce of Zainab, and the second, beginning with *but when Zaid had accomplished, etc.*, with the Holy Prophet's marriage with Zainab. As Christian criticism leans in the direction of attaching too much importance to anything derogatory to the reputation of the Holy Prophet, a full explanation of the events in connection with this marriage is necessary. Zaid belonged to the tribe of Kalb, and was taken prisoner in childhood and sold as a slave at Mecca, where he was bought by Khadija's brother, who gave him over to his sister, and she in her turn presented him to the Holy Prophet, who, as was his wont, liberated him; but Zaid was so much attached to the Holy Prophet, that when the Prophet gave him the option to accompany his father to his home or to remain with him, Zaid chose the latter course. On account of his great attachment, Zaid was called the son of Muhammad, and he was one of the early converts to Islam. It is to these events that the opening words of the verse refer when they speak of Zaid as being one to whom Allah as well as the Prophet had shown favour.

Zainab was the daughter of the Prophet's own aunt, Umayma, daughter of Abdul Muttalib; she was one of the early converts to Islam, and the Holy Prophet proposed to her brother that she should be given in marriage to Zaid. Both brother and sister were averse to this match, and only yielded under pressure from the Holy Prophet, for which see the last note. It is related that they both desired that the Holy Prophet himself should marry Zainab (Rz), but the Prophet insisted that she should accept Zaid.

The marriage was, however, not a happy one. Zainab was harsh of temper, and she never liked Zaid on account of the stigma of slavery which attached to his name. Differences arose, and Zaid expressed a desire to the Holy Prophet of divorcing Zainab. The news was grieving for the Prophet, for it was he who had insisted upon the marriage, and he therefore advised Zaid not to divorce her. He feared that people would object that a marriage which had been arranged by the Prophet was unsuccessful. It is to this circumstance that the words refer, *and, you feared men, and Allah had a greater right that you*

38 There is no harm in the Prophet doing that which Allah has ordained for him :<sup>1992</sup> such has been the course of Allah with respect to those who have gone before : and the command of Allah is a decree that is made absolute :

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ  
اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ  
قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ۝

*should fear Him.* It is also to the same matter that the words *and you concealed in your soul what Allah would bring to light* refer, for the Prophet did not like that the disagreements between Zainab and Zaid should become generally known. The Prophet's injunction to Zaid not to divorce his wife is contained in unmistakable terms in the Holy Qur-án. But it was all in vain, and Zaid at last divorced Zainab.

After she was divorced the Holy Prophet took her in marriage, that being the wish of the lady and her relatives before her marriage with Zaid, and the Prophet was, now that the marriage arranged by him proved unsuccessful, morally bound to accept the wishes of the lady and her relatives. Moreover, the Qur-án had declared against an adopted son being regarded as if he were a real son, and now there was an opportunity when the Holy Prophet could by his own example deal a death-blow to that custom. This reason is plainly given in the second part of the verse : *We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons.* The Qur-án does not give any other reason for the marriage.

This simple story is made the basis of a mean attack upon the Holy Prophet. It is stated that the Prophet, having seen Zainab by chance through a half-open door, was fascinated by her beauty, and that Zaid, having come to know of this, divorced her, and then she became the Prophet's wife. That Muir and Arnold, not to mention more prejudiced writers, accept this, only shows how far religious prejudice may carry "criticism." It is admitted that Zainab was the daughter of the Prophet's real aunt; it is admitted that she was one of the early believers in Islam who fled to Medina; it is admitted that the Prophet himself had arranged the marriage between Zaid and Zainab; and finally it is admitted that Zainab desired, as did also her brother, before she was married to Zaid, that she should be taken in marriage by the Holy Prophet. What was it then which prevented the Holy Prophet from marrying her when she was a virgin? Had he not seen her before? He was so closely related to her that on the face of it such a supposition is absurd. Then, there was no seclusion of women before Zainab's marriage with the Prophet, a fact the truth of which is attested by Muir himself. Having not only seen the lady when she was a virgin, but knowing her full well on account of her close relationship to him and her early belief in Islam, while both the lady and her relatives were desirous that the Prophet should take her for a wife, what was it that made her beauty so unattractive to him when she was a virgin, while the same beauty seen through a half-open door at a later date so fascinated his heart that he ruthlessly disregarded the close spiritual and friendly relationship existing between Zaid and himself? The story is so absurd that any man possessing ordinary common sense would unhesitatingly reject it, but Christiani prejudice is too strong for even such unblushing calumny.

1992 It being lawful for the Prophet to marry Zainab, he should not have refrained merely for fear that some men might object to it. In fact, the Prophet's insisting at first that Zainab should marry Zaid, and her yielding to it at last only in deference to the Prophet's wishes, followed by disagreement and ultimate divorce, had given such a shock to Zainab that the only way to remove it was that the Prophet himself should yield to that which he had at first rejected, viz. the taking of Zainab in marriage for himself. It was out of sympathy with Zainab's feelings, and not from any desire on his own part, that the Prophet married her, for his own wishes, previous to her marriage with Zaid, were against it. But when she had shown her submission and faithfulness by accepting a match against her own desires, and it was Zaid now who would not retain her, the Prophet could no longer justifiably treat the lady's wishes with indifference.

39 Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.<sup>1993</sup>

40 Muhammad is not the father of any of your men, but he is the Apostle of Allah and the seal of the prophets; and Allah is Cognizant of all things.<sup>1994</sup>

وَالَّذِينَ يَبْلُغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ  
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا  
مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

1993 The statement that those entrusted with Divine messages do not fear any one but Allah explains the statement of v. 37, where the Prophet is spoken of as fearing men, the significance, as shown in the foot-note, from the circumstances of the case, being that he *did not fear men but for them*, lest they should fall into an error.

1994 The word *Khâtam* means primarily *a seal* and secondarily *the end or the last part or portion* of a thing, the latter being the primary significance of the word *khâtim*. Though the Holy Prophet was admittedly the last of the prophets, and even history shows that no prophet appeared after him in the world, yet the Holy Qur-ân has adopted the word *khâtam*, and not *khâtim*, because a deeper significance is carried in the phrase *seal of the prophets* than mere *finality*. In fact, it indicates *finality* combined with the *perfection of the attributes of prophethood*, along with a *continuance* among his followers of certain blessings of prophethood. He is the *seal of the prophets* because with him the *object of prophethood, the manifestation of Divine will in laws which should guide humanity, was finally accomplished in the revelation of a perfect law in the Holy Qur-ân*, and he is also the *seal of the prophets* because *certain favours bestowed on prophets were for ever to continue among his followers*. The office of the prophet was only necessary to guide men, either by giving them a law or by removing the imperfections of a previously existing law, or by giving certain new directions to meet the requirements of the times, because the circumstances of earlier human society did not allow the revelation of a perfect law which should suit the requirements of different generations in different places. Hence prophets were constantly raised. But through the Holy Prophet a perfect law was given, suiting the requirements of all ages and all countries, and this law was guarded against all corruption, and the office of the prophet was therefore no more required. But this did not mean that the Divine favours bestowed on His chosen servants were to be denied to the chosen ones in future. Men did not need a new law, because they had a perfect law with them, but they did stand in need of receiving Divine favours. The highest of these favours is Divine inspiration, and it is recognized by Islam that the Divine Being speaks to His chosen ones now as He spoke in the past, just as He hears and sees as He heard and saw in the past. Human requirements may be satisfied in one way or another, but Divine attributes do not cease to work.

What is stated above is corroborated by a saying of the Holy Prophet: *لم يبق من النبوة إلا المبشرات* i.e. *nothing has remained of prophethood except the receiving of good news*. Prophethood itself has gone, but one of its blessings remains, and shall exist for ever among the followers of the Holy Prophet. Hence also he is called their *spiritual father*, because he has made them to be for ever heirs to one of the blessings of prophethood. Thus, while prophethood terminated with the Holy Prophet, a phase of prophethood was made to continue for ever among the true followers of the Prophet.

## SECTION 6

## Objections against the Prophet's Domestic Life

41-44. Believers taken out of darkness. 45-48. Annoying talk of unbelievers. 49-52. Prophet's marriages and divorces.

41 O you who believe! remember Allah, remembering frequently,<sup>1995</sup>

42 And glorify Him morning and evening.

43 He it is who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.<sup>1996</sup>

44 Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.

Ar. *thee*.

45 O Prophet! surely We have sent *you* as a witness, and as a bearer of good news and as a warner,

46 And as one inviting to Allah by His permission, and as a light-giving torch.<sup>1997</sup>

47 And give to the believers the good news that they shall have a great grace from Allah.

48 And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk,<sup>1998</sup> and rely on Allah; and Allah is sufficient as a Protector.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ  
ذِكْرًا كَثِيرًا ۝

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ۝  
هُوَ الَّذِي يَصْلِي عَلَيْكُمْ وَمَلَائِكَتُهُ  
لِيخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۝

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝  
خَبِيرٌ يَوْمَ يَقُولُهُ سَلَامٌ وَأَعَدَّ  
لَهُمْ أَجْرًا كَرِيمًا ۝

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا  
وَمُبَشِّرًا وَنَذِيرًا ۝

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ۝  
وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ  
فَضْلًا كَبِيرًا ۝

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَذَمُّوا  
دَوَّكُلَ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ۝

1995 As this section deals with the marriages and divorces of the Holy Prophet, on account of which his opponents had greatly vilified him, it opens with a statement ascribing purity to the Divine Being, giving rise to the inference that no impurity can be ascribed to His Holy Prophet.

1996 This statement suggests another argument of the Holy Prophet's purity. It was by means of the transformation wrought by the Holy Prophet that his companions were led out of the darkness of ignorance. Could it then be that the man who purified others was himself impure? This argument obtains breadth and lucidity in the verses that follow.

1997 The words clearly imply that one who could give light to others and raise them from the depth of vice and immorality to the height of purity and perfection could not himself be in the darkness of impurity.

1998 That the previous verses imply the absurdity of the objections of opponents and critics on the score of his marriages is made clear here, for the Prophet is told not to have any anxiety on account of the annoying talk of his opponents, and to rely on Allah, Who will guard him from the evil consequences of their fault-finding. Compare 3: 185.

49 O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon;<sup>1999</sup> so make some provision for them and send them forth a goodly sending forth.

50 O Prophet! surely We have made lawful to *you your* wives<sup>2000</sup> whom *you have* given their dowries, and those whom

Ar. *thee.*  
Ar. *thy.*  
Ar. *thou*  
*hast.*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ  
مِمَّا طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ  
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوهنَّ  
فَمَتَّعُوهُنَّ وَسِرَّوهُنَّ سِرًّا حَسْبًا  
يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ  
الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا

1999 The reason for putting this ordinance here, in speaking of the Holy Prophet's marriages, seems to apply to the Holy Prophet's marriage with a woman named Asma, daughter of Numan Kindi; but before he went in to her she asked for a divorce, and the Prophet released her as she had desired. It is related that 'Umar decided against her being regarded as a wife of the Prophet.

2000 The marriages of the Holy Prophet have furnished his critics with the chief implement of attack, and the low-minded missionary has gone so far as to call him a voluptuary, although some of his own revered spiritual leaders were known to possess as many as a hundred wives. Therefore I give below full particulars regarding the Prophet's marriages. His first marriage was contracted while he was twenty-five years of age, and the widow Khadija whom he married was forty years old, i.e. fifteen years his senior. It was with her, and her alone, that he passed all the years of his youth and manhood until she died three years before the Hejira, when he was already an old man of fifty. This circumstance alone is sufficient to give the lie to those mean carpers who call him a voluptuary. After her death, while still at Mecca, he married Sauda and 'Ayesha, the latter of whom was his only virgin wife.

Then followed the flight to Medina, and subsequent to the Flight he had to fight many battles with his enemies, the Quraish, or such tribes as sided with the Quraish and persecuted the Muslims. The result of these battles was a great discrepancy between the number of males and females, and as his favourite followers fell in the field of battle fighting with his enemies, the care of their families devolved upon the Prophet and his surviving companions. In the battle of Badr fell Khunais, son of Huzafa, and the faithful 'Umar's daughter Hafsa was left a widow. 'Umar offered her to 'Usman and Abu Bakr in turn, and she was at last married by the Holy Prophet in the third year of Hejira.

Abdulla, son of Jahsh, fell a martyr at Uhud, and his widow Zainab, daughter of Khuzaima, was taken in marriage by the Prophet in the same year. In the next year Abu Salma died, and his widow, Umm-i-Salma, was taken to wife by the Prophet. The events are narrated in the last section, leading to Zainab's divorce by Zaid; the Prophet married her in the fifth year of Hejira under circumstances already narrated. Umm-i-Habiba was one of his devoted followers who fled to Abyssinia with her husband 'Ubaidulla, who there became a Christian, and when he died his widow found comfort in being taken as a wife by the Holy Prophet in the seventh year of Hejira.

Besides these widows of his faithful followers whom it fell to his lot to take under his protection, the Prophet took three widows of his enemies in marriage, and in each case this step led to the union and pacification of a whole tribe. These three, Juwairiya, Maimoona, and Safiyya, he married in the years six and seven of Hejira. Regarding one of these, it is sufficient to note that when the Prophet took Juwairiya for a wife, over a hundred families of the tribe of Bani Mustalaq, to which tribe she belonged, were at once liberated by the Muslims.

Thus it will be seen that all the marriages of the Holy Prophet were due either to feelings of compassion for the widows of his faithful followers or to put a stop to bloodshed and ensure union with some tribe. Compare also 535, where it is shown that the permission

Ar. thy.	your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncle and the daughters of your paternal aunts, and the daughters of your maternal uncle and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her—specially for you, not for the (rest of) believers; <sup>2001</sup> We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.	مَكَتَ يَمِينِكَ مَا أَفَاءَ اللَّهُ عَلَيْكَ وَ بَنَاتِ عِمَّتِكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ أَلْبَنِي هَاجِرْنَ مَعَكَ وَالْمَرْءَ الْمُؤْمِنَةَ إِنْ رَزَقْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَنْسَأَ لَكَ خَالَصَةً مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَرْوَاحِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝
Ar. thee.		
Ar. thou mayest.	51 You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally, no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what you give them, <sup>2002</sup> and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.	تَرْجِي مَنْ نَسَأَ مِنْهُمْ وَتُؤَيِّرَ لَكَ مَنْ نَسَأَ مِنْهُمْ ابْتِغَاءَ مَنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ إِنْ أَدْنَى أَنْ تَقْرَءَ أَعْيُنُهُمْ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا أَنْتَ فَعْلٌ لَهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ۝
Ar. thou pleasest.		
Ar. thou mayest.		
Ar. thee.		
Ar. thou pleasest.		
Ar. thou desirest.		
Ar. thou hadst.		
Ar. thee.		
Ar. thou givest.		

for polygamy was given under similar circumstances; in fact, many of the companions had to follow the example of the Holy Prophet. For another reason see 2007. See also 1985 and 1989.

2001 Two interpretations have been given of these words: according to Abu Hanifa, the meaning is, the taking of a woman in marriage without assigning any dowry, if a woman offers herself in marriage to the Prophet, is a special privilege of the Holy Prophet; according to Shafa'i the meaning is that a woman married by the Holy Prophet shall not be married by any other person (Rz). This, if any, is the only special privilege allowed to the Holy Prophet. But as against this the Prophet was not allowed to divorce his wives, while his followers could divorce theirs if they liked. See 2004.

2002 This verse must be read along with vv. 28 and 29, where a choice is given to the Prophet's wives to remain with him or to part. A similar choice is given here to the Prophet. And when his wives preferred to lead simple lives with him rather than seek worldly goods by leaving him, the Prophet was no less considerate for their feelings; for notwithstanding the choice given to him to retain such of his wives as he liked, he did not exercise this choice to the disadvantage of any one of them, but retained them all, as they had chosen to remain with him. A reference is, indeed, contained to vv. 28 and 29 in the words *that they should be pleased, all of them, with what you give them*, which indicate that this was altogether a new arrangement in which both parties were given free choice and both sacrificed all other considerations to the sanctity of the marriage-tie.

Ar. thee.

Ar. thou  
shouldst.

Ar. thee.

Ar. thy.

52 It is not allowed to *you* to take women afterwards,<sup>2003</sup> nor that *you should* change them for other wives,<sup>2004</sup> though their beauty be pleasing to *you*, except what *your* right hand possesses;<sup>2005</sup> and Allah is Watchful over all things.

لَا يَحِلُّ لَكَ الْيَسَائِرُ مِنْ بَعْدُ وَلَا أَنْ  
تَبْدَلَ بِهِنَ مِنْ آذْوَاجٍ وَلَوْ أَجْنَبُكَ  
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ رَاقِبًا

## SECTION 7

## Rules of Conduct in Domestic Relations

53, 54. Prophet's house and separating of female compartments. 55. Near relations are allowed. 56-58. False charges against the Prophet and believers.

53 O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished—but when you are invited, enter, and when you have taken the food, then disperse—not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind a curtain;<sup>2006</sup> this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Apostle of Allah, nor that you

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ  
النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ  
غَيْرِ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ  
فَادْخُلُوا وَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا  
مُسْتَأْذِينَ لَكُمْ فِي ذَلِكَ إِنْ كُنْتُمْ  
كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَعْجِلْ مِنْكُمْ  
وَاللَّهُ لَا يَسْتَعْجِلُ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُ  
مَنْ آخَرًا فَسْأَلُوهُ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ  
أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ  
لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ

2003 When the Prophet's wives chose to remain with him, limitation was placed upon the Holy Prophet, viz. that he should not take any other wife. The Prophet did not contract any marriage after the seventh year of Hejira, when this verse was revealed.

2004 This is another limitation, viz. that it was not after this allowed to the Prophet to divorce any one of those who had chosen to remain with him.

2005 By *those whom your right hand possesses* are indicated the wives of the Prophet whom he had lawfully married.

2006 Christian bigotry discovers personal motives even in these beautiful rules of conduct. It must be borne in mind that any rule of conduct to be observed in relation to the Holy Prophet is really a rule that must be observed by all in social relations. The Qur-án teaches not only high morals, but also good manners, for it is meant for all men. In this verse it disparages the custom of giving trouble to the owner of a house who invites his friends to a dinner by coming before the appointed time or staying after dinner to indulge in idle talk. This is a rule which the Muslims were desired to observe towards one another as well as towards the Holy Prophet. Similarly, the rule relating to strangers speaking to women from behind a curtain applies equally to all, and is not to be observed only towards the Prophet's wives.



should marry his wives after him ever;<sup>2007</sup> surely this is grievous in the sight of Allah.

54 If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.

55 There is no blame on them in respect of their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.<sup>2008</sup>

56 Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.<sup>2009</sup>

57 Surely (as for) those who speak evil things<sup>2010</sup> of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.

تَشْكُرُوا آذَانَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ  
ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ○

إِنْ يَبْدُؤْا شَيْئًا أَوْ يُخَفُّوهُ فَإِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ○

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا  
أَبْنَائِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ

وَلَا أَمْوَالَهُنَّ أَمْوَالَهُنَّ وَلَا بَنَاتِهِنَّ وَلَا  
مَمْلُوكَاتٍ أَيْمَانُهُنَّ وَآلِهِنَّ اللَّهُ إِنَّ

اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ○  
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
سَلَامًا ○

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ  
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ○

2007 It is difficult to see what jealous motive on the Prophet's part lies hidden beneath this injunction. With the exception of 'Ayesha, the Prophet's wives were all widows, Zainab alone being divorced. The respect due to the Prophet is alone a sufficient reason for the injunction, but a little consideration will show that the absence of the injunction would have led to difficulties. One of the objects which the Prophet's marriages served was the faithful communication of incidents that play an important part in the life of a man, but whose knowledge is only limited to a man's family circle. The remarriage of any of the Prophet's widows would have surely impaired this object to a great degree, as it would have had a possible effect upon the independence of opinion of the lady who entered into marital obligations with another man. Such incidents would have, moreover, given rise to schisms, which possibility assumes a high probability when the great schism dividing Islam into the Sunni and Shia sects is borne in mind, which was no doubt the result of a partisanship for the offspring of the Prophet's daughter Fatima.

2008 The verb *ittaqina* (plural, fem. gen.) shows that the Prophet's wives are addressed.

2009 The invocation of Divine blessings on the Holy Prophet is mentioned in connection with the false imputations against him as regards his marital relations, the implication being that all such imputations would be brought to naught by the blessings which Allah would shower on him, showing that he is pure and holds communion with the fountain-head of purity.

2010 The word *yu'zin* occurring here is from the root *aza*, which occurs in v. 48 in this chapter and in 3:185, and means the annoying talk of the unbelievers and the hypocrites in the form of false imputations against the Holy Prophet. This sense of the word is made very clear in the next verse, where the same word is used about the believers, and is explained in the concluding words of the verse as indicating a false accusation against them.

Ar. bear.

58 And those who speak evil things of the believing men and the believing women without their having earned (it), they are *guilty* indeed of a false accusation and a manifest sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَا  
اِثْمًا مُّبِينًا ۝

## SECTION 8

## Those who spread Evil Reports

Ar. thy.  
Ar. thy

59. Women to wear an over-garment so that they may be respected. 60-62. Punishment of hypocrites. 63-67. Punishment of unbelievers.

59 O Prophet! say to *your* wives and *your* daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.<sup>2011</sup>

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ  
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ  
مِنْ جَلَائِهِنَّ ذَٰلِكَ أَذْنٰى اَنْ  
يُعْرَضْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللّٰهُ  
عَفُوًّا رَّحِيْمًا ۝

Ar. thee

Ar. thy.

Or, cursed.

60 If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set *you* over them, then they shall not be *your* neighbours in it but for a little while:

لِّئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ  
فِي قُلُوْبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِى الدِّيْنِ  
لَيُعْرِبَنَّكَ بِهِنَّ ثُمَّ لَا يُجَاوِرُونَكَ  
فِيهَا اِلَّا قَلِيْلًا ۝

61 *Driven off*: wherever they are found they shall be seized and murdered, a (horrible) murdering.<sup>2012</sup>

مَلْعُوْنَيْن ۝ اَيُّمًا نَّهْفُوْا اُخِذُوا وَا  
رْتُلُوْا اَنْفُسِيْلًا ۝

Ar. thou  
shalt.

Ar. thee.

Ar. thee.

62 (Such has been) the course of Allah with respect to those who have gone before; and *you shall* not find any change in the course of Allah.<sup>2013</sup>

سُنَّةَ اللّٰهِ فِى الَّذِيْنَ خَلَوْا مِنْ قَبْلُ  
وَلَنْ يَّجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ۝  
يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ  
اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَمَا يُذَرِّكَ  
لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ۝

63 Men ask *you* about the hour; say: The knowledge of it is only with Allah, and what will make *you* comprehend that the hour may be nigh.<sup>2014</sup>

2011 The injunction to wear an over-garment is here given with the object that free women may be distinguished from slaves, so that they may not be annoyed and followed by men inclined to evil, who would come to know by this mark of distinction that these were pure and chaste women who would not tolerate insult or illtreatment (Rz).

2012 This and the following verse relate to hypocrites as well as to certain Jews who spread evil reports concerning the Muslims. Before the Prophet died Medina was cleared of these mischievous elements.

2013 Such has been the fate of the Jews all over the world, and such was also the fate of the hypocrites who were turned out of the mosque.

2014 By the *hour* is meant the *hour of their doom* as prophesied in the previous verses.

\* 1301.

Ar. *nor.*Or, *chiefs.*

64 Surely Allah has cursed the unbelievers and has prepared for them a burning fire,

65 To abide therein for a long time;\* they shall not find a protector or a helper.

66 On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Apostle!

67 And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path:

68 O our Lord! give them a double chastisement and curse them with a great curse.

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ أَعَدَّ لَهُمْ سَعِيرًا  
خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ فِيهَا وَلِيًّا  
وَلَا نَصِيرًا  
يَوْمَ تَقُفُّ أَرْجُلُهُمْ فِي النَّارِ يَقُولُونَ  
يَلَيْسَ أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ  
وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ  
كِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا  
رَبَّنَا اتِّبَعْنَا ضَلُّغَيْنِ مِنَ الْعَذَابِ  
الْعَظِيمِ لَعْنًا كَبِيرًا

## SECTION 9

## An Exhortation to the Faithful

69. False imputations against Moses. 70, 71. The way to success. 72. Heaven and earth obey the law, but not man. 73. Punishment of hypocrites and unbelievers.

69 O you who believe! be not like those who spoke evil things of Moses, but Allah cleared him of what they said, and he was worthy of regard with Allah.<sup>2015</sup>

70 O you who believe! be careful of (your duty to) Allah and speak the right word,

71 He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Apostle, he indeed achieves a mighty success.

72 Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;<sup>2016</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتْلُوا كَالَّذِينَ  
أَذْرَأَ مُوسَى فَبَرَّاهُ اللَّهُ وَمَا قَالُوا  
كَانَ عِنْدَ اللَّهِ وَجِبْهًا  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفَعَلُوا  
فَوَلا سُدُودًا  
يُضِلُّكُمْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ  
فَوْزًا عَظِيمًا  
إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا  
أَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ  
كَانَ ظَلُومًا جَهُولًا

2015 For a false imputation against Moses by his own people, and even his own sister; see Num. 12. As this chapter deals with false imputations, the case of a false imputation against the prophet in whose likeness the Holy Prophet came is cited, and attention is drawn to the fate of those who had taken part in the accusation. The false accusations against the Holy Prophet are all forged by his opponents, not by his followers, as in the case of Moses.

2016, see next page.

73 So<sup>2017</sup> Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women, and Allah is Forgiving, Merciful.

يَعْنِيَنَّ بِاللَّهِ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَ  
الْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبُ اللَّهُ  
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ؕ وَكَانَ  
اللَّهُ غَفُورًا رَحِيمًا ۝

2016 حمل الإمانة means *he was unfaithful to it* (LL). TA explains *yaḥmilna-hā* as meaning *takhḥun-hā*, i.e. *they were unfaithful to it*, and *حملها الإنسان* as meaning *جَانَهَا الْإِنْسَانُ* i.e. *man was unfaithful to it*. And the reason is thus given by Az, *لأنها لم تحمها أي أدتها وكل من خان الإمانة فقد حملها* i.e. *not bearing the trust signifies that they paid it back, and everyone who is unfaithful to a trust is said to have borne it* (TA). The meaning is that nature is true to its laws which bring about its evolution, but man is not true to the laws on which depends his real happiness.

2017 The *lām* is the *lām-ul-ʿāqibah*, and is hence translated as meaning *so or therefore*, i.e. the result of being unfaithful to the Divine laws is that men suffer punishment. The hypocrites and the unbelievers are untrue to law and suffer, while the faithful submit to it and are happy.

## CHAPTER XXXIV.

### THE SABA

(*As-sabā*)

REVEALED AT MECCA

(6 sections and 54 verses)

#### Abstract:

- Sec. 1. Judgment is certain.
- Sec. 2. Favours followed by retribution.
- Sec. 3. A victory for the Muslims.
- Sec. 4. The leaders of evil.
- Sec. 5. Helplessness of the gods.
- Sec. 6. Truth shall prosper.

#### The Title and context.

THE title of this chapter is taken from that of a city of the same name, i.e. *Saba*, which was situated in Yaman and was destroyed by a flood. The warning given in this chapter applies to all nations that are made great and prosperous but fall into luxurious habits. Ease engenders evil, which brings decay and ruin. Hence it was a warning to the Quraish, no doubt, but it was equally a warning to the Muslims, who were made masters of the earth but fell into the ways of ease and luxury and are now suffering the consequences. The warning to the Quraish is placed here appropriately, because the previous chapter deals with their hard struggle, actually carried on later, to destroy Islam.

#### Date of revelation and subject-matter.

It is a Meccan revelation and belongs to the early Meccan period. The first section asserts the truth of the judgment, a judgment the truth of which shall not be witnessed only in the life after death, but is clearly seen working in this very life. This judgment overtakes individuals as well as nations, and two instances are cited in the second section of how prosperous nations are swept out of existence when they fall into evil ways. Judgment shall therefore overtake the Quraish, and their false deities, we are told in the third section, shall not avail them in the least, and an encounter shall be brought about between the two parties, resulting in a victory for the Muslims. The fourth section describes the plight of the leaders of evil, the leaders and the followers blaming each other. The fifth section states that their very deities shall then be unable to help them, and that they shall be punished as deniers of truth have always been punished. The last section asserts that truth shall prosper and falsehood vanish before it.

## SECTION 1

## Judgment is certain

In the name of Allah, the  
Beneficent, the Merciful.

1 (All) praise is due to Allah,  
Whose is what is in the heavens  
and what is in the earth, and  
to Him is due (all) praise in the  
hereafter; and He is the Wise,  
the Aware.

2 He knows that which goes  
down into the earth and that  
which comes out of it, and that  
which comes down from the  
heaven and that which goes up  
to it; and He is the Merciful,  
the Forgiving.

3 And those who disbelieve  
say: The hour shall not come  
upon us. Say: Yea! by my  
Lord, the Knower of the  
unseen, it shall certainly come  
upon you; not the weight of  
an atom becomes absent from  
Him, in the heavens or in the  
earth, and neither less than that  
nor greater, but (all) is in a  
clear book.<sup>2018</sup>

4 That He may reward those  
who believe and do good; these  
it is for whom is forgiveness  
and an honourable sustenance.

5 And (as for) those who  
strive hard in opposing Our  
communications,<sup>2019</sup> these it is  
for whom is a painful chastise-  
ment of an evil kind.<sup>2020</sup>

6 And those to whom the  
knowledge has been given see  
that which has been revealed  
to you from your Lord, that is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ وَلَهُ الْحُكْمُ فِي الْآخِرَةِ وَهُوَ  
الْحَكِيمُ الْبَصِيرُ

يَعْلَمُ مَا يَخْفَى فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا  
وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا  
وَهُوَ الرَّحِيمُ الْغَفُورُ

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ  
قُلْ بَلَى وَرَبِّي لَأَتَاتِيكُمْ عَلَيْهِ الْغَيْبُ  
لَا يَعْرِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ  
وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ  
وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

يَجْزِي الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

وَالَّذِينَ سَعَوْا عَلَيْنَا فَيَحْجِرُنَا  
أُولَئِكَ لَهُمْ عَذَابٌ مِنْ رَحْمَةِ اللَّهِ

وَيَسْرى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي

أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

Ar. nor.

Or, on ac-  
count of  
evil con-  
duct.

Ar. thea.  
Ar. thy.

2018 The verse states the immutable law that every deed is followed by a consequence, and nothing should be looked upon as too small to produce an effect. The two verses that follow are an illustration of this law: good meets with a good reward and evil with an evil punishment.

2019 *Mu'ajizin* literally means *fighting and contesting* with another to render him unable to do a thing (LL).

2020 *Min rijz-in* either qualifies 'azāb, the *min* being *bayāniyyah*, or it gives the reason of the 'azāb, the *min* being *sababiyyah*. I give the latter interpretation in the margin. *Rijz* literally signifies *uncleanness*, hence *evil*, or *evil conduct*, or *idol-worship*.

the truth, and it guides into the path of the Mighty, the Praised.

7 And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

8 He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in *great* error.

9 Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them *low* in the land or bring down upon them *what will cover them* from the heaven; most surely there is a sign in this for every servant turning (to Allah).<sup>2021</sup>

Ar. *remote*.

Or, *dis-*  
*appear.*

Or, *a por-*  
*tion.*

هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ  
وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُوكُمْ عَلَى  
رَجُلٍ يُنذِرُكُمْ إِذَا تُرْفِقُوا كُلَّ مَرْغَبٍ  
إِنَّكُمْ لَقِيَ خَلْقَ جَدِّ يَوْمٍ  
أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ  
بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي  
الْعَذَابِ وَالصَّلَاةِ لَيْبِقُونَ  
أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا  
خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنَّ  
شَاءَ خَسِيفٌ بِهِمُ الْأَرْضُ وَنُفِيطُ  
عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ فِي ذَلِكَ  
لَايَةٌ لِلَّذِينَ كَفَرُوا لِيُبَيِّنَ اللَّهُ

## SECTION 2

### Favours followed by Retribution

10-14. How kingdom of David and Solomon was ruined. 15-19. Saba destroyed in ease. 20, 21. Devil leads astray.

10 And certainly We gave to David excellence from Us: O mountains! repeat praises with him,<sup>2022</sup> and the birds;<sup>a</sup> and We made the iron pliant to him,<sup>2023</sup>

<sup>a</sup> 1387.

وَلَقَدْ آتَيْنَا دَاوُدَ وَمُوسَىٰ قُصَصًا مُّبِينًا  
أَوَّلِي مَعَهُ وَالطَّيْرَ ۚ وَآتَيْنَا آلَ  
الْحَمْدِ ۚ

2021 This is the ever-recurring argument of the Holy Qur-ān. The unbelievers deny the last resurrection, the life after death, the sublime principle of the accountability of human actions, which form the only basis of high morals, and they are told that, as a proof of the truth of the resurrection and of their evil deeds producing evil consequences, they shall be punished in this very life for their mischiefs: they will be brought to disgrace in the land of which they are the masters, and they shall be overtaken by a punishment which will cover them so effectively that they will not be able to save themselves from it.

2022 *Awwaba* literally signifies *he returned* (LL), and applied to a company of men, *it journeyed by day* (LL), and metonymically *aba* or *awwaba* signifies *he returned from disobedience to obedience* or *repeated the praises of God*. The phrase *يا جبال اوبى معه* is usually interpreted as meaning *O mountains, repeat with him the praises of Allah*, by which some understand the praising of Allah by the mountains in the sense in which all inanimate objects are stated in the Holy Qur-ān to glorify Allah, while others think that the mountains' echoing of David's loud praises is meant. But the mention of birds, the attendants of a

2023, see next page.



Or, do perfect deeds.

11 Saying: *Make ample* (coats of mail), and assign a time to the making of coats of mail and do good: surely I am Seeing what you do.<sup>2024</sup>

a 1646

12 And (We made) the wind (subservient) to Solomon,<sup>a</sup> which made a month's journey in the morning and a month's journey in the evening,<sup>2025</sup> and We made an abundance of molten brass to flow out for him,<sup>2026</sup> and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the chastisement of burning.<sup>2027</sup>

Or, a fountain.

أَبِ اَعْمَلْ سَابِغَةً وَقَدْ رَفِيَ السَّرْدُ وَاَعْمَلُوا  
صَالِحًا اِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۝  
وَلَسَيُكْنِ الرِّيحُ عُدْوَاهَا تَهْرُورًا وَاَحْمًا  
شَهْرًا وَاَسْلَنَّا لَهُ عَيْنَ اَلْقَطْرِ  
وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ  
بِاِذْنِ رَبِّهِ ۝ وَمَنْ يَزِغْ مِنْهُمْ عَنْ  
اَمْرِنَا نُنْذِرْهُ مِنْ عَذَابِ السَّعِيرِ

victorious army (see 1387), and *iron* along with it shows that the reference is to the conquests of David; and the singing of praises by the mountains therefore carries the significance of yielding to David. Or the *jibāl* may here signify *mighty men* (see 1604), who are thus commanded to march along with him to conquer the enemy.

2023 The *making of the iron pliant* to him signifies the extensive use of iron by him in his battles, and so do the coats of mail in the next verse.

2024 The subject of the previous verse is continued. David is enjoined to prepare himself and his army for severe battles, hence the necessity of coats of mail to save life. Some think that the commandment signifies that David should not take anything from the treasury for his own livelihood, and that he should earn his livelihood by an industry, such as the making of coats of mail (Kf). *Sābighāt* is the plural of *sābighah*, which is an adjective meaning *ample* or *vast*, and is here considered as standing for the noun which it qualifies, for you say

نِعْمَةٌ سَابِغَةٌ meaning an ample coat of mail. But you also say نِعْمَةٌ سَابِغَةٌ i.e. a complete benefit (TA-LL), and by اَعْمَلْ سَابِغَاتٍ may only be meant *do perfect*

deeds, which I give in the margin. *Sard* means coats of mail or their rings (LL), and *qaddara* signifies he made it according to a measure or proportioned for it, and also he assigned a particular time for it (Q-LL). Rz favours the latter interpretation as being meant here, i.e., David is commanded not to employ his whole time in such occupations, for the real object is to do good.

2025 The significance is that Solomon's ships were made to traverse a month's journey in a day by favourable winds. For Solomon's navy, see 1 Kings 9:26. But it should be noted that *rīḥ* means also *power* or *dominance* or *conquest* (S, TA-LL), and therefore the meaning may be that Solomon's kingdom was so large that it was a month's journey in the east and a month's journey in the west.

2026 "Also he made a molten sea of ten cubits from brim to brim" (2 Chron. 4:2).

2027 These jinn were no other than the strangers whom Solomon subjected to his rule and forced into service. See 2 Chron. 2:12-18: "And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountains." Note that the *jinn* of this verse are the *shayāṭīn* of 38:37, where it is said that "We subjected to Solomon the devils, every builder and diver," where the *shayāṭīn* or devils are explained by the Qur-ān itself to be no others than the builders and divers whom Solomon had forced into labour. In the first volume, Tabrezi in his commentary on Himasa remarks: "Abu Ula

13 They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place;<sup>2028</sup> give thanks, O family of David! and very few of My servants are grateful.

14 But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.<sup>2029</sup>

15 Certainly there was a sign for Saba in their abode: two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

16 But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.<sup>2030</sup>

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَ  
تَمَاثِيلَ وَفُجَانٍ كَالْجَوَابِ وَقُدُورٍ  
رُسُيدٍ ۖ اِعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ  
قَلِيلٍ مِّنْ عِبَادِيَ الشَّاكِرِينَ ۝

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ  
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ  
مِنْ سُلَاطَتِهِ ۖ فَلَمَّا خَرَّ بَقِيَّتُهَا آخِذَةً  
بِإِصْبَعِ الْبَاقِ ۖ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي  
الْعَذَابِ الْمُبِينِ ۝

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ۚ  
جَنَّتَيْنِ عَنْ يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِنْ  
رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلَدَةٌ  
طَيِّبَةٌ وَرَبُّ غَفُورٌ ۝

فَاَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ  
وَبَدَّلْنَاهُمْ جَنَّتَيْنِ ۖ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ  
خَمِيطٍ ۖ وَأَنْتِلَ شَيْءٌ مِّن سِدْرٍ يَّاقِلِيلٍ ۝

says the Arabs speak of the *jinn* frequently, likening a man who is clever in executing affairs to the *jinni* and the *shaitân* or devil, and hence they say his *jinn* is gone when they mean that he became weak and abased." This explanation, along with that which the Qur-án itself affords, settles the question of the *jinn* and the devils employed by Solomon.

2028 For graving of the cherubims on the walls see 2 Chron. 3:7; for casting of oxen, 2 Chron. 4:3; for making of lavers, pots, basins, etc., 2 Chron. 4:11, 14.

2029 The reference in the creature of the earth that ate away his staff is to his son's weak rule, under whom the kingdom of Solomon went to pieces. It appears that Solomon's successor, Rehoboam, led a life of luxury and ease, and instead of acting on the advice of the older men, he yielded to the pleasure-seeking wishes of his companions (1 Kings 12:13), and it is to his luxurious habits and easy mode of life that the Holy Qur-án refers when it calls him a creature of the earth. The eating away of his staff signifies the disruption of the kingdom. The *jinn*, as already remarked, mean the rebellious tribes who had been reduced to subjection by Solomon, and who remained in subjection to the Israelites for a time, until the kingdom was shattered. This instance, as well as the one following, contained a warning for the Muslims as to the result of falling into luxury and ease, by which, however, they benefited little; the ultimate fate of the respective kingdoms of Umayyads and Abbasides was the same as that of Solomon's kingdom. See also 2141.

2030 Saba was "a city of Yaman, also called Ma'árab; it was about three days' journey from San'aa. The bursting of the dyke of Ma'árab and the destruction of the city by a

17 This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

Ar. between  
the.

18 And We made between them and the towns which We had blessed (other) towns to be easily seen,<sup>2031</sup> and We apportioned the journey therein: Travel through them nights and days, secure.

19 And they said: O our Lord! make spaces to be longer between our journeys;<sup>2032</sup> and they were unjust to themselves; so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one.

20 And certainly the devil found true his conjecture concerning them, so they follow him, except a party of the believers.

a 185.

21 And he has no authority over them, but that We may distinguish him<sup>a</sup> who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things.

Ar. thy.

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَاهْلَ حَظِيرِي  
إِلَّا الْكَافِرُونَ

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا  
فِيهَا قُفًى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ  
سَيْرًا وَفِيهَا لَيَالٍ وَأَيَّامًا آمِنِينَ  
فَقَالُوا إِنَّا بَعْدُ بَيْنَ أَسْفَارِنَا وَ  
ظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَ  
مَرَقْنَاهُمْ كُلَّ مَرْقٍ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ  
لِّكُلِّ صَبَّارٍ شَكُورٍ

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ  
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ  
وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا  
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِآيَاتِنَا وَمَنْ يُّكْفِرُ  
فِي شَيْئٍ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيفٌ

### SECTION 3

#### A Victory for the Muslims

22-24. Leaders will not help. 25-27. A battle and a decision. 28. The Prophet a warner for all nations. 29, 30. Time of the promise.

Ar. nor.

22 Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has He among them any one to back (Him) up.<sup>2033</sup>

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ  
لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ  
وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ  
شِرْكٍ وَمَا لَهُ مِنْهُمْ مَنْ ظَاهِرٌ

flood are historical facts, and happened in about the first or second century of our era" (Palmer's note).

It is usual to speak of two gardens, for large cultivated areas were bounded by a garden on each side.

2031 The cities were so close to each other that one could be seen from the other, or they were conspicuous from the road. It is an indication of the great prosperity of the country. The blessed towns are the towns of Syria with which they carried on trade.

2032, 2033, see next page.

a 79, 339.

23 And intercession will not avail aught with Him save of him whom He permits.<sup>a</sup> Until when fear shall be removed from their hearts, they shall say : What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.

24 Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error.<sup>2034</sup>

25 Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

26 Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.<sup>2035</sup>

Ar. *thee*.

27 Say: Show me those whom you have joined with Him as associates: by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.

28 And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.

29 And they say: When will this promise be (fulfilled) if you are truthful?<sup>2036</sup>

وَلَا تَنْفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ  
إِذْنٌ لَهُ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ  
قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَ  
هُوَ الْعَلِيُّ الْكَبِيرُ ۝

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ  
الْأَرْضِ قُلْ لِلَّهِ رِوَاْنَا أَوَّيَاكُمْ  
لَعَلِّي هُدَىٰ أَوْفَىٰ مِنْ بَيْنِ  
قُلْ لَا تَسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ  
عَمَّا نَعْمَلُونَ ۝

قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا  
بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ۝  
قُلْ أَرُونِي الَّذِينَ أَنْحَرْتُمْ بِهِ شُرَكَاءَ  
كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝  
وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ  
بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ۝  
وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝

2032 It is not necessary that they should have thus prayed with their tongues. On the other hand, it may be a description of their actual condition, i.e. they were not grateful for the blessings and fell into evil ways, which resulted in punishment overtaking them.

Some commentators think that the petition was actually made, the object being that they might get advantage from the poor, who would be obliged to remain longer on the road (JB).

Speaking of the trade of Yaman with Syria, Muir says: "The commerce assumed great dimensions and enriched the nation . . . and, which is remarkable, the number of stages of Hadrhramaut to Ayla, given . . . as seventy, exactly corresponds with the number at the present day." The reference in the previous verse to the appointment of the journey might be to these stages.

2033 It refers to the helplessness of the supposed gods to assist their votaries when distress overtakes them.

2034 The meaning is that as surely as you are in manifest error, as surely we are in the right direction.

2035 This is a prophecy which was fulfilled in the first decisive battle which clearly decided the issue between the Muslims and the unbelievers.

2036 This shows that the unbelievers realized that the above verses contained a prophecy.

30 Say: You have the appointment of a day<sup>2037</sup> from which you cannot hold back any while, nor can you bring it on.

قُلْ لَكُمْ مِيعَادٌ يَوْمَ لَا تَسْتَأْخِرُونَ  
عَنْهُ سَاعَةً وَلَا تَسْقُدُونَ

#### SECTION 4

##### The Leaders of Evil

31-33. Leaders and followers blame each other. 34-36. Ease engenders evil.

Ar. couldst  
thou.

31 And those who disbelieve say: By no means will we believe in this Qur-ân, nor in that which is before it;<sup>2038</sup> and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you, we would certainly have been believers.

32 Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? nay, you (yourselves) were guilty.

Or, conceal.

33 And those who were deemed weak shall say to those who were proud: Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall manifest regret when they shall see the chastisement; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.

34 And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in what you are sent with.

وَقَالَ الَّذِينَ كَفَرُوا الَّذِينَ يُؤْمِنُونَ بِهَذَا  
الْقُرْآنِ لَا يَأْتِي بَيْنَ يَدَيْهِ وَاوَلَوْ  
رَأَى إِذِ الظَّالِمُونَ مَوْتُهُمْ عِنْدَ رَبِّهِمْ  
يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ فِي الْقَوْلِ يَقُولُ  
الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا أَوْلَا  
أَنْتُمْ لَكُمْ أُمُومِينُ

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا  
أَفَنَحْنُ صُدُّوكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ  
جَاءَكُمْ بَلْ أَنْتُمْ جَحْرُمِينَ

وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا  
بَلْ مَكَرُوتِينَ أَلَمْ نَأْمُرْ وَمَنْ أَنْ كَفَرُوا  
بِاللَّهِ وَنَحْنُ لَهُ أَعْدَاءُ وَأَسْرُوا النَّفَاةَ  
لِكَاثَرِ أَوَالِ الْعَذَابِ وَجَعَلْنَا الْأَغْلَىٰ فِي  
أَعْنَاقِ الَّذِينَ كَفَرُوا هُمْ يُحْزَرُونَ  
إِلَّا مَا كَانُوا يَعْمَلُونَ

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
إِلَّا قَالَ مُنْظَرُهُمْ إِنَّا بِمَا أُرْسِلْتُمْ  
بِهِ كَافِرُونَ

2037 A day is equal to a year in prophetic language. The battle of Badr took place after the first year of Flight had passed away. Elsewhere the same question is answered by the words: "Maybe part of that which you hasten on will come to you after I am gone." (See the alternative significance of 27:72 given in the margin.)

2038 They reject not only the Qur-ân but also previous revelation, because it contains prophecies about the appearance of the Holy Prophet.

35 And they say: We have more wealth and children, and we shall not be chastised.

36 Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.<sup>2039</sup>

وَقَالُوا لِمَنْ أَكْثَرُ مَالًا وَأَوْلَادًا وَمَا  
نَحْنُ بِمُعَذَّبِينَ  
قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَيَقْدِرُ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

## SECTION 5

### Helplessness of the Gods

37-39. How is nearness to Allah attained. 40-42. Their gods deny their worship and are unable to help. 43-45. Rejection of truth is always punished.

37 And not your wealth, nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.<sup>2040</sup>

38 And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.

39 Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward,<sup>2041</sup> and He is the best of Sustainers.

40 And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالْأَشْيَاءِ تَقْرَبُونَ  
عِنْدَنَا ۚ نَادِ الْإِيمَانَ مِنْ أَمْنٍ وَعَمَلٍ  
صَالِحًا ۖ أَفَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعِيفِ  
بِمَا عَمِلُوا وَأَهُمْ فِي الْغُرُفَاتِ ۖ أَمِنُونَ  
وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُجْرِبِينَ  
أُولَٰئِكَ فِي الْعَذَابِ مُخَضَّرُونَ  
قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا تَنْفَقُ مِنْ شَيْءٍ  
فَهُوَ يَحْمِلُهُ ۚ وَهُوَ خَيْرُ الرَّازِقِينَ  
وَيَوْمَ يُحْشَرُ لَهُمْ جَمِيعًا ۖ ثُمَّ يَقُولُ لِلْمَلَائِكَةِ  
أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ

2039 This expression is always used to signify that Allah intends now to give ample means of subsistence to the poorer party and to strengthen them against the wealthy transgressors. Because they took pride in their wealth, as the previous verse shows, they are told that even this shall be taken away from them.

2040 Not only in the highest places in paradise, but also in the highest places in this life, a truth which finds abundant illustration in the lives of the early Muslims.

2041 *Akhlaḥa* is used in the sense of *exceeding* or *surpassing* so as to leave another thing behind (from *khalḥ*, meaning behind). You say *اخلف البازل* i.e. he (a camel) exceeded in age the *bāzil*, which is generally one that has entered his ninth year (LL). Hence *yukhlifuḥu* here signifies that Allah gives him such a great reward as to leave behind what he had spent in His way. What the companions of the Prophet gave in Allah's way was given back to them manifold.

41 They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.<sup>2042</sup>

Ar. nor.

42 So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

43 And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

Ar. thec.

44 And We have not given them any books which they read, nor did We send to them before you a warner.<sup>2043</sup>

45 And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them,<sup>2044</sup> but they gave the lie to My apostles, then how was the manifestation of My disapproval?

قَالُوا سُبْحَنَكَ أَنْتَ وَلَيْسَ أَمْنٌ دُونَكَ  
بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ  
بِهِمْ مُؤْمِنُونَ ○

فَالْيَوْمَ لَا يَمْلِكُ لَكُمْ بَعْضُكُمْ لِبَعْضٍ شَيْئًا  
وَلَا صِرَافًا وَلَقَوْلِ الَّذِينَ ظَلَمُوا ذُوقُوا  
عَذَابَ النَّارِ الَّتِي كُنْتُمْ هِيَ تَكْتُمُونَ ○  
وَإِذَا تَنَادَى عَلَيْهِمْ أَيْدِيائِهِمْ قَالُوا مَا  
هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا  
يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا آيٌ  
أُتِيَتْ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا  
لَئِنْ لَمْ تَأْتِ بَآيَةً هُمْ يُدْرِكُونَ هَذَا إِلَّا سِحْرٌ  
مُبِينٌ ○

وَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ يَذْرَؤُوهَا وَمَا  
أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ○  
وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا يَلْقَوْنَ  
مَعَشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا أَرْسِلْ نَا  
كَيْفَ كَانَ نَكِيرِ ○

## SECTION 6

### Truth shall prosper

46-50. Truth shall destroy falsehood. 51-54. The punishment.

46 Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen: he is only a warner to you before a severe chastisement.

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا  
لِلَّهِ مَتْنًى وَفَرَادًى ثُمَّ تَتَفَكَّرُونَ أَتَمَّا  
يُصَاحِبُكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ  
لَكُمْ يَنْ يَدْعِي عَذَابَ شَدِيدٍ ○

2042 Compare this with the last section, and it will be clear that the very persons mentioned there as the proud ones are spoken of here as the *jinn*.

2043 That is, no book was ever given nor any warner ever raised that should teach polytheism; or the meaning may be that whereas warners appeared all about Arabia, Mecca had not yet seen one.

2044 That is, in power or in material prosperity the Quraish do not stand comparison with many of the early nations.



	47 Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.	قُلْ مَا سَأَلْتُكُمْ مِنْ لَكُمْ فَهُوَ لَكُمْ إِنْ أَجَرْتُمُ اللَّهَ وَالْيَوْمَ الْآخِرَ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ
Or, casts... (against falsehood).	48 Say: Surely my Lord utters the truth, the great Knower of the unseen.	قُلْ إِنْ رَبِّي يَقْذِرُ بِالْحَقِّ عَذَابَ الْعَالَمِينَ
Ar. not originate. Ar. reproduce.	49 Say: The truth has come, and the falsehood shall <i>vanish</i> and shall not <i>come back</i> . <sup>2045</sup>	قُلْ كَلِمَاتٍ وَمَا يَدْرِي أَلِابْطِلٌ أَمْ لَا يَعِيدُ
	50 Say: If I err, I err only against my own soul, and if I follow a right direction, it is because of what my Lord reveals to me; surely He is Hearing, Nigh.	قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَىٰ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ
Ar. couldst thou.	51 And <i>could you</i> see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place. <sup>2046</sup>	وَلَوْ تَرَىٰ إِذْ ذُفِرَتُهَا فَلَا تَوَاتٍ وَلَا يَحْذَرُ
Or, how.	52 And they shall say: We believe in it. And <i>whence</i> shall the attaining (of faith) be possible to them from a distant place? <sup>2047</sup>	مِنْ مَّكَانٍ قَرِيبٍ
	53 And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place. <sup>2048</sup>	وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَادُ شُ
Ar. between that.	54 And a barrier shall be placed between them and <i>that</i> which they desire, <sup>2049</sup> as was done with the likes of them before; surely they are in a disquieting doubt.	مِنْ مَّكَانٍ بَعِيدٍ
		وَقَدْ كَفَرَؤَابِهِ مِنْ قَبْلُ وَيَقْذِرُونَ
		بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ
		وَجِبَلٍ بَيْنَهُمْ وَمِنْ مَّاءٍ شَتَّىٰ هَوْنٌ
		كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ
		كَانُوا فِي شَكٍّ مَرْبِيبٌ

2045 The truth may stand for the Unity and the falsehood for polytheism, so that it is here declared that the doctrine of the Unity shall be established in Mecca and idol-worship shall never again find access thereto. Or, truth and falsehood carry the ordinary wider significance. The truth of this prophecy shines out in full brilliance during the last thirteen centuries, and affords a certain evidence of the truth of the revelation of the Qur-án. Compare 17:81: "Say: The truth has come and the falsehood vanished, and falsehood is a vanishing thing."

*ما يبدى الباطل وما يعيد* is explained variously. Bq says the expression is taken from the annihilation of a people, for when they perish there remains not for them *ibda'*, i.e. *originating a thing*, nor *i'adah*, i.e. *reproducing a thing*.

2046 They were seized upon at Badr and again at Mecca.

2047 For death shall have then removed them into the other world.

2048 Their conjectures that the Prophet will not be successful have no value, as they have no access to the unseen.

2049 Indeed, no punishment is greater than failure to attain that which a man desires most eagerly. This is the real hell.

## CHAPTER XXXV

### THE ORIGINATOR

(*Al-Fāṭir*)

REVEALED AT MECCA

(5 sections and 45 verses)

#### SECTION 1

##### Truth of the Divine Promise

1-4. Allah is the Creator, Giver, and Controller. 5. Allah's promise is true. 6. Devil's enmity. 7. Good and evil requited.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ كَاعِلِ  
الْمَلَائِكَةِ رُسُلًا أُولَى الْأَلْبَابِ فَتَنَةً وَتِلْكَ وَ

1 (All) praise is due to Allah,  
the Originator of the heavens  
and the earth, the Maker of  
the angels, messengers flying  
on wings, two, and three, and

##### Abstract:

- Sec. 1. Truth of the Divine promise.
- Sec. 2. Truth shall prevail.
- Sec. 3. A new generation will be raised.
- Sec. 4. Peace and safety promised to the faithful.
- Sec. 5. Punishment is due to evil deeds.

##### The Title and context.

THE title of this chapter is taken from the Divine attribute mentioned in its opening verse, what is stated in the chapter being really a manifestation of this attribute, because the *Originator* of the heavens and the earth sweeps away the old order and generates a new one. If truth must prosper, as the previous chapter upholds, a new generation must be raised to propagate that truth.

##### Date of revelation and subject-matter.

The date of the revelation of this chapter is approximately the same as that of the previous one. In the first section it upholds the truth of the Divine promise with which the last chapter ends, and in the second reasserts the promise that truth will prevail. The third section refers to the rising of a new generation, which must take the place of the old generation that has proved itself unfit to promote the cause of truth and justice in the world. The section that follows promises peace, safety, success, and abundance to the believers, while the last section reiterates the law that punishment is due to evil deeds.

four;<sup>2050</sup> He increases in creation what He pleases; surely Allah has power over all things.

2 Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise.

3 O men! call to mind the favour of Allah on you; is there any Creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

Ar. thee.

Ar. thee.

4 And if they call *you* a liar, truly apostles before *you* were called liars, and to Allah are all affairs returned.

5 O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the arch-deceiver<sup>a</sup> deceive you respecting Allah.

<sup>a</sup> 1957.

6 Surely the devil is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning fire.

7 (As for) those who disbelieve, they shall have a severe chastisement, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

رُبَّعَزِيدٍ فِي الْخَلْقِ مَا يَشَاءُ إِنْ أَرَادَ اللَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

مَا يَفْعَلُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا  
مُسِيكَ لَهُمْ وَمَا يُعْسِكُ فَلَا مَرْسِلَ لَهُ  
مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ  
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

وَإِنْ يَكُنْ بَوَكُ فَقَدْ كَذَّبَتْ رَسُولُ  
مَنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

يَا أَيُّهَا النَّاسُ إِنْ وَعَدَ اللَّهُ حَقًّا فَلَا  
تَعْتَرِيهِ الْحَيَاةُ الدُّنْيَا وَتَذْكُرُكُمْ

بِاللَّهِ الْخَرُورُ

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا  
إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنَ الْمُحْجِبِينَ

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

2050 Angels in the Qur-ān as well as in the Bible are the immaterial beings who act as ministers to execute the orders of Providence or to execute His judgment, and *malak* is derived from the root *alaka*, meaning *he communicated a message*. The representation of angels as possessing wings is met with in sacred history, but the *janāḥ* or *wing* of an angel by no means indicates the fore-limbs in a bird which fit it for flight. It is a symbol of *power* enabling these immaterial beings to execute their functions, and in Arabic the word *janāḥ* stands for *power*, as you say **هو مقصوص الجناح** (literally, *he has the wing clipped*), meaning, *he is one who lacks strength or power or ability, or he is impotent* (TA-LL).

## SECTION 2

## Truth shall prevail

8. Prophet not to grieve for prevalence of error. 9. Those dead spiritually will be quickened. 10. All plans to destroy truth will perish. 11. Great things have small beginnings. 12. Good and bad doctrines likened to sweet and salt seas. 13. Day of truth follows night of ignorance. 14. False gods will not help.

8 What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases\* and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do.

9 And Allah is He who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.

10 Whoever desires honour, then to Allah belongs the honour wholly. To Him do ascend the goodly words; and (as for) the goodly deed, He exalts it; and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.<sup>2051</sup>

11 And Allah created you of dust,<sup>b</sup> then of the life-germ,<sup>c</sup> then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book: surely this is easy to Allah.<sup>2052</sup>

أَنْزَلَ رِزْقَ لَهُ سَوْءٌ عَلَيْهِ فَرَأَاهُ حَسَنًا  
وَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ  
يَشَاءُ فَلَا تَدْرِي هَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَةً  
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ○

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُفْرِجُ السَّحَابًا  
فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَخْيَيْنَاهُ  
الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ الشُّعُورُ  
مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ  
جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ  
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ  
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ  
وَمَكْرُهُمْ ذُلٌّ هُوَ يُجْزَى ○

وَاللَّهُ خَلَقَكُمْ مِنْ رَأْبٍ ثُمَّ مِنْ نُطْفَةٍ  
ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى  
وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْتَرِفُ مِنْ  
مُعِيرٍ وَلَا يَقْصِرُ مِنْ غَيْرِهِ إِلَّا فِي كِتَابٍ  
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ○

\* 44, 1099,  
1312.

Ar. thy.

<sup>b</sup> 862, 1716.  
<sup>c</sup> 1356A.

2051 The ultimate triumph of truth and the destruction of falsehood could not be expressed in clearer words than those used in this verse. It begins with the statement that those who wish for honour and not disgrace should turn to Allah; it then asserts that good words or doctrines ascend to Him, i.e. prosper and bear fruit, and that good deeds will be exalted. So far as to the triumph of truth and the success of the faithful. It then states that those who invent evil plans to destroy the truth shall suffer a severe punishment, and then, to expel all doubts, adds that all these plans shall perish and prove ineffectual.

2052 The verse first draws attention to the small beginning from which man is made,

Ar. *this one*.Ar. *this one*.Ar. *thou seest*.

12 And the two seas are not alike: *the one* sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and *the other* salt, that burns by its saltness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and *you see* the ships cleave through it that you may seek of His bounty and that you may be grateful.

13 He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon: each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.<sup>2053</sup>

14 If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One who is Aware.<sup>2054</sup>

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ  
سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَ  
مِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيفًا وَ  
تَسْتَخْرِجُونَ مِنْهُ جُيُوشًا تَلْبَسُونَهَا وَ  
تَرَى الْفُلَ فِيهِ مَوَاحِرُ يُبَنِّعُونَ مِنْ  
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ  
يُؤَيِّرُ الْبَيْلَ فِي لَيْلٍ وَيُؤَيِّرُ النَّهَارَ فِي  
الْيَوْمِ وَتَحْزَنُ الشَّمْسُ فِي الْفَقْرِ كُلُّ شَيْءٍ  
لَا جَلَّ مُسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ  
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ  
مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ  
إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دَعْوَكُمْ وَ  
لَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشْرِكُمْ وَلَا  
يُسَبِّحُكَ إِلَّا خَبِيرٌ

## SECTION 3

## A New Generation will be raised

15-18. The righteous shall be masters. 19-23. Good and evil cannot be treated alike. 24-26. How warners are received.

15 O men! you are they who stand in need of Allah, and Allah is He who is the Self-sufficient, the Praised One.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى  
اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

thus giving a hint that the seed of the truth is sown and generates in a similar manner. The latter portion, relating to Divine knowledge of what is borne or brought forth by a female, and of the lengthening and diminishing of a man's life, seems to suggest that the children of the opponents will be believers in truth, as will be also those from among the opponents themselves whose lives are lengthened. The concluding words, *this is easy to Allah*, corroborate this interpretation.

2053 The Arabic word *qīṣmīr* stands for *the white point in the back of a date-stone*.

2054 This is also a prophecy relating to the eventual helpless state of the unbelievers and their leaders,

Ar. crea- tion.	16 If He please, He will take you off and bring a new generation.	إِنْ يَشَاءِ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ
	17 And this is not hard to Allah.	وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝
a 851, 1418.	18 And a burdened soul cannot bear the burden of another;* and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin.	وَلَا تَحْمِلُ رُوَاهُ زُرٍّ وَزَرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جُنْهَيْهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ
Ar. thou warnest.	You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.	وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ أَتَامُوا الصَّلَاةَ
	19 And the blind and the seeing are not alike,	وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ۝
Ar. nor.	20 Nor the darkness and the light,	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۝
Ar. nor.	21 Nor the shade and the heat,	وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۝
Ar. nor.	22 Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you can not make those hear who are in the graves.	وَلَا الظِّلُّ وَلَا الْحَرُورُ ۝
Ar. thou canst.	23 You are naught but a warner.	وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يُشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ
Ar. thou art.	24 Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them. <sup>2055</sup>	مَنْ فِي الْقُبُورِ ۝
Ar. thee.	25 And if they call you a liar, so did those before them indeed call (their apostles) liars: their apostles had come to them with clear arguments, and with scriptures, and with the illuminating book. <sup>b</sup>	إِنْ أَنْتَ إِلَّا نَذِيرٌ ۝
Ar. thee.	26 Then did I punish those who disbelieved, so how was the manifestation of My disapproval?	إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أَقْطَعٍ إِلَّا جَلْدُ فِيهَا نَذِيرٌ ۝
b 527.		وَأَنْ يُكَلِّمُ بَوَكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
		وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ۝
		ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ۝

2055 This broad doctrine that a prophet was raised among every nation is taught repeatedly in the Qur-án, and, curiously enough, it is met with in the earlier revelation at Mecca as well as the later revelation at Medina. This great truth, which had remained hidden for thousands of years from the wisest men of the world, had shone upon an unlearned Arabian who could not have even known what nations then existed and what scriptures they possessed. This broad doctrine alone could form the basis of the universality of a Divine message to the

## SECTION 4

## Peace and Safety promised to the Faithful

27, 28. Differences among men. 29-35. Believers promised abundance, peace, and safety. 36, 37. Punishment of the wicked.

Ar. *dost*  
*thou.*

Or, *colours.*

27 *Do you* not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various sorts; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

28 And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

29 Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish,<sup>2056</sup>

30 That He may pay them back fully their rewards and give them more out of His grace; surely He is Forgiving, Multiplier of rewards.

Ar. *thee.*

a 70.

31 And that which We have revealed to *you* of the Book, that is the truth verifying<sup>a</sup> that which is before it;<sup>2057</sup> most surely with respect to His servants Allah is Aware, Seeing.

32 Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ  
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۚ  
وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ  
أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ۝

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ  
أَلْوَانُهُ ۚ كَذَٰلِكَ إِنَّمَا يُخَشِئُ اللَّهَ مِنْ عِبَادِهِ  
الْعُلَمَاءُ ۚ إِنَّ اللَّهَ عَزِيزٌ عَلِيمٌ ۝

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا  
الصَّلَاةَ وَآتَوْا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ  
عَلَانِيَةً يَسْتَوُونَ تِجَارَةً لَّنْ يَبُورَ ۝  
لِيُؤْتِيَهُمُ اللَّهُ أُجُورَهُمْ وَأَزِيدَهُم مِّنْ فَضْلِهِ  
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ۝

وَالَّذِينَ آوَيْنَا إِلَيْكَ مِنَ الْكُفْرِ هُوَ  
أَلْحَقُ مَصْدَقًا لِّمَا بَيْنَ يَدَيْهِ ۚ إِنَّ  
اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ۝

لَنُؤْتِيَنَّهُم مَّا كَانَتْ أَرْصَافُهُمْ  
مِّنْ عِيسَاءَ نَفْسِهِمْ ظَالِمًا لِّنَفْسِهِمْ ۚ وَ  
مِّنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

whole of mankind. Only he who had the breadth of mind to recognize truth in all could unite all men in one religion and make them pay homage to one Holy Book.

2056 *Tijarah* literally signifies a buying and selling for gain, hence I render the word here as meaning *gain*.

2057 Note that as the Holy Qur-án recognizes that prophets were raised in every nation, so it claims that previous revelation contains prophecies which have been fulfilled in the advent of the Holy Prophet. And this is an early Meccan revelation.



permission;<sup>2058</sup> this is the great excellence

33 Gardens of perpetuity, they shall enter therein: they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.<sup>2059</sup>

34 And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of reward.<sup>2060</sup>

35 Who has made us alight in a house abiding for ever out of His grace: toil shall not touch us therein, nor shall fatigue therein afflict us.<sup>2061</sup>

36 And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one.

37 And they shall cry therein for succour: O our Lord! take us out, we will do good deeds other than those which we used to do. Did we not preserve you alive long enough, so that he who would be mindful in it should mind? and there came to you the warner; therefore taste; because for the unjust, there is no helper.

يَا دِينَ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ لِكَبِيرٍ  
جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجَلَّوْنَ فِيهَا  
مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَكِبَاسُهُمْ  
فِيهَا حَرِيرٌ

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا  
الْحُزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

يَا دِينَ إِنِّي أَحْلَاكَ أَدَارَ الْمَقَامَةِ مِنْ فَضْلِهِ  
لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا  
فِيهَا الْعُوبُ

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْبَضُ  
عَلَيْهِمْ قِيمَتُهُمْ وَلَا يُخَفَّفُ عَنْهُمْ

مِنْ عَذَابِهَا كَذَلِكَ يُخَذَّرُ كُلُّ لَقُورٍ  
وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا

نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ  
أَوَلَمْ نَعْبُدْكُمْ مَا يَنْدُرُ فِيهِ مَنْ تَدْكُرُ

وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا  
لِلظَّالِمِينَ مِنْ نَصِيرٍ

2058 Among those who are chosen to convey the message contained in the Divine revelation to others are three kinds of men; firstly, those who in following the Book have to make their souls suffer loss, because their souls are not inclined to it, and they have to go against their inclinations in following the truth; secondly, those who take a middle course; and thirdly, those whose very inclinations lead them to follow the truth.

2059 The promise refers to this life as well as to the next. See 1685, where it is shown that the Caliph 'Umar made Suraga wear Kisra's bracelets of gold.

2060 Here is drawn a true picture of paradise: *Who has made grief to depart from us.* This shows that freedom from grief and anxiety is the real bliss of paradise. The repeated promise to the righteous that they shall have no fear nor shall they grieve, as frequently stated in the Holy Qur-án, expresses the same truth.

2061 Note this further description of the Muslim's paradise, a place where there is no grief, and where toil and fatigue no more afflict a man; it is all peace and satisfaction and the highest bliss. The idea of a spiritual paradise is expressed here in the clearest terms.

## SECTION 5

## Punishment is due to Evil Deeds

38, 39. Unbelief brings loss. 40. Polytheism condemned. 41. Punishment withheld. 42-44. Evil plans will bring their own ruin. 45. A respite.

38 Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what is in the *hearts*.

Ar. *breasts*.

39 He it is Who made you rulers in the land; therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers in anything except loss.

40 Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens: or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

41 Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

42 And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion,<sup>2062</sup>

43 (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ  
إِنَّهُ عَلِيمُ رَيْبَاتِ الصُّدُورِ

هُوَ الَّذِي جَعَلَ لَكُمُ خَلِيفَةً فِي الْأَرْضِ  
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ  
الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا  
مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا  
قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ تَدْعُونَ  
مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ  
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ  
أَمْ آتَيْنَاهُمْ كِتَابًا فهُمْ عَلَى بَيِّنَةٍ مِّنْهُ  
بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ  
بَعْضًا إِلَّا غُرُورًا

إِنَّ اللَّهَ يُبْسِكُ السَّمَوَاتِ وَالْأَرْضِ  
أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا  
مِنْ أَحَدٍ مِّنْ بَعْدِ إِنَّهُ كَانَ خَلِيفًا عَفُورًا  
وَأَقْسَمُوا بِاللَّهِ جَمْعًا أَفْسَاهُمْ لَنْ  
يَأْتِيَهُمْ نَذِيرٌ يُّزَكِّيكَوْنُ أَهْدَى مِنْ  
أَحَدٍ الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ  
مَا رَادَّهُمْ إِلَّا نِفَرًا

يَسْتَكْبِرُونَ فِي الْأَرْضِ وَمَكْرُ السُّيِّئِ  
وَلَا يَحِيقُ الْمَكْرُ السُّيِّئُ إِلَّا بِأَهْلِهِ

2062 It is as much true of the unbelievers of Arabia as of the Muslims themselves, who have gradually abandoned the truth as revealed in the Qur-án, and have witnessed their own doom as other nations witnessed theirs before them. But as the Qur-án is there safe and intact, they can once more rise to greatness if they firmly adhere to it.

Ar. *thou*  
*shalt.*Ar. *thou*  
*shalt.*Ar. *nor.*

of it. Then should they wait for aught except the way of the former people? For *you shall* not find any alteration in the course of Allah; and *you shall* not find any change in the course of Allah.

44 Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that any thing in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

45 And were Allah to punish men for what they earn, He would not leave on the back of it any creature,<sup>2063</sup> but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ  
فَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ  
يَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا  
أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ  
لِيُخْجِرَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا  
فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا  
وَلَوْ يَوَازِئُ اللَّهُ النَّاسَ بِمَا كَسَبُوا  
مَا تَرَكَ عَلَى ظُهُرِهِمْ صُدُقَةً وَلَكِنْ يُؤَخِّرُهُمْ  
إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ  
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ۝

2063 By *creature* is here meant either a human being or any living creature, the significance in the latter case being that all life will come to an end when all men perish.

## CHAPTER XXXVI

### YÁSÍN

REVEALED AT MECCA

(5 sections and 83 verses)

#### Abstract:

- Sec. 1. Truth of the Qur-án.
- Sec. 2. Its confirmation.
- Sec. 3. Signs of its truth.
- Sec. 4. The righteous and the wicked.
- Sec. 5. The kingdom of Islam.

#### The Title, context, and date of revelation.

THE title of this chapter is taken from the initial letters *Yá, sín*, in which the Holy Prophet is addressed. Like the two preceding chapters and the three that follow, this chapter prophesies that Islam shall be established in the land and triumph over all opposition. The six chapters may be dealt with as forming a single group. The first chapter of this group opens with the words *All praise is due to Allah*, and the last closes with exactly the same words, thus showing that Allah is praised for the triumph of truth. This chapter was decidedly revealed at Mecca, and belongs, if not to the early, at least to the middle Meccan period; and the opinion of Muir, who considers it to have been revealed about the tenth or the eleventh year of the mission of the Holy Prophet, must be rejected. Some critics are in the habit of assigning this or that verse of a Meccan revelation to Medina, merely because they think that some interpolated or imaginary story must be associated with that verse. Such opinion is often unwarranted, and has no testimony to support it. The practice of referring to Medianian revelation one or two verses of a chapter revealed in the early or middle Meccan period seems to me to be of doubtful accuracy. Similarly, the mere fact that a verse of a Meccan revelation speaks of *zakát*, i.e. the poor-rate, or of the Jews, does not entitle us to assign it to Medina.

#### Subject-matter.

This chapter upholds the truth of the Holy Qur-án, which is asserted in the first section. The second speaks in parable of its confirmation in earlier revelation. The third draws attention to certain signs of its truth. The fourth shows that its accepters and rejecters shall be dealt with distinctly, so that their reward and requital shall be an evidence of the truth of the Qur-án. The fifth and the concluding section draws attention first to decrepitude following youth, thus referring to the decay of the powerful nation of opponents, and concludes by laying stress upon the great power of the Almighty, to Whom belongs the kingdom of heaven and earth, and Who could at any moment create the like of what He has already created, the allusion being to the establishment of the kingdom of Islam.

## SECTION 1

## Truth of the Qur-ān

1-6. Qur-ān is a revelation giving warning. 7-10. Unbelievers are indifferent. 11-12. Believers and unbelievers.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- a 2099. 1 O man!<sup>2064</sup>  
2 Consider<sup>a</sup> the Qur-ān full  
of wisdom;  
Ar. thou art. 3 Most surely *you* are one of  
the apostles,  
4 On a right way.  
5 A revelation of the Mighty,  
the Merciful,  
Ar. thou mayest. 6 That *you may* warn a people  
whose fathers were not warned,  
so they are heedless.<sup>2065</sup>  
7 Certainly the word has  
proved true of most of them,  
so they do not believe.<sup>2066</sup>  
8 Surely We have placed  
chains on their necks, and  
these reach up to their chins,  
so they have their heads raised  
aloft.<sup>2067</sup>  
9 And We have made before  
them a barrier and a barrier  
behind them, then We have  
covered them over so that they  
do not see.<sup>2068</sup>

يَسْ  
وَالْقُرْآنِ الْحَكِيمِ  
إِنَّكَ لَكِنَ الْمُرْسَلِينَ  
عَلَى صِرَاطٍ مُسْتَقِيمٍ  
تَنْزِيلِ الْعَزْزِ الرَّحِيمِ  
لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤَهُمْ  
فَهُمْ غَافِلُونَ  
لَقَدْ حَقَّ الْقَوْلُ عَلَى الَّذِينَ هُمْ فِيهِمْ  
لَا يُؤْمِنُونَ  
إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا  
وَالْأَذْقَانِ فَهُمْ مُقْمَحُونَ  
وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا  
وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْيَنُوا لَهُمْ  
لَا يَبْصُرُونَ

2064 According to I'Ab, the meaning of *yāsīn* in the dialect of Tayy is *yā-insān-u*, i.e. *O man!* or *O perfect man!* Kf and AH cite an instance of a similar abbreviation in which one of the two words is retained, while the other is represented by one of its prominent letters, as *الله* for *الله* meaning *an oath by Allah*. Thus *yā*, meaning *o*, is retained in full, while the word *insān* is represented by *sīn*. There is almost a consensus of opinion that the reference in this abbreviation is to the Holy Prophet himself; thus we find it generally said: *the chapter of Yāsīn, on whom be peace and blessings*.

2065 The first warning of the Prophet was for the Meccans, who had had no prophet among them. That the Prophet was also a warner for other nations is asserted clearly in many places; see, for instance, 25:1: "Blessed is He who sent down the Distinction upon His servant that he may be a warner to the nations."

2066 Sale's suggestion, that the *word* here signifies a sentence of damnation pronounced at Adam's fall, is a Christian interpretation of a Muslim doctrine. The "word which has proved true" of the Meccans is no other than that which spoke of their opposition to the warning, which is frequently referred to in the Qur-ān; hence it is, as the verse concludes, that they do not believe.

2067 This is a description of the proud attitude of the unbelievers towards the Prophet's preaching. As to the result being attributed to Allah, see 44. The chains of pride and stubbornness are really the things which prevent them from listening to and accepting the message of the Prophet. It may be further noted that the unbelievers had chains actually put on their necks in the battle of Badr.

2068, see next page.

Ar. thou.  
a 20.  
Ar. thou  
canst.

10 And it is alike to them whether *you* warn them or warn them not: they do not believe.\*

11 *You can* only warn him who follows the reminder and fears the Beneficent God in secret; so announce to him forgiveness and an honourable reward.

12 Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.<sup>2069</sup>

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ  
لَا يُؤْمِنُونَ  
إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ  
الْغَيْبَ قَبْلَ بَشِيرِهِ لِبَعْثٍ وَآخِرِ كَرِيمٍ  
إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا نَدَّبُوا  
وَإِنَّا لَهُمْ وَكُلِّ شَيْءٍ أَحْصِينَةٌ  
فِي إِمَامٍ مُبِينٍ

## SECTION 2

### Confirmation of the Truth

13-19. A parable of prophets following one another. 20-27. The believer is rewarded. 28-32. Mockers are overtaken with punishment.

13 And set out to them a parable of the people of the town, when the messengers came to it.

14 When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.<sup>2070</sup>

15 They said:<sup>2071</sup> You are naught but mortals like ourselves, nor has the Beneficent God revealed any thing: you only lie.<sup>2072</sup>

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ  
إِذْ جَاءَهَا الْمُرْسَلُونَ  
إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا  
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَهُكُمُ  
مُّرْسَلُونَ  
قَالُوا إِنَّا لَا نَبْقَرُكُمْ وَنُؤْتِكُمُ الْمَاءَ  
بِمَا نَشَاءُ وَإِنَّا لَكُمُ الْمُرْسَلُونَ

2068 The barrier before them was the barrier which prevented them from going forward and accepting the truth, and the barrier behind them was the barrier which did not allow them to go back so as to avoid the punishment.

2069 *What they send before* are their deeds, and *their footprints* are the marks they leave behind for others to follow.

2070 It should be noted that this is called a parable in the previous verse; therefore it is an error to name a particular town and three messengers who should have gone together thereto. The parable is set forth only to point out the truth of the Holy Prophet. The two messengers sent before are Moses and Jesus, both of whom clearly prophesied the advent of the Holy Prophet, and the third, with whom they are strengthened, is no other than the Holy Prophet himself, the fulfilment of prophecy in whose person without doubt strengthened the truth of previous revelation. The conversion of Arabia and its reclamation from idolatry had been tried both by the followers of Moses and Jesus, and both had failed, and a third messenger was now sent.

2071 The message of the prophets to their people is the general message of all prophets, and the reply of the people is the general reply of the people, which is in consonance with the parable.

2072 Note that the people here deny all revelation; they rejected previous revelation as well as the revelation of the Holy Prophet.

16 They said: Our Lord knows that we are most surely messengers to you.

17 And nothing devolves on us but a clear deliverance (of the message).

18 They said: Surely we augur evil from you:<sup>2073</sup> if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.

19 They said: Your evil fortune is with you: what! if you are reminded!<sup>2074</sup> Nay, you are an extravagant people.

20 And from the remote part of the city there came a man running;<sup>2075</sup> he said: O my people! follow the messengers:

21 Follow him who does not ask you for reward, and they are the followers of the right course:

Or, revile.

قَالُوا رَبَّنَا إِنَّا أَلَيْنَاكَ الْمُسْلُوكَ

وَمَا عَلَيْنَا إِلَّا الْبَلَاءُ الْمُبِينُ

قَالُوا إِنَّا نَطْمِئِنَّا بِكَ لَكُنْ لَمْ تَنْهَوْا

لَنَزَجْمَنَكُمُ وَلِمَنَّمَكُم مِّنَّا عَذَابٌ أَلِيمٌ

قَالُوا طَائِفُكُمْ مَعَكُمْ إِن دُرِيتُمْ بَلْ

أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

وَجَاء مِنْ أَصْحَابِ الْمَدِينَةِ رَجُلٌ يَّسْعَى

قَالَ يَقُومُ اشْتَعَاكَ الرُّسُلَاءُ

إِنِّعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُّسْتَدْرَضُونَ

## PART XXIII

22 And what reason have I that I should not serve Him Who brought me into existence? and to Him you shall be brought back:

23 What! shall I take besides Him gods whose intercession, if the Beneficent God should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

24 In that case I shall most surely be in clear error:

وَمَا لِيَ لَا أَعْبُدَ اللَّهَ الَّذِي تَخْرُجُ مِنْ بَطْنِي

إِلَيْهِ ثُمَّ رُجَعُونَ

أَتُحَدِّثُ مِنْ دُونِهِ إِلَهَةً إِنْ يَدْرِي الرَّحْمَنُ

بِصِرِّ لَا تَعْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَ

لَا يَنْقُدُونَ

إِنِّي إِذَا أَلْفَى ضَلِيلٌ مُّبِينٌ

2073 Distress in one form or other always overtakes a people when a prophet appears among them. The law is elsewhere stated in the Holy Qur-án thus: "And certainly We sent apostles to nations before you, then We seized them with distress and affliction in order that they might humble themselves" (6: 42). It is to this distress that the rejecters of apostles refer.

2074 They are told that distress is not due to the Prophet's advent, but is the result of their own evil deeds, and the Prophet does no more than remind them and warn them of the consequences of their evil deeds.

2075 This man represents the believer in the parable. Every prophet has testimony borne to his truth by one from among the people themselves. Thus the Holy Qur-án speaks of a believer from among the people of Pharaoh (40: 28), and Joseph of Arimathæa believed in and helped Jesus. The Holy Prophet Muhammad had such a follower in Abú Bakr, who was the first to believe, while the others rejected.



25 Surely I believe in your Lord, therefore hear me.

26 It was said: Enter the garden.<sup>2076</sup> He said: O would that my people had known

27 Of that on account of which my Lord has forgiven me and made me of the honoured ones!

28 And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.<sup>2077</sup>

29 It was naught but a single cry, and lo! they were still.<sup>2078</sup>

30 Alas for the servants! there comes not to them an apostle but they mock at him.

31 Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?<sup>2079</sup>

32 And all of them shall surely be brought before Us.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَأَسْمَعُونِ  
فَبَلِّغُوا إِلَيْنَا الْبَيِّنَاتِ ۖ قَالُوا نَكَلِّفُكَ الْقَوْلَ  
يَعْلَمُونَ ۝

بِمَا عَصَىٰ رَبِّي وَجَعَلَنِي مِنَ الْمَكْرُورِينَ  
وَمَا أَرْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِ هَمَزٍ  
جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ۝  
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ

خَامِدُونَ ۝

يُخْسِرُونَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ  
إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

أَلَمْ يَرَوْا أَنَّهُمْ كُنَّا فِيهِمْ مِنَ الْقُرُونِ  
أَنَّهُمْ إِلَهُهُمْ لَا يَرْجِعُونَ ۝

وَلَنْ كُلُّ لُغَةٍ لَنَا جَمِيعٌ لَدَيْنَا نَحْضَرُونَ ۝

### SECTION 3

#### Signs of its Truth

33-36. The dead earth is quickened. Opponents are dealt with mercifully. punishment.

37-40. Day follows night. 41-45. 46-50. But they reject, hence the

33 And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.<sup>2080</sup>

وَأَيُّ لُغَةٍ لَّا رُحْلٌ لِّبَيْتِهِ ۚ أَجَبْنَاهَا  
أَخْرَجْنَا مِنْهَا حَبًّا وَنَبْتًا يَأْكُلُونَ ۝

2076 It is a promise to the believer that he shall enjoy bliss and be successful. There is not a word to show that the man is killed. On the other hand, the next verse shows that he is made to possess honour in the world.

2077 This removes a misconception with regard to the coming of punishment. Hosts are not sent down from above to chastise the wicked, but causes are brought into existence on this very earth.

2078 The commentators, who must make everything related here to fit in with the story of the supposed messengers to Antioch, suggest that the punishment of the people of Antioch was different from the punishment accorded to the opponents of the Holy Prophet, a single cry having been sufficient in the former case, whereas in the latter case hosts came down from heaven. But these are all imaginary distinctions. Compare v. 49, where the *gaiyah*, or single cry, is the punishment with which the Holy Prophet's opponents are threatened. The single cry signifies only a sudden punishment.

2079 That is, many generations have been destroyed before them because they did not turn to the apostles.

2080 Quickening of the dead earth is again and again compared to the transformation which was to be brought about by the Holy Qur-án. How dead the earth, and particularly

34 And We make therein gardens of palms and grapevines, and We make springs to flow forth in it,

35 That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?

36 Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.<sup>2081</sup>

37 And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark.<sup>2082</sup>

Or, the end  
of its  
course.

38 And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.<sup>2083</sup>

39 And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.<sup>2084</sup>

40 Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.<sup>2085</sup>

41 And a sign to them is that We bear their offspring in the laden ship.

42 And We have created for them the like of it, what they will ride on.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ  
فَجَرْنَا فِيهَا مِنَ الْعُيُونِ ۝

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ  
أَفَلَا يَشْكُرُونَ ۝

بُحْبُوحٍ ۚ لِّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مَثَلٍ  
نِّبْتِ الْأَرْضِ وَمِنَ أَنْفُسِهِمْ وَهُمْ لَا يُفَكِّرُونَ

وَايَةُ لَهُمُ اللَّيْلِ ۖ سَلَكَ مِنْهُ النَّهَارُ ۖ وَإِذَا  
هُمْ مُظْلَمُونَ ۝

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ أَذْكَاتِ  
تَقْدِيرٍ ۚ الْعَزِيزُ الْعَلِيمُ ۝

وَالْقَمَرَ قَدَرًا ۚ لَهُ مَتَازِلٌ حَتَّىٰ عَادَ  
كَالْعُرْوَةِ الْقَدِيمِ ۝

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ  
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ

فِي فَلَكٍ يَنْبُحُونَ ۝

وَايَةُ لَهُمُ آتَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي  
الْفُلْكِ الشُّجُونِ ۝

وَحَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ۝

Arabia, was at the advent of the Holy Prophet, it is impossible to describe within the limits of a foot-note. If, then, the physical world showed the working of the Divine law that life is restored to the earth after its death, why should not the same law work in the spiritual world?

2081 This verse no doubt establishes a great scientific principle that pairs exist in all creation. The Arabs certainly did not know this.

2082 The night of ignorance must now pass away; for as in the physical world night follows day and day follows night, so in the spiritual world light is followed by the darkness of ignorance and the latter again gives place to light.

2083 This statement may refer to the sun's apparent orbit in the heavens, represented on the earth by the ecliptic that is bounded by the tropics of Cancer and Capricorn; or it may refer to the sun's revolution in space, or to the time when it may cease to give light.

2084 These words only picture the apparent resemblance of the moon in its slenderness and curvature to an old dry palm branch. Even such is the case of truth, which seems at first to be insignificant, but soon shines forth like a full moon.

2085 Even truth and falsehood have their courses. As night must disappear with the rise of the day, so falsehood must vanish before the light of truth. The flotation of the heavenly bodies in their spheres was also a statement beyond the ken of an Arabian of 1300 years ago.

Or, *succour*.

43 And if We please, We can drown them, then there shall be no *succourer* for them, nor shall they be rescued.<sup>2086</sup>

44 But (by) mercy from Us and for enjoyment till a time.

45 And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.<sup>2087</sup>

46 And there comes not to them a communication of the communications of their Lord but they turn aside from it.

47 And when it is said to them, Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? you are in naught but clear error.<sup>2088</sup>

48 And they say: When will this threat come to pass, if you are truthful?

49 They wait not for aught but a single cry which will overtake them while they yet contend with one another.

50 So they shall not be able to make a bequest, nor shall they return to their families.<sup>2089</sup>

وَأَن نَّشَاءُ نَغْرِقَهُمْ فَلَا صَرِيحَ لَهُمْ وَ  
لَا هُمْ يُقَدَّرُونَ ۝

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝  
وَإِذْ أُنزِلَ لَهُمُ الْتَقْوَا مَا بَيْنَ أَيْدِيكُمْ  
وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ۝

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ  
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۝

وَإِذْ أُفِيلَ لَهُمُ اتَّقُوا مَا دَرَكَكُمْ اللَّهُ  
قَالَ الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا أَطِيعُوا  
مَنْ تَوَلَّيْنَا اللَّهُ أَطِيعُوا ۚ إِنَّا أَنْتُمْ  
إِلَّا فِي صُلْحٍ مُّبِينٍ ۝

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ  
صَادِقِينَ ۝

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً  
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ۝

فَلَا يَسْتَطِيعُونَ رَوْيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝

## SECTION 4

## Reward and Punishment

51-54. The resurrection. 55-58. Reward of the faithful. 59-67. Punishment of unbelievers.

Or, *trumpet*  
*shall be*  
*blown.*  
a 789.

51 And the forms shall be breathed into,\* when lo! from their graves they shall hasten on to their Lord.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ  
إِلَىٰ رَبِّهِمْ يَبْئُثُونَ ۝

2086 This is a warning of the impending punishment. Drowning in the sea signifies their destruction wherever it may take place. The word chosen to describe the punishment is one which shows utter helplessness of the sufferers; for nowhere is man so helpless as in the sea, where, notwithstanding all the help that science has brought to man, he is as helpless in the *Titanic* of to-day as he was in the galley or barge of former days.

2087 *What is before you* signifies the punishment which must overtake them in this life, and *what is behind you* means the consequences of evil which they should witness in the hereafter.

2088 So they turned neither to submission to Allah nor to sympathy for fellow-beings.

2089 This is a prophetic description of the happenings at Badr.

52 They shall say : O woe to us ! who has raised us up from our sleeping-place?<sup>2090</sup> this is what the Beneficent God promised and the apostles told the truth.

53 There would be naught but a single cry, when lo ! they shall all be brought before Us.

54 So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

55 Surely the dwellers of the garden shall on that day be in an occupation quite happy.

56 They and their wives shall be in shades, reclining on raised couches.

57 They shall have fruits therein, and they shall have whatever they desire.

58 Peace: a word from a Merciful Lord.<sup>2091</sup>

59 And withdraw aside to day, O guilty ones !

60 Did I not charge you, O children of Adam ! that you should not serve the devil? surely he is your open enemy,<sup>2092</sup>

61 And that you should serve Me; this is the right way.

62 And certainly he led astray numerous people from among you. What ! could you not then understand?

63 This is the hell with which you were threatened.

64 Enter into it this day because you disbelieved.

65 On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا  
هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ  
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِنَّهُمْ  
جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ  
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ  
إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ مُتَبَعٍ  
هُمْ وَارْتَوَوْا بِظِلِّ الْعُرَاقِ  
مُتَكِنُونَ

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدْعُونَ  
سَلَامٌ تَقُولُ آدَمُ رَبِّ رَحِيمٍ  
وَأَمَّا نَارُ الْيَوْمِ أَيْهَا الْجُرْمُونَ  
الَّذِي أَعْتَدَ لِلْكَافِرِينَ أَدَمُ أَنْ لَا تُعَذِّبَ  
الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ  
وَلَا تَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ  
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَا تَكُونُونَ  
تَعْقِلُونَ

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ  
إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ  
الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ  
وَنُفُوسُهُمْ بِمَا كَانُوا يَعْمَلُونَ

2090 The grave is called a sleeping-place even for the unbelievers, because, as compared with the severer punishment of hell, the grave would be to them a sleeping-place. It should be noted that the grave signifies the condition after life is ended in this world.

2091 Here we have another picture of the Muslim paradise. After describing the various blessings, it sums them up in a single word, *peace*.

2092 This and the two verses that follow establish conclusively that Allah always invited men to the truth, whereas it is the devil that misleads them.

66 And if We please We would certainly put out their eyes, then they would strive to get first to the way, but how should they see?<sup>2093</sup>

67 And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.<sup>2094</sup>

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا

الضَّرَاطَ فَإِنِّي يُّبْصِرُونَ ۝

وَلَوْ نَشَاءُ لَمُتَّخِذْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا

اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ۝

## SECTION 5

### The Kingdom of Islam

68. Decrepitude follows youth and vigour. 69, 70. Prophecy is not the idle talk of a poet. 71-73. Benefits conferred. 74-76. They shall not be helped. 77-83. Power and kingdom are Allah's.

68 And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?<sup>2095</sup>

69 And We have not taught him poetry, nor is it meet for him;<sup>2096</sup> it is nothing but a reminder and a plain Qur-ān,

Or, *he*.

70 That it may warn him who would have life, and (that) the word may prove true against the unbelievers.\*

\* 2066.

71 Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

وَمَنْ يُغَيِّرْ نَفْسَهُ فِي الْحَيَاةِ ۖ أَفَلَا

يَعْقِلُونَ ۝

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۖ

إِنْ هُوَ إِلَّا ذِكْرٌ وَمَنْ أُنْذِرَ ۖ يُبَيِّنُ ۝

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ

عَلَى الْكَافِرِينَ ۝

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ

أَيْدِيهِمُ أَنْعَامًا مِمَّا لَهُمَا مَا لَكُونُ ۝

2093 It is a punishment for their reprobation. They shut their eyes to the truth with such persistence that their eyes become blind; they no longer see even if they would.

2094 *Maskh* indicates changing from a good to a bad state. Thus *masakhahū* signifies he transformed him into a more foul or more ugly shape (LL); and *مسخ الناقة* means he rendered the she-camel lean and wounded her back by fatigue and use (LA, Q-LL). Hence the meaning of transforming them in their place is taking away their power and rendering them weak and turning them into an evil plight.

2095 It is a general law of nature that every living thing must deteriorate; the application here is to individuals as well as nations.

2096 Its negation as poetry is meant to convey the seriousness of the prophecies of the Qur-ān. The following anecdote will show how far off was the Prophet from being a poet. It is related that one of his companions recited to him the verse: *كفى الشيب والإسلام بالمرء ناهيا* i.e. *old age and Islam are sufficient to keep a man back from evil*. The Holy Prophet praised the verse, but in reading it changed the order of the words thus: *كفى الإسلام والشيب بالمرء ناهيا* placing *Islam* first and *old age* afterwards. This destroyed the measure. Upon his attention being drawn to it, he repeated it in the same manner, sacrificing the *measure* to the *meaning*.

72 And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

73 And therein they have advantages and drinks; will they not then be grateful?

74 And they have taken gods besides Allah that they may be helped.

75 (But) they shall not be able to assist them, and they shall be a host brought up before them.<sup>2097</sup>

Ar. thep.

76 Therefore let not their speech grieve *you*; surely We know what they do in secret and what they do openly.

a 1356a.

77 Does not man see that We have created him from the small life-germ?<sup>a</sup> then lo! he is an open disputant.

78 And he strikes out a likeness for Us<sup>2098</sup> and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

79 Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation,

80 He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).<sup>2098a</sup>

81 Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.

b 163.

82 His command, when He intends anything, is only to say to it, Be, so it is.<sup>b</sup>

83 Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ  
وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ  
وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّهُمْ  
يُنصُرُونَ ۝

لَا يَنْصُرُهُمْ نَصْرُهُمْ وَهُمْ لَهُمْ جُنْدٌ  
مُعْتَصِرُونَ ۝

فَلَا يَخْرُجُ نَفَقَتُهُمْ أَنَا نَعْلَمُ مَا يَسِرُّونَ  
وَمَا يَعْلَنُونَ ۝

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ  
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ۝

وَصَرَبَ لَنَا مِثْلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ  
يُنحِي الْعِظَامَ وَهِيَ رَمِيمٌ ۝

فَلَنْ يُحْيِيَهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ  
بِكُلِّ خَلْقٍ عَلِيمٌ ۝

إِلَّا الَّذِي جَعَلَ لَكُمُ الشَّجَرِ الْأَخْضَرَ ثَلَاثًا  
فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ۝

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
يَقْدِرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ ۚ وَهُوَ  
الْخَلَّاقُ الْعَلِيمُ ۝

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ  
كُنْ فَيَكُونُ ۝

فَسُبْحَانَ الَّذِي يَبْدَأُ الْمَلَكُوتَ كُلَّ شَيْءٍ  
وَرَأْيُهُ يُزْجَوْنَ ۝

2097 That is, one shall be brought up for punishment before the other and they shall not receive any help one from another.

2098 The *striking out of likeness* signifies the setting up of gods with Allah.

2098a The fuel that produces fire traces itself to green trees. Or it may refer to the phenomenon of resinous trees catching fire through friction of their branches caused by wind.

## CHAPTER XXXVII

### THE RANGERS

(*As-Saffât*)

REVEALED AT MECCA

(5 sections and 182 verses)

#### SECTION 1

Unity shall prevail

1-5. A prophecy of the ultimate triumph of Unity. 6-10. Opposition of soothsayers and diviners. 11-21. Mockers shall be brought low.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالصَّفِّ صَفًّا  
فَالنَّجْمِ نَجْمًا

1 Consider<sup>2099</sup> those who  
draw themselves out in ranks,  
2 Then those who check,  
holding in restraint,

#### Abstract:

- Sec. 1. Unity shall prevail.
- Sec. 2. The judgment.
- Sec. 3. Preaching of Noah and Abraham.
- Sec. 4. Moses, Elias, and Lot.
- Sec. 5. Jonah, and the Holy Prophet's triumph.

#### The Title and date of revelation.

THE title of this chapter, *The Rangers*, is taken from its opening, which is devoted to a description of the faithful. The date of its revelation is, without doubt, the early Meccan period. As regards the context and arrangement, see introductory note to the last chapter.

#### Subject-matter.

The chapter announces in the first section a clear prophecy of the ultimate prevalence of Unity, and asserts the truth of the judgment in the second; calls attention to the preaching of Noah, Abraham, Moses, Elias, Lot, and Jonah in the third, fourth, and fifth sections; and concludes with a clear prediction of the triumph of the Holy Prophet.

2099 I translate *wāw* (lit. *and*) as meaning *consider*. The *wāw* in such places is generally rendered *by*, as signifying *an oath*. It must, however, be borne in mind that the oath in such cases simply draws attention to a certain testimony. Ordinarily when a person swears by Allah, he really calls Allah to witness that he speaks the truth. The real object in taking an oath is to make an assertion more convincing. But in the Qur-án, when such a



Or, easts.	3 Then those who recite, being mindful,	قَالَتِلْكَ ذِكْرًا ۝
	4 Most surely your God is One :	إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ۝
	5 The Lord of the heavens and the earth and what is between them, and the Lord of the eastern lands. <sup>2100</sup>	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝
	6 Surely We have adorned the nearest heaven with an adornment, the stars,	إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوْكَبِ ۝
	7 And (there is) a safeguard against every rebellious devil. <sup>2101</sup>	وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِيٍّ ۝

form is adopted, the conviction is produced not by mere allegation as in the case of an ordinary oath, but by some clear argument which upholds the truth of the assertion made. Sometimes attention is called in these oaths to obvious laws of nature, as the change of night and day, etc., to infer spiritual laws from them, and on other occasions the oath reveals a kind of prophecy, so that the fulfilment of the prophecy makes the truth of the preaching of the Prophet to be obvious. The latter is the case here.

The description given in the first three verses applies to the believers. The first verse shows them as *drawing themselves out in ranks*, which the Muslims do five times daily in their prayers in congregation, and may prophetically refer to their subsequent drawing themselves out in ranks in the field of battle against their enemies. The second verse describes them as *holding in restraint* their passions, so that a people who were ruled by passions were so entirely changed that they became complete masters of their passions. The words, however, also contain a prophetic reference to their holding in restraint a powerful enemy bent upon their extirpation. These two descriptions are followed by another in the third verse which makes it clear that only the Muslims are described here: *those who recite, being mindful*. It is a special characteristic of the Muslims that even their armies in the field of battle are regular in their prayers and remember Allah.

This description can only apply to the Muslim congregation praying five times a day and holding in restraint their passions and to the Muslim armies fighting against and holding in restraint their persecutors. Each of these two circumstances bears evidence to the truth of the grand message of Islam, the Divine Unity; for as, in the one case, the wonderful change brought about in Arabia by the transformation of a nation deeply immersed in immorality was a clear witness of the purity and Divine source of that message, in the other, the wonderful prophecy of the triumph of the persecuted believers over their powerful enemies was no less a clear proof that some powerful hand was working in support of the Holy Prophet, and this also demonstrated the truth of Divine Unity.

It may also be noted that though the commentators have suggested that the description in the first three verses may apply to angels, they also state that the description is applicable to the Muslim armies fighting against the enemies of Islam (Rz). Another point worth noting is that as the final triumph of the doctrine of Unity is announced in the commencement, the end of the chapter asserts the same again in forcible language (see vv. 171 to the end).

2100 The reference to the eastern lands in *rabb-ul-mashâriq* is a prophecy of the early spread of Islam in them, while Islam's conquests in the West seem to have been reserved for a later age. *Mashâriq* is the plural of *mashriq*, which means the *rising-place of the sun*, and is, like its English equivalent *east*, applicable to an *eastern land*.

2101 The Prophet's preaching was confronted by a twofold opposition from among the Arabs: the opposition of secular classes and the opposition of the priestly class, the diviners and the soothsayers, the class known as *kâhin*. It is these soothsayers who are called *the rebellious devils*, because they thought that they could invoke spirits and answer questions put to them relating to the future. This phase of opposition was equally swept away before the forceful tide of Islamic truth, and the profession of the *kâhin* disappeared from Arabia as Islam

Or, thrown at.	8 They cannot listen to the exalted assembly and they are reproached from every side, <sup>2102</sup>	لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّرُونَ
	9 Being driven off, <sup>2103</sup> and for them is a perpetual chastisement,	مِنْ كُلِّ جَانِبٍ ۝
	10 Except him who snatches off but once, then there follows him a brightly shining flame. <sup>2104</sup>	دُخْرًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝ إِلَّا مَنْ خُطِفَ الْخُطْفَةَ فَاتَّبَعَهَا
	11 Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay. <sup>2105</sup>	شِهَابًا ثَاقِبُ ۝ فَأَسْتَفْتِمُ أَهْمًا أُشْدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ
Ar. thou wonderest.	12 Nay! <i>you</i> wonder while they mock,	بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝
	13 And when they are reminded, they mind not,	وَأَذِّنْ لَهُمْ أَلا يَذْكُرُونَ ۝
	14 And when they see a sign they incite one another to scoff,	وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ۝
	15 And they say: This is nothing but clear enchantment:	وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ ۝

advanced. This Arab superstition disappeared before the light of Islam (see LA under the word *kahn*). The mention of *heaven* and *stars* in the previous verse refers to the popular superstition that the diviners and soothsayers obtained their knowledge of the future from the stars. The *safeguard against every rebellious devil* indicates that they have no access to Divine secrets. See further 2365, 2530, and 2582.

2102 The reference here is to the conjectures of the soothsayers regarding the future, by which they maintained their ascendancy over the masses. It is pointed out that they have no access whatever to the source of prophecy. The exalted assembly signifies those angels to whom Divine revelation is first made known. If the other significance of the word *yuzqafun* given in the margin is adopted, the reference may be to the secular opponents of the Prophet, who, it is here foretold, would be thrown at from every side, so that success should not attend any of their efforts.

2103 This verse and those preceding it describe the state of the soothsayers at the advent of the Prophet. Before the advent of the Holy Prophet the soothsayers may have been able to mislead the people to a certain extent by their guesses regarding future events, but after his advent they were reproached on every side, none of their oracles proving true. Or, as stated in the last foot-note, the reference may be to the overthrow of ordinary opposition.

2104 *Khatifa* signifies *he carried off* or *snatched away*, and *khatfatun* signifies *a single act of carrying off* or *snatching away*. The meaning is, if a soothsayer gets but one opportunity, there soon follows a flame that pierces through the darkness; in other words, dispels the darkness to which the soothsayer leads men. The flame dispelling darkness signified the mighty prophecies of the Prophet. It should be noted that *shihāb* means only *a flame* (see LL, and compare 27: 7, where Moses goes to bring a *shihāb*), and *gāqib* means *that pierces through the darkness* or *brightly shining* (LL).

2105 *Lāzib* is derived from *lazaba*, meaning *it was* or *remained fixed, settled, firm, or constant* (LL); hence *lāzib* signifies *firm* (S, LL), and so I render it. Those created of firm clay are the spiritually perfect men, the prophets. The verse points to the opposition of the soothsayers to the Prophet, and warns the former that the Prophet will be triumphant, because he is made perfect by Allah's hand.

16 What! when we are dead and have become dust and bones, shall we then certainly be raised:

17 Or our fathers of yore?

18 Say: Aye! and you shall be abject.<sup>2106</sup>

Or, cry.  
Or, wait.

19 So it shall only be a single *chiding*, when lo! they shall *see*.

20 And they shall say: O woe to us! this is the day of requital.

21 This is the day of the judgment which you called a lie.

مَا ذَا امْتَنَّا وَكُنَّا تَرَابًا وَعِظًا مَا امْنَا  
لَنَعُوْثُوْنَ ۝

اَوَاٰبَا وَاَنَا الْاَوَّلُوْنَ ۝

قُلْ نَعَمْ وَاَنْتُمْ دَاخِرُوْنَ ۝

فَاَسَاھِی رَجِرَةً وَّاحِدَةً فَاَدَاھُمْ مِّطْرًا ۝

وَقَالُوا یٰوَلٰیئَکَ هٰذَا یَوْمُ الدِّیْنِ ۝

هٰذَا یَوْمُ الْفَصْلِ الَّذِیْ کُنْتُمْ یَہْکُذِبُوْنَ ۝

## SECTION 2

### The Judgment

22-34. Guilty meet punishment. 35-39. Prophet called a mad poet. 40-50. Faithful are rewarded. 51-60. They see their guilty companions in hell. 62-68. The food and drink of the guilty. 69-74. They did not heed warning.

22 Gather together those who were unjust and their associates, and what they used to worship<sup>2107</sup>

23 Besides Allah, then lead them to the way to hell.

24 And stop them, for they shall be questioned:

25 What is the matter with you that you do not help each other?

26 Nay! on that day they shall be submissive.

27 And some of them shall advance towards others, questioning each other.

28 They shall say: Surely you used to come to us from the right side.

29 They shall say: Nay, you (yourselves) were not believers:

30 And we had no authority over you, but you were an in-ordinate people:

اَحْشُرُوا الَّذِیْنَ ظَلَمُوا وَاَزْوَاجَهُمْ وَا

مَا کَانُوْا یَعْبُدُوْنَ ۝

مِنْ دُوْنِ اللّٰهِ فَاَهْدُوْهُمْ اِلٰی صِرَاطِ

الْجَبِّ ۝

وَقِفُّهُمْ اِنَّهُمْ مُّسْتَسْئِلُوْنَ ۝

مَا لَکُمْ لَا تَنصَرُوْنَ ۝

بَلْ هُمْ اِلَیْیَوْمٍ مُّسْتَسْلِمُوْنَ ۝

وَاَقْبَلْ بَعْضُهُمْ عَلٰی بَعْضٍ یَّتَسَاءَلُوْنَ ۝

قَالُوْا اِنَّکُمْ لَکُنْتُمْ نَاوَسًا عَلٰی الْیَمِیْنِ ۝

قَالُوْا بَلْ لَّمْ تَکُوْنُوْا مُّؤْمِنِیْنَ ۝

وَمَا کَانَ لَکُمْ عَلَیْکُمْ مِنْ سُلْطٰنٍ ۝

کُنْتُمْ قَوْمًا طٰغِیْنَ ۝

2106 That is, you shall not only be raised after death to taste of your evil deeds, but even here you will be made abject.

2107 Though the description of the helplessness of the unjust given in this and the following verses applies to life after death, it equally describes their condition in this life.

31 So the sentence of our Lord has come to pass against us: (now) we shall surely taste:

32 So we led you astray, for we ourselves were erring.

33 So they shall on that day be sharers in the chastisement one with another.

34 Surely thus do We deal with the guilty.

35 Surely they used to behave proudly when it was said to them: There is no god but Allah:

36 And to say: What! shall we indeed give up our gods for the sake of a mad poet?

37 Nay: he has come with the truth and verified the apostles.<sup>2108</sup>

38 Most surely you will taste the painful chastisement.

39 And you shall not be rewarded except (for) what you did,

40 Save the servants of Allah, the purified ones.

41 For them is a known sustenance,<sup>2109</sup>

42 Fruits, and they shall be highly honoured,

43 In gardens of pleasure,

44 On thrones, facing each other.

45 A bowl shall be made to go round them from water running out of springs,

46 White, delicious to those who drink.

47 There shall be no trouble in it, nor shall they be exhausted therewith.<sup>2109a</sup>

فَنَحْنُ عَلَيْهِمْ قَوْلُ رَبِّنَا إِنَّ الَّذِي كَانُوا يَعْبُدُونَ

فَأَنفَعُ يَنْفَعُهُمْ إِنَّا أَنَا الْغَوِيُّونَ

فَانْتَمَوْا يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ

إِنَّا كَذَلِكَ لَفَعَلُكُمْ يَا جَاهِلِيَّينَ

لَمْ تَكُنْ لَهُمْ كَاوًا إِذْ أَقِيلَ لَهُمْ لَوْلَا إِلَهُ إِلَّا اللَّهُ

يَسْتَكْبِرُونَ

وَيَقُولُونَ إِنَّا لَنَنَادُوا إِلَهًا غَيْرَنَا

إِلَّا شَاعِرٌ مَجْهُونٌ

بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ

لَأَنكُمْ لَنِ الْقَوْلِ الْعَذَابِ الْآلِيمِ

وَمَا جِحْرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

إِلَّا عِبَادَ اللَّهِ الْخَالِصِينَ

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ

فَوَاكِهُ وَهُمْ مُكْرَمُونَ

فِي جَنَّاتِ الْوَعِيدِ

عَلَى سُرُرٍ مُّقْبِلِينَ

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ

بَيْضَاءَ لَذِيَّةٍ لِلشُّرَبِيَّينَ

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُأْزَفُونَ

2108 The early revelation of this chapter, which belongs at the latest to the fourth year of the Holy Prophet's mission, is universally admitted, and here too we have a clear statement that the Prophet came in fulfilment of earlier prophecy.

2109 The word *m'alim* (known) must be carefully noted, for it shows that the sustenance mentioned in the verses that follow is one that is already *known* to those servants of Allah who are purified from every pollution. This description of the blessings that follow shows us clearly that all those blessings were spiritually tasted by the righteous in this life. In fact, their brief but important description as *fruits* in the next verse clearly shows those blessings to be the *fruits of their good deeds*.

2109a The whole of this description makes it self-evident that the blessings spoken of are not the physical blessings of this world but spiritual blessings. The drinks of this life

Ar. art  
thou.

Or, held  
under  
authority.

Ar. thou  
hadst.

48 And with them shall be those who restrain the eyes, having beautiful eyes;

49 As if they were eggs carefully protected.<sup>2110</sup>

50 Then shall some of them advance to others, questioning each other.

51 A speaker from among them shall say: Surely I had a comrade of mine,

52 Who said: What! *are you* indeed of those who accept (the truth)?

53 What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?

54 He shall say: Will you look on?

55 Then he looked down and saw him in the midst of hell.

56 He shall say: By Allah! *you had* almost caused me to perish:

57 And had it not been for the favour of my Lord, I would certainly have been among those brought up.

58 Is it then that we are not going to die,

59 Except our previous death? And we shall not be chastised?

60 Most surely this is the mighty achievement.

61 For the like of this then let the workers work.

وَعِنْدَهُمْ قُصِرَتُ الْأَبْصَارُ عَيْنٌ  
كَأَنَّهُنَّ بَيْضٌ مَكُونٌ

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ  
قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ

يَقُولُ إِنِّي كُنْتُ مِنَ الْمُتَذَكِّرِينَ  
مَرَدًا امْتَسْنَا وَكُنَّا تُرَابًا وَعُطِيقَةً  
لَمَيِّمُونَ

قَالَ هَلْ أُنَمِّئُكُمْ أَطْلُوعُونَ  
فَاطْلَمَ قَرَأْنِي سَوَاءَ الْجَحِيمِ

قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينَ  
وَلَوْلَا رَحْمَةُ رَبِّي لَكُنْتَ مِنَ الْخَاسِرِينَ

أَفَسَاءَ حَسَنٌ بِمِثْلَيْنِ  
إِلَّا مَوْتُنَا الْأُولَى وَمَا حَسَنُ بِمِثْلَيْنِ

إِنَّ هَذَا هُوَ الْقَوْمُ الْعَظِيمُ  
لِيَسْئَلْ هَذَا أَفَلَيْعَلَّ لَعْمَلُونَ

sometimes give trouble to man, producing exhaustion, but such are not the drinks of the other life. The name is common, but the nature of the one is not the same as the nature of the other.

2110 The description of women given here calls attention to the prominent feature of the character of a good woman. In the first place, they are described as restraining their eyes, and attention is thus called to the fact that the most valuable virtue of woman is that rare chastity which is described here as *restraint* or freedom of eyes from lust. Then the beauty of their eyes is praised, the suggestion clearly being that the purity of the eye leads to its beauty or that the real beauty of the eye consists in its purity. In the second place, they are described as being eggs carefully protected, which alludes to their pure and unsoiled character. It should, however, be noted that what is apparently a description of women is really a description of the fruits of deeds done in this life, the words adopted being applicable to both (see the word *hūr* in 2356), and these are in fact spiritual blessings manifested physically. The Qur-ān nowhere speaks of conjugal relations being maintained in the life after death. The blessings which it promises, whatever they may be, are as much meant for men as for women; the only thing certain about them is that their nature is different from the nature of the physical blessings of this life. See also 2148a.

a 1442.

62 Is this better as an entertainment or the tree of Zaqqûm?<sup>2111</sup>

63 Surely We have made it to be a trial to the unjust.\*

64 Surely it is a tree that grows in the bottom of the hell;

65 Its produce is as it were the heads of the serpents.<sup>2112</sup>

66 Then most surely they shall eat of it and fill (their) bellies with it.

67 Then most surely they shall have after it to drink of a mixture prepared in boiling water.

68 Then most surely their return shall be to hell.<sup>2113</sup>

69 Surely they found their fathers going astray,

70 So in their footsteps they are being hastened on.

71 And certainly most of the ancients went astray before them,

72 And certainly We sent among them warners.

73 Then see how was the end of those warned,

74 Except the servants of Allah, the purified ones.

أَذَلِكَ خَيْرٌ لَّكُمْ أَمْ تَبَجَّرُوا لَازِقُومٍ ۝

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝

طَلْعُهَا كَأَنَّهُ رِئَاسُ الشَّيَاطِينِ ۝

فَأَنَّهُمْ لَا يَكُونُونَ فِيهَا وَلَئِن مِّنْهَا

الْبَطُونُ ۝

ثُمَّ لَئِن لَّمْ يَكُنْ فِيهَا شَوْبًا مِّنْ حَمِيمٍ ۝

ثُمَّ لَئِن رَّجَعْنَاهُمْ لَا إِلَى الْجَحِيمِ ۝

إِنَّهُمْ أَقْوَامٌ أَتَاهُمْ ضَالِّينَ ۝

نَهَضُوا عَلَى أَرْهَامِهِمْ يَخِرُّونَ ۝

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ۝

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّسْنَدِينَ ۝

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَدَبِّرِينَ ۝

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

2111 *Zaqqûm* is, according to Bq, a certain tree having small leaves, stinking and bitter, found in *Tihama*. TA gives a fuller explanation: "AHn says on the authority of an Arab of the desert that the *zaqqûm* is a dust-coloured tree having small round leaves without thorns. It has a pungent odour and is bitter, and has knots in its stems . . . the heads of its leaves are very foul" (LL). But note that *zaqqûm* also means any deadly food (TA, TH-LL). *Zaqqûm* also signifies fresh butter with dates, and Abû Jahl is said to have scoffed at the idea of *zaqqûm* being the food of those in hell by having prepared a repast of fresh butter with dates for a party of the Quraish chiefs, telling them that, according to the Holy Prophet, such was the food that would be given to those who go to hell. Hence it is called a trial for the unjust in the next verse. But see 1442.

2112 The correct interpretation of رؤس الشياطين is that adopted in the text, for the Arabs apply the name *shaitân* to a sort of serpent having a mane, ugly or foul in the head and face. According to others it is the name of a certain ugly plant (TA-LL).

2113 The words, then . . . their return shall be to hell, are very significant, as if the food and drink described above were to be given to them before they went to hell. This is the reason that it is called an entertainment. It is in fact a description of their evil plight in this life as well as in the hereafter. The explanation given in 1442 is thus corroborated.

## SECTION 3

## Preaching of Noah and Abraham

75-82. Noah is delivered and his enemies perish. 83-96. Abraham preaches against idolatry. 97-99. He is delivered from his enemies. 100-111. The sacrifice of Ishmael. 112, 113. He is blessed with another son, Isaac.

75 And Noah did certainly call upon Us, and most excellent answerer of prayers are We.

76 And We delivered him and his followers from the mighty distress.\*

77 And We made his offspring the survivors.

78 And We perpetuated to him (praise) among the later generations.

79 Peace on Noah among the nations.

80 Thus do We surely reward the doers of good.

81 Surely he was of Our believing servants.

82 Then We drowned the others.

83 And most surely of his party was Abraham.

84 When he came to his Lord with a free heart,

85 When he said to his sire and his people: What is it that you worship:

86 A lie—gods besides Allah—do you desire?

87 What is then your idea about the Lord of the worlds?

88 Then he looked at the stars, looking up once,

89 Then he said: Surely I am sick (of your worshipping these).<sup>2114</sup>

90 So they went away from him, turning back.

وَلَقَدْ نَادَانَا نُوحٌ ذَلِكُمْ إِلْحِيُونِ ۝

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۝

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ۝

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ۝

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

ثُمَّ آخَرْنَا الْآخَرِينَ ۝

وَلَوْ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ۝

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ۝

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۝

أَيُّفَكَ إِلَهَاتُ دُونِ اللَّهِ تَرِيدُونَ ۝

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ۝

فَنَظَرَنَّهُ فِي السَّمَوَاتِ ۝

فَقَالَ إِنِّي سَقِيمٌ ۝

فَوَلَّوْا عَنْهُ مُدْبِرِينَ ۝

\* 902.

Or, bear spite to.

2114 The people with whom Abraham contended were not only worshippers of idols, but also worshippers of stars. Hence Abraham looked up to the stars and declared that he could not bear their worshipping others than God. LL gives the following as one of the explanations of the words *إِنِّي سَقِيمٌ* on the authority of TA: *I am sick of your worshipping what is not God*. But we also speak of a person as being *sāqim* when he bears spite against another. Thus you say *هو سقيم الصدر عليه* i.e. *he is affected with spite against him* (TA-LL).



91 Then he turned aside to their gods secretly and said: What! do you not eat?<sup>2115</sup>

92 What is the matter with you that you do not speak?

93 Then he turned against them secretly, smiting them with the right hand.

94 So they advanced towards him, hastening.

95 Said he: What! do you worship what you hew out?

96 And Allah has created you and what you make.

97 They said: Build for him a building, then cast him into the burning fire.

98 And they desired a war\* against him, but We brought them low.

99 And he said: Surely I fly to my Lord: He will guide me:

100 My Lord! grant me of the doers of good deeds.

101 So We gave him the good news of a boy, possessing forbearance.

102 And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you:<sup>2116</sup> consider then what *you* see. He said: O my father! do what *you are* commanded: if Allah please, *you will* find me of the patient ones.

103 So when they both submitted and he threw him down upon his forehead,

104 And We called out to him saying, O Abraham!

105 *You have* indeed shown the truth of the vision; surely thus do We reward the doers of good:

فَوَاغَىٰ إِلَىٰ آلِهِمْ فَقَالَ لَا تَأْكُلُون ۖ

مَا لَكُمْ لَا تَنطِقُونَ ۖ

فَوَاغَىٰ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ

فَأَقْبَلُوا إِلَيْهِ يَرْتَفُونَ ۖ

قَالَ أَتَعْبُدُونَ مَا تَحْمِلُونَ ۖ

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۖ

قَالُوا أَبْنَاؤُهُ بُنْيَانًا فَقَالُوا هُوَ فِي الْحَبِيرِ

فَادَّأَوْا بِهِ كَيْدًا لِّجَعْلِهِمْ لَاسْفَلِينَ ۖ

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۖ

فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ ۖ

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰ إِنِّي

أَرَىٰ فِي النَّامِ إِلَىٰ أَذُنِكَ فَأَنْظِرْ مَاذَا

تَرَىٰ قَالَ يَا بَنِیَّ أَفْعَلْ مَا تُؤْمَرُ سَجِدْ لِي

إِنْ شَاءَ اللَّهُ مِنَ الطَّيِّبَاتِ ۖ

فَلَمَّا أَسْلَمَا وَتَلَّاهُ بِالْعَبِيدِ ۖ

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ۖ

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كُنَّا نَظُنُّكَ

فَكْرًا لِلْحَسَنِينَ ۖ

\* 965.

Ar. thee.  
Ar. thou  
seest.

Ar. thou  
art.  
Ar. thou  
wilt.

Ar. thou  
hast.

2115 The *fā* does not show that he went to their gods immediately after his people had left him. This incident is quite distinct.

2116 The dream probably meant that Ishmael would have to be sacrificed by being turned out of his home and left in a strange land. That the child spoken of here was Ishmael and not Isaac is made clear by v. 112. This no doubt contradicts the Bible statement, but the fact that Ishmael's descendants kept a memorial of this sacrifice in the annual pilgrimage to Mecca shows clearly that Ishmael, and not Isaac, was the son whom Abraham was commanded to sacrifice; and that sacrifice was in one sense accomplished by Abraham leaving Ishmael in a strange land in accordance with the wishes of his wife, Sarah.

106 Most surely this is a manifest trial.

107 And We ransomed him with a great sacrifice.<sup>2117</sup>

108 And We perpetuated (praise) to him among the later generations.

109 Peace be on Abraham.

110 Thus do We reward the doers of good.

111 Surely he was one of Our believing servants.

112 And We gave him the good news of Isaac, a prophet among the good ones.

113 And We showered Our blessings on him and on Isaac;<sup>2118</sup> and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

وَقَدْ يَنْدِي بِدِينِهِ عَظِيمٍ

وَوَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ

وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ اسْحَاقَ وَدِينُ رَبِّهِمَا

حُسْنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ

#### SECTION 4

##### Moses, Elias, and Lot

114-122. Moses and Aaron are delivered and their enemies perish. 123-132. Elias is delivered. 133-138. Lot is delivered and his enemies perish.

114 And certainly We conferred a favour on Moses and Aaron.

115 And We delivered them both and their people from the mighty distress.

116 And We helped them, so they were the vanquishers.

117 And We gave them both the Book that made (things) clear.

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ

وَنَصَّرْنَاهُمْ ثَكَوْلَاهُمْ الْغَالِبِينَ

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ

2117 Human sacrifice, which was common among most ancient people, prevailed among the Chaldeans; it also remained in vogue among the Hindoos till a very late date. Abraham's seeing in a vision that he, too, was sacrificing his son, his preparation to fulfil it literally, and lastly the Divine commandment to sacrifice an animal in his stead, marked the abolition of the savage custom of human sacrifice, which may have arisen from some such misunderstanding as would have caused Ishmael to be actually sacrificed if Divine commandment to sacrifice an animal instead had not been communicated to Abraham. And this act of Abraham abolished human sacrifice from among many nations, and to-day more than half the world stands indebted to that righteous patriarch for his noble example in uprooting a savage custom.

2118 Here only Abraham and Isaac and the descendants of these two are spoken of. Ishmael is not mentioned distinctly to show that he and his offspring are meant when the offspring of Abraham is spoken of. The other branch of Abraham's offspring is included in Isaac's offspring.

118 And We guided them both on the right way.

119 And We perpetuated (praise) to them among the later generations,

120 Peace be on Moses and Aaron.

121 Even thus do We reward the doers of good.

122 Surely they were both of Our believing servants.

123 And Elias was most surely of the apostles.

124 When he said to his people: Do you not guard (against evil):

125 What! do you call upon Ba'l<sup>2119</sup> and forsake the best of the creators,

126 Allah, your Lord and the Lord of your fathers of yore?

127 But they called him a liar, therefore they shall most surely be brought up,

128 But not the servants of Allah, the purified ones.

129 And We perpetuated to him (praise) among the later generations,

130 Peace be on Elias.<sup>2120</sup>

131 Even thus do We reward the doers of good.

132 Surely he was one of Our believing servants.

133 And Lot was most surely of the apostles.

134 When We delivered him and his followers, all—

135 Except an old woman (who was) amongst those who tarried.\*

136 Then We destroyed the others.

137 And most surely you pass by them in the morning,

138 And at night: do you not then understand?

وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ۝

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ۝

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

إِنَّهُمْ أَمِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝

إِذْ قَالَ لِقَوْمِهِ أَتَأْتِقُونَ ۝

أَبَدَعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝

فَكَذَّبُوهُ فَأَنهَضَهُمْ لِمُصْرَرُونَ ۝

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۝

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

إِنَّهُمْ أَمِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ۝

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝

إِلَّا عَجُوزًا فِي الْغَيْرِينَ ۝

ثُمَّ دَمَرْنَا الْأَمْرِينَ ۝

وَاللَّهُ لَمُتَرُونَ عَلَيْهِمْ مُّصْطَفِينَ ۝

وَيَا بَيْلَ أَفَلَا تَعْقِلُونَ ۝

\* 11: 81.

2119 Ba'l stands for the sun, or the sun-god.

2120 *Ilyās* is only another form of the name of *Ilyās*, as *Idris* or *Idrās* is another form of the name of *Idris* (Kf). Elias is mentioned as being one of the prophets in 6: 86. Some commentators are of opinion that *Idris* and *Elias* are two different names of the same prophet, but, as I have shown in 1553, *Idris* in the Holy Qur-ān stands for Enoch, and *Elias* is the same as the *Elijah* of the Bible.

## SECTION 5

## Jonah and the Prophet's Triumph

139-148. Jonah is delivered from distress. 149-163. Idol-worship and demonology of the Meccans are condemned. 164-169. True worshippers of Allah. 170-182. Triumph of messengers declared to be certain.

139 And Jonah was most surely of the apostles.

140 When he fled<sup>2121</sup> to a ship completely laden,

141 So he shared (with them), but was of those who are cast off.<sup>2122</sup>

142 So the fish drew him with its mouth<sup>2123</sup> while he did that for which he was blamed.

143 But had it not been that he was of those who glorify (Us),

144 He would certainly have tarried in *his tribe*<sup>2124</sup> to the day when they are raised.

145 Then We cast him on to the vacant surface of the earth while he was sick.

146 And We caused to grow up for him a gourd-plant.

147 And We sent him to a hundred thousand, rather they exceeded.

Or, *its*  
*belly.*

وَإِنَّ يُوسُفَ لَكَانَ مِنَ الْمُرْسَلِينَ ۝

إِذَا بَقِيَ إِلَى الْفُلِّ الْاَشْتَوْ ۝

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝

فَالْتَقَاهُ الْوُحُوتُ وَهُوَ مُلِيمٌ ۝

فَأَوَّلًا أَنَّهُ كَانَ مِنَ الْمُتَكَبِّرِينَ ۝

لَئِكَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۝

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۝

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِرِينَ ۝

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝

2121 It is quite meaningless to say that Jonah fled from God. He was a prophet and knew that no one could fly from God, for God's kingdom is unlimited. Nor does the Qur-án say that he fled from God. Even the commentators do not accept this (Rz). It would appear that he fled from his people or from the king. See also 1651 and 1652.

2122 *Sāhama*, which is generally rendered as meaning *he cast lots*, also means *he shared with another, fi kazā*, i.e. *in such a thing* (LL). All that the Qur-án says about him is that he was afterwards cast off.

2123 The Qur-án does not anywhere state that Jonah was devoured by the fish, for the word *iltaqama*, which is used here, does not necessarily signify the act of devouring, but simply that of drawing or taking into the mouth. See LL, which illustrates the sense of the word by the saying *فَاَهَا فِي التَّقْبِيلِ* which it explains as meaning *he took her mouth within his lips in kissing*. From a saying of the Holy Prophet it appears that only his heel was drawn by the fish into its mouth. This is another circumstance wherein the Qur-án contradicts the Bible.

2124 The word *batn* means both a *tribe* (LL) and *belly*. I prefer the former as explaining the meaning of the words that follow, the significance being, had he not been one of those who glorify Allah he would have remained as an ordinary man in his tribe and would not have been made a prophet. Taking the meaning to be *belly*, the pronoun *hi* would refer to the fish; but even then it does not lead to the conclusion that he was actually devoured by the fish, the significance being only that he would have been devoured if he had not been one of those who glorify Allah.

148 And they believed, so  
We gave them provision till  
a time.

Ar. thy.

149 Then ask them whether  
your Lord has daughters and  
they have sons,

150 Or did We create the  
angels females while they were  
witnesses?

151 Now surely it is of their  
own lie that they say:

152 Allah has begotten; and  
most surely they are liars.

153 Has He chosen  
daughters in preference to  
sons?

154 What is the matter with  
you: how is it that you judge?

155 Will you not then  
mind?

156 Or have you a clear  
authority?

157 Then bring your book,  
if you are truthful.

Ar. between  
the.

158 And they assert a  
relationship between Him and  
the jinn; and certainly the jinn  
do know that they shall surely  
be brought up;

159 Glory be to Allah (for  
freedom) from what they  
describe;

160 But not so the servants  
of Allah, the purified ones.

161 So surely you and what  
you worship,

162 Not against Him can  
you cause (any) to fall into  
trial,

163 Save him who will go to  
hell.

164 And there is none of us  
but has an assigned place,<sup>2124A</sup>

165 And most surely we are  
they who draw themselves out  
in ranks,

166 And we are most surely  
they who declare the glory (of  
Allah).

167 And surely they used to  
say:

168 Had we a reminder from  
those of yore,

فَأَمِنُوا فَمَنْعْنَاهُمُ إِلَىٰ حِينٍ ۝

فَاسْتَفِيزِمُ الرِّبَاكِ الْبَنَاتِ وَلَهُمُ الْبُيُوتُ ۝

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ۝

أَلَا أَنهَضُونَ إِيَّاهُمْ لِيَقُولُوا ۝

وَكَذَلِكَ اللَّهُ ۝ وَإِنَّهُمْ لَكَايُونَ ۝

أَضْطَرُّ الْبَنَاتِ عَلَى الْبَنِينَ ۝

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝

أَفَلَا تَتَذَكَّرُونَ ۝

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ۝

قَالُوا بَلَيْسَ لَنَا إِلَّا نَحْنُ وَبَيْنَ أَجْنَاهُ ۝

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَبَاً ۝

لَقَدْ عَلِمْتُمُ الْجِنَّةَ إِيَّاهُمْ تُخْتَارُونَ ۝

سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ۝

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

وَأَن تَأْتِيَهُمُ الْمَلَائِكَةُ وَمَا تَجِدُونَ ۝

مَا أَنتُمْ عَلَيْهِ بِهَاتِرِينَ ۝

إِلَّا مَن هُوَ صَالٍ الْبَحِيلُ ۝

وَمَا مِمَّا لَّهُ مَقَامٌ مَّعْلُومٌ ۝

وَأَنَا لَنَحْنُ الصَّادِقُونَ ۝

وَأَنَا لَنَحْنُ الْمُسْتَحِقُونَ ۝

وَأَن كَانُوا يَقُولُونَ ۝

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ۝

169 We would certainly have been the servants of Allah —the purified ones.

170 But (now) they disbelieve in it, so they will come to know.

171 And certainly Our word has already gone forth in respect of Our servants, the apostles:

172 Most surely they shall be the assisted ones,

173 And most surely Our host alone shall be the victorious ones.

174 Therefore turn away from them till a time,<sup>2125</sup>

175 And (then) see them, so they too shall see.

176 What! would they then hasten on Our chastisement?

177 But when it shall descend in their court, evil shall then be the morning of the warned ones.

178 And turn away from them till a time,

179 And (then) see, for they too shall see.

Ar. thy.

180 Glory be to *your* Lord, the Lord of Honour, above what they describe.

181 And peace be on the apostles.

182 And all praise is due to Allah, the Lord of the worlds.

لَكُنَّا عِبَادَ اللَّهِ الْخَاطِئِينَ ۝

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ۝

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ۝

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ۝

وَلَئِنْ جُنَدُنَا لَهُمُ الْعَالِيُونَ ۝

فَقُولْ عَنْهُمْ حَتَّى حِينٍ ۝

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصَرُونَ ۝

أَفَبِعَدْنِ إِنَّا لَنَسْتَبْخِلُونَّ ۝

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبْحُ الْمُنْذَرِينَ ۝

وَقُولْ عَنْهُمْ حَتَّى حِينٍ ۝

وَأَبْصِرْ فَسَوْفَ يُبْصَرُونَ ۝

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

2125 That is, the time of victory (Bd).

## CHAPTER XXXVIII

### ŞĀD

REVEALED AT MECCA

(5 sections and 88 verses)

#### Abstract:

- Sec. 1. A prophecy of the enemy's discomfiture.
- Sec. 2. David's enemies.
- Sec. 3. Solomon and his enemies.
- Sec. 4. Job and the triumph of the righteous.
- Sec. 5. Opposition to prophets.

#### The Title.

THIS chapter, which is entitled *Şād* from its initial letter, describes the sufferings of prophets at the hands of their enemies. Even prophets like David and Solomon, who ruled mighty kingdoms, and like Job, who had been granted abundance, could not escape opposition and had to suffer at the hands of their enemies, and the Prophet of Arabia could not be an exception. But as the name of the chapter signifies, Allah was a *Truthful* God, Who at the height of opposition had foretold the discomfiture of the enemy, and the final triumph of truth, and His promise would be fulfilled, even as it was fulfilled in the deliverance of earlier prophets from the hands of their enemies.

#### Date of revelation and subject-matter.

The date of the revelation of this chapter, about whose Meccan origin no doubt can be entertained, may be fixed at about the same time as that of the preceding one. The opposition had no doubt grown intense, and the earlier emigration may have already taken place, or may have followed it soon. It should be placed about the close of the early Meccan period. The first section clearly speaks of the determined opposition of the enemy and prophesies its discomfiture; the second asserts how even a king-prophet like David had his enemies, and how he was delivered from their hands; the third states that even Solomon with all his glory could not escape the opposition of enemies, yet it was the grace of Allah, not the glory of his kingdom, that delivered him from his enemies. Job's sufferings are spoken of in the fourth section, and the triumph of the righteous is plainly stated; and the typical opposition of the devil to the prophet-man forms the subject-matter of the concluding section.



## SECTION 1

## A Prophecy of the Enemy's Discomfiture

1-3. A warning. 4-8. Polytheists stick to their gods. 9-11. A prophecy of the defeat of combined forces. 12-14. Opponents of previous prophets were destroyed.

In the name of Allah, the Beneficent, the Merciful.

a 2099. 1 Truthful God!<sup>2126</sup> Consider<sup>a</sup> the Qur-ān, possessing eminence.<sup>2127</sup>

2 Nay! those who disbelieve are in self-exaltation and opposition.

Ar. was not. 3 How many did We destroy before them of the generations, then they cried while the time of escaping *had passed away*.<sup>2128</sup>

4 And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is an enchanter, a liar.

5 What! makes he the gods a single God? A strange thing is this, to be sure!

b 1356. 6 And the chief persons of them break forth, saying:<sup>b</sup> Go and steadily adhere to your gods: this is most surely a thing sought after.<sup>2129</sup>

7 We never heard of this in the former faith: this is nothing but a forgery:

8 Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص وَالْقُرْآنِ ذِي الْكُرْ

بِلِ الَّذِينَ كَفَرُوا فِي عُرْوَةٍ وَشَفَاقٍ

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ كَذَابًا

وَلَاتِ حِينَ مَنَاصٍ

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ زَوْ

قَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٍ

أَجْعَلِ الْإِلَهَ الْهَاءَ وَاحِدًا يُرَاهِنَا

لَشَيْءٍ عَجَابٍ

وَأَنطَلِقُ الْمَلَائِكَةُ أَرَأَيْتُمْ أَصَابُوا

عَلَى إِلَهَتِكُمْ إِنْ هَذَا شَيْءٌ يُرَادُ

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ

هَذَا إِلَّا اخْتِلَافٌ

أَوْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنا بَلْ هُمْ فِي

شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوؤُوا عَدَاءُ

2126 *Sād*, which is also the name of this chapter, stands for *As-Sādiq*, meaning *Truthful God* (JB).

2127 *Zikr* means *eminence* here, as in 43:44 (TA-LL). The calling to witness of the Qur-ān possessing eminence indicates that the truth of the Qur-ān will become manifest by the eminence to which it will raise those who follow it.

2128 That is, they did not heed the warning, but cried for help and deliverance from the punishment when it had actually overtaken them and no time for escaping remained.

2129 By a *thing sought after* is to be understood either a thing that the Prophet seeks after but to which he cannot attain, or it is meant that the preaching of the Prophet is a thing that is decreed by fate. They think it is a misfortune that must befall them because it is so decreed by fate (Bq).

Ar. thy.	9 Or is it that they have the treasures of the mercy of <i>your</i> Lord, the Mighty, the great Giver?	أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝
Ar. what a host.	10 Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend in the means. <sup>2130</sup>	أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَذُرُونِي الْأَسْبَابِ ۝ جُدَّتْ مَا هَآءِلُكَ مَهْرُومٌ مِّنَ الْأَخْزَابِ ۝
Or, a strong dominion.	11 A mighty host of the allies shall be here put to flight. <sup>2131</sup> 12 The people of Noah, and 'Ad, and Pharaoh, the lord of hosts, <sup>2132</sup> rejected (apostles) before them.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَذُرُوعُ ذُو الْأَوْتَادِ ۝
a 1347.	13 And Samood and the people of Lot and the dwellers of the thicket: <sup>a</sup> these were the parties.	وَتَبُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْيَتَاكِهٖ ۝ أُولَٰئِكَ الْأَخْزَابُ ۝
	14 There was none of them but called the apostles liars, so just was My retribution.	إِنَّ كُلَّ الْآكِلِ يَلْعَنُ رَسُولَ اللَّهِ فَتَحَىٰ عِقَابُ ۝

2130 As they think themselves to be powerful in the land and to be masters of it, they should find the best means that would make their power permanent, and prove the warning of the Prophet to be false. That they will not be able to do so, they are told in the next verse.

2131 This is a prophecy relating to the absolute discomfiture and overthrow of the opponents of Islam at a time when they shall combine all possible forces against it. The Prophet is thus not only enjoined patience under his present sufferings, but he is further told that the opposition against him will assume yet more formidable proportions. He is comforted at the same time with the knowledge that the combined forces of opposition will be utterly routed and overthrown. This happened in the battle known as *ghazwat-ul-ahzab*, or the battle of the Allies, for which see 1981.

2132 *Autād* is the plural of *watād*, which means literally a peg which is firmly driven into the ground. But it is frequently used metaphorically. Thus *البلاد الأوتاد* signifies the chiefs of the towns, provinces, or countries (LA-LI). Bḡ interprets *ذو الأوتاد* as meaning *خدا الجروع الكثيرة*. i.e. lord of many hosts. And generally it is also taken as meaning *ذو الملك الثابت*, i.e. lord of a strong dominion, and as an authority for this is quoted the verse of Aswad, which says *في ظل ملك ثابت الأوتاد* i.e. under the protection of a king who is firm in a strong dominion (Kf). And he adds that the word *autād* is therefore metaphorically used for the firmness of power and kingdom and the stability of affairs.

## SECTION 2

## David's Enemies

15, 16. Judgment impending over the Meccans. 17-20. A great kingdom was given to David. 21-25. A plan against him frustrated. 26. His goodness and wisdom.

15 Nor do these await aught but a single cry, there being no delay in it.<sup>2133</sup>

16 And they say: O our Lord! hasten on to us our portion before the day of reckoning.<sup>2134</sup>

17 Bear patiently what they say, and remember Our servant David, the possessor of power;<sup>2135</sup> surely he was frequent in returning (to Allah).

a 2022. 18 Surely We made the mountains subject to him, to declare the glory\* (of Allah) at the evening and the sunrise,

b 1846. 19 And the birds gathered together;<sup>b</sup> all were obedient to him.

20 And We strengthened his kingdom and We gave him wisdom and a clear judgment.

Ar. thee. 21 And has there come to you the story of the adversaries, when they made an entry into the private chamber by ascending over the walls?

22 When they entered in upon David and he was frightened at them, they said: Fear not: two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way:

23 Surely this is my brother: he has ninety-nine ewes and I have a single ewe; but he

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً  
قَالُوا آمِنُ نَوَاقٍ ○

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَائِمْ  
يَوْمِ الْحِسَابِ ○

إِصْبِرْ عَلَى مَا يَقُولُونَ وَادْرُكْ عَبْدَنَا  
دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ○

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ  
بِالْعَتَمِيِّ وَالْإِشْرَاقِ ○

وَالْكَبِيرِ الْحُشُورِ كُلُّ لَهْ أَوَّابٍ ○  
وَسَدَدْنَا مَلَكُةً وَاتَّيَنَهُ الْحُكْمُ

فَصَلَّ الْحُطَابِ  
وَهَلْ لَكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا

الْحُرَابِ ○  
إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ

قَالُوا لَا تَخَفْ خَصْمَيْنِ بَعْضُنَا عَلَى  
بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ○  
إِنَّ هَذَا أَخِي تُفْلِكَ تَسْعُ وَتَسْعُونَ

لِجَنَّةٍ وَرَبِّي لِجَنَّةٍ وَاحِدَةٍ

2133 *Fawāq* is the time between two milkings (LL). The she-camel was milked, then left a little while for her young to suck, in order that she might subsequently yield her milk copiously, after which she was milked again; and thus *fawāq* indicates a little delay.

2134 Here we have in plain words a demand on the part of unbelievers for punishment in this life.

2135 *Yad* means *jāh* and *quwwat*, i.e. *dignity* and *power* (TA). According to the same authority *yad* also means *authority*, *ownership*, *favour*, or *benefit*.

	said, Make it over to me, and he has prevailed against me in discourse.	نَقَالَ أَقْبَلِيْهَا وَعَرِّفِيْ فِي الْخُطَابِ
Ar. <i>thee</i> .	24 He said: Surely he has been unjust to <i>you</i> in demanding <i>your</i> ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and David was sure that We had tried him, so he sought the protection <sup>a</sup> of his Lord, and he fell down bowing and turned time after time (to Him). <sup>2136</sup>	قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْتِكَ إِلَىٰ رِجَالِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ يَنُوءُوا وَعَلَىٰ الصُّلْحِ
a 2194.	25 Therefore We rectified for him this, <sup>b</sup> and most surely he had a nearness to Us and an excellent resort.	وَقَلِيلٌ مِّنْهُمْ مُّوْطِنٌ دَاوُدَ إِنَّمَا فَتَنَهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ
b 2194.	26 O David! surely We have made <i>you</i> a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead <i>you</i> astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe chastisement because they forgot the day of reckoning.	تَغْفِرُ نَالَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسْنَ مَّآبٍ
Ar. <i>thee</i> .		يَدَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا سَوَّاءُوا يَوْمَ الْحِسَابِ
Ar. <i>thee</i> .		

2136 The absurd story that is added here by the commentators is utterly opposed to what the Qur-ān says regarding David. The men who thus attacked David by *climbing over the wall* were his enemies, as the Qur-ān plainly states. They had thought of taking David unawares and putting him to death. But David, though terrified, was ready to meet them, and the two men, finding their plan thus frustrated, made an excuse for coming to him in such an unusual manner. The Qur-ān does not anywhere say that these were angels; the suggestion is, moreover, inconsistent with their description as *adversaries*, and with their *climbing over the walls*. The story of David committing adultery and two angels having come to him thus to remind him of the sin is a puerile falsehood wherever it may be found. It has been repudiated by the best Muslim opinion. Rz says: "Most of the learned and those who have searched for the truth among them declare this charge false and condemn it as a lie and a mischievous story." And the Caliph 'Ali, when he heard the false story, said: "Whoever shall relate the story of David as the story-tellers relate it, I will give him 160 stripes, and this is the punishment of those who falsely charge the prophets" (Rz). The words *istaghfara* and *ghafarnā* occurring in this and the next verse by no means indicate that David had committed a sin, for *istighfār* really signifies the *seeking of protection* (see 2194), and David sought Divine protection when he saw that his enemies had grown so bold against him; and by *ghafarnā* in the next verse is meant the rectification of his affair, the reason given there making this significance clear: "Most surely he had a nearness to Us and an excellent resort." This incident in the career of David is narrated to enable the Prophet to realize his own difficulties; for when a great ruler like David could not succeed in keeping his enemies under complete control, the position of the Prophet was much more difficult. It may also be added that a party of the Israelites themselves was opposed to

## SECTION 3

## Solomon and his Enemies

27-29. The righteous and the mischief-makers are not dealt with alike. 30-33. Solomon's greatness. 34. His successor's worthlessness. 35-40. Solomon's enemies subjected to him.

27 And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve;<sup>2137</sup> then woe to those who disbelieve on account of the fire.

28 Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?

Ar. thes.

29 (It is) a Book We have revealed to *you* abounding in good,<sup>2138</sup> that they may ponder over its verses, and that those endowed with understanding may be mindful.

30 And We gave to David Solomon; most excellent the servant! Surely he was frequent in returning (to Allah).

31 When there were brought to him in the evening (horses) still when standing,<sup>2139</sup> swift when running—

32 Then he said: Surely I love the good things on account of the remembrance of my Lord—until they were hidden behind the veil, (he said):

33 Bring them back to me; so he began to stroke (their) legs and necks.<sup>2140</sup>

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
بِاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا أَنَّهُمْ  
لَا يُؤْتُونَ

لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ۚ  
أَمْ نَجْعَلُ الَّذِينَ آمَنُوا أَوْ عَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ  
الْمُتَّقِينَ كَالْفُجَّارِ ۚ

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا رَئِيدًا ۚ  
آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ  
وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ  
إِنَّهُ أَتَابُ ۚ

أَدْعُرُّهُمْ عَلَيْهِمْ بِالنَّفَقِ الْهَافِئِ الْجِسَادُ  
فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ  
رَبِّي لَعَلِّي تَوَارَتْ بِلُجَجَاتِ ۚ

رُدُّوهُمَا عَلَيَّ طَافِقَ سَهْمًا بِالسُّوقِ وَالْأَهْقَاقِ ۚ

David and Solomon; and the revolt of the ten tribes against Rehoboam, Solomon's son, is a clear proof of this animosity. Hence many of the false charges against these two prophet-kings.

2137 The believer is guided by the principle of the accountability of human actions and of a significance underlying every thing that exists in heaven or earth. The unbeliever, on the other hand, makes mischief, as he believes that he will not be any the worse for it, and thus ignores the law of cause and effect which prevails in the universe.

2138 *Mubārak* means *blessed*, also *abounding in good* (LL).

2139 *Sāfināt* is plural of *sāfin*, and signifies a horse standing upon three legs and the extremity of the hoof of the fourth leg; hence it means a horse that is still when standing.

2140 These plain words are twisted into the puerile story that Solomon, enraged on account of the horses having detained him from his afternoon prayers, began to cut off their legs and necks, as if it were the fault of the horses and not his own fault. But

34 And certainly We tried Solomon, and We put on his throne a (mere) body,<sup>2141</sup> so he turned (to Allah).

35 He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) any one after me;<sup>2142</sup> surely Thou art the great Giver.

36 Then We made the wind subservient to him; it made his command to run gently wherever he desired,

37 And the devils, every builder and diver,

38 And others fettered in chains,<sup>2143</sup>

39 This is Our free gift, therefore give freely or withhold, without reckoning.

40 And most surely he had a nearness to Us and an excellent resort.

وَلَقَدْ تَنَبَّأَ سُلَيْمَانُ وَالْقَيْنَا عَلَى كُرْسِيِّهِ

جَسَدًا أَشْمَ أَتَابَ ۝

قَالَ رَبِّ عَفِّرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي

لِأَحَدٍ مِن بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

فَتَجَرَّأَلَهُ الرِّيحُ جَرَّي بِأَمْرِهِ رُحَاءَ

حَيْثُ أَصَابَ ۝

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ۝

وَالْآخِرِينَ مُقَدَّرِينَ فِي الْأَصْفَادِ ۝

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِإِذْنِ جِسَارٍ

وَإِنَّ لَهُ عِندَنَا لَكُنْفًى وَحُسْنَ مَآرٍ

the Qur-án does not at all say that Solomon neglected any prayer on seeing the horses, nor does it say that he cut off their legs and necks. مسح شَيْئًا means *he wiped a thing with his hand*, or passed his hand over it, and horses are always stroked on their legs and necks after a race. It was simply this that Solomon did. The material out of which the strange story is woven is not met with in the Qur-án. The words تَوَارَتْ بِالْجَانِبِ refer to the horses, which had gone so far in the race that they were hidden from Solomon's eyes. To make the words refer to the sun, of which no mention at all is made here or anywhere else in this chapter, is surely a distortion of plain words.

2141 It appears that Solomon knew that his son Rehoboam, the heir-apparent to the throne, was unfit to rule, and therefore, seeing apparent signs of the disruption of the kingdom, or being informed of it by Divine revelation, he turned to Allah. By the *mere body* that was put on his throne is meant either his son Rehoboam, who lost the allegiance of all except a single tribe of Israel (1 Kings 12: 17), or Jeroboam, who led the revolt against the house of David, and on becoming king of ten tribes set up image-worship in Dan and Beth-el, the two calves being supposed to be images of Jehovah (1 Kings 12: 28), and also began the worship of molten images (1 Kings 14: 9). Thus both Rehoboam and Jeroboam answer the description of a *body* (without real life) thrown on Solomon's throne. See also 2029.

2142 The previous verse speaks of the imbecile heir-apparent to Solomon's throne. Hence we find Solomon praying here for a spiritual kingdom, for that is the only kingdom which is not in danger of being spoiled by an heir. The glory of Solomon's temporal kingdom was not maintained after his death.

2143 The description given here of the *devils* shows clearly that the designation applies to the men of foreign tribes subjected to Solomon's rule, because it was the latter who were forced into labour by Solomon, and therefore the words *every builder and diver* make it clear that the *jinn* and *devils* who are related to have been subjected to Solomon were only human beings. This is further proved by the words *fettered in chains*, because the immaterial beings known as *devils* and *jinn* are not fettered in chains. The chains are needed to keep in control material beings, such as men. See also 2027.

## SECTION 4

## Job and the Triumph of the Righteous

41-44. Job rewarded for his patience. 45-54. All righteous servants were rewarded. 55-58. Their opponents meet with evil. 59-64. Mischief-makers reproach each other.

41 And remember Our servant Job, when he called upon his Lord: The devil has afflicted me with toil and torment.<sup>2144</sup>

Ar. thy.

42 Urge with *your* foot; here is a cool washing-place and a drink.<sup>2145</sup>

Or,  
followers.

43 And We gave him his family and the like of them with them,<sup>2146</sup> as a mercy from Us, and as a reminder to those possessed of understanding.

وَإِذْ كَرَّمَ عَبْدَنَا يَأْتِيهِ إِذَا نَادَى رَبَّهُ أَنِّي  
مَسَّيْتُ الشَّيْطَانُ بِنُصَيْبٍ وَعَذَابٍ  
أَرْكُضُ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ  
وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ  
رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ

2144 The story of Job is given here as well as in the 21st chapter, the reference being more brief there than here. All that the Qur-ān states about him is that he was a righteous person who suffered some kind of distress, remained patient under trials, and was ultimately delivered from affliction. All these circumstances of his life are disposed of in the space of a few lines. The dramatic poem of forty-two chapters known as Job's book finds no place in the Holy Qur-ān.

The toil and torment of which Job complains seem to relate to some journey of his in a desert, where he finds himself in an evil plight, on account of the fatigue of the journey and the thirst which afflicts him. There are many circumstances which point to this conclusion. The use of the word *nash*, signifying *toil* or *fatigue*, is one of them. Another is that, as a remedy for this, he is led to a place where he finds a cool washing-place and a drink. A third is the mention of the devil (*shaitān*) in connection with his trouble, for, *شيطان الغلا* lit. *the devil of the desert*, signifies *thirst* (Q-LL). The mention of this distressing journey of Job's contains, no doubt, a hint of the Prophet's long journey from Mecca to Medina, which was to be undertaken under particularly distressing circumstances.

2145 *اركض برجلك* literally signifies *urge with thy foot*, the significance being *urge your horse*. The word *rakaḍa* is used especially in connection with a beast, meaning, as LL says, *he struck and hit therewith like as one strikes and hits therewith a beast* (IAs). This special use is made clear in all lexicons by further examples of the use of the word. Thus you say *ركضت الفرس برجلي* i.e. *I urged the horse to run with my foot*

(S, O, Msb-LL). And again *ركض الدابة برجل* i.e. *he struck the beast to urge it with a foot* (LL). The meaning is therefore *urge your horse to go further*, and the result is that there he finds a place where he is able to refresh himself both with drink and washing. He thought that he was in a waterless desert, and he complained that he was troubled with fatigue from the journey and with thirst; in reply he is told to urge his horse or the beast he rode upon to run further on, where he will find rest. It is a lesson not to despair under difficulties.

2146 *Ahla-hi* may mean either *his people* or *his family*. The giving of it to him means that he is brought back to them from the long journey which is referred to in the previous verse. *Misla-hum* or *the like of them* may signify either that he was brought back to his



Ar. thy.

44 And take in *your* hand somewhat of worldly goods, then be satisfied with it and do not incline to what is false;<sup>2147</sup> surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah).

45 And remember Our servants Abraham and Isaac and Jacob, men of power and insight.

46 Surely We purified them by a pure quality, the keeping in mind of the (final) abode.

47 And most surely they were with Us, of the elect, the best.

a 1649.

48 And remember Ishmael and Elisha and Zulkifl;<sup>a</sup> and they were all of the best.

وَحَذِّرْ بِيَدِكَ ضَعْفًا فَاصْرِ بِمِ الْتَحَنَتْ  
 اِنَّا وَجَدْنَاهُ صَدِيقًا رَاحِمًا اِنَّهُ اَوَّابٌ  
 وَاذْكُرْ عَبْدَنَا اِبْرَاهِيْمَ وَاسْحٰقَ وَيَعْقُوْبَ  
 اُولٰٓئِكَ اٰتَيْنَاهُمُوْا الْاَبْصَارِ  
 اِنَّا اَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ  
 وَاِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفٰٓيْنَ الْاٰخِرِ  
 وَاذْكُرْ اِسْمٰعِيْلَ وَ اِيْسٰهَ وَذَا الْكِفْلِ  
 وَكُلٌّ مِّنَ الْاٰخِرِ

followers, to even a larger number than he had left, or that he was given a larger family, being blessed with more children.

2147 This passage contains three different statements, all of which have been generally misunderstood. The commentators follow each other in the story. They say that Job had sworn to inflict a hundred stripes on his wife, and that he ultimately fulfilled this oath by striking her with a bundle of sticks. There is not the slightest vestige of this story in the Holy Qur-ān or in any authentic saying of the Holy Prophet. The first statement made in this passage is *حَذِّرْ بِيَدِكَ ضَعْفًا*. Now, although *dighs* does signify a bundle of twigs, it bears other significances as well, and the duty of the translator is to see which significance suits the context, and to give the most rational meaning to the words without inventing a story to explain words at once clear and simple. We find the same words occurring in a saying of the Holy Prophet, where *اِخَذَ الضَّغْتِ* is explained as meaning *من نال من الدنيا شيئاً* i.e. *he who attains anything of worldly goods* (IAs). The same saying is explained by Tāḥi: *منهم اخذ الضغت* meaning *among them is he who attains somewhat of worldly goods*. The very words *akhz* and *dighs* occur in the Holy Qur-ān, and the sentence thus bears a simple meaning that Job is given somewhat of the goods of the world.

The only word to be explained now is *لَا تَحْنُتْ*. There is not much difficulty about it, as *ḥanaṣa* is plainly given to mean *he inclined from what was true to what was false* (Q-LL). The meaning of the passage is that Job is told not to incline to an evil course when he is given wealth. Thus v. 41 speaks of his distress, v. 42 of the removal of distress, v. 43 of his finding his family, and v. 44 of his finding worldly goods.

49 This is a reminder; and most surely there is an excellent resort for those who guard (against evil),

50 The gardens of perpetuity, the doors are opened for them.<sup>2148</sup>

51 Reclining therein, calling therein for many fruits and drink.

• 2110.

52 And with them shall be those restraining their eyes,\* equals in age.<sup>2148A</sup>

53 This is what you are promised for the day of reckoning.

54 Most surely this is Our sustenance; it shall never come to an end;

55 This (shall be so); and most surely there is an evil resort for the inordinate ones:

56 Hell: they shall enter it, so evil is the resting-place.

57 This (shall be so); so let them taste it, boiling and intensely cold (drink).<sup>2149</sup>

58 And other (punishment) of the same kind—of various sorts.

59 This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.

60 They shall say:<sup>2149A</sup> Nay! you—no welcome to you; you did proffer it to us, so evil is the resting-place.

هَذَا إِذْ كُرُوا لِلتَّقِيْنَ حَسَنَ مَا بِ

جَنَّتْ عَيْنٌ مُّقْتَدَرُهُمُ الْاَبْوَابُ ۝

مُتَكِيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِكَرِهَةٍ

كَثِيْرَةٍ وَشَرَابٍ

وَعِنْدَهُمْ قَصْرٌ الطَّرْفِ اَتْرَابُ ۝

هَذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ۝

اِنَّ هَذَا الْوَرْدُ قَنَاقَةٌ مِّنْ ثَقَدٍ ۝

هَذَا اَوْ اِنَّ لِلطَّغِيْنَ كَثْرَ مَا بِ ۝

جَهَنَّمَ يَصْلُوْنَ فِيْهَا فَيَنْسُ الْوَهَادُ ۝

هَذَا اَلْكَلْدُ وَوَهْجُهُ جَمِيْمٌ وَعَسَاقُ ۝

وَآخِرُ مَنْ شَكَلَهُ اَزْوَاجُ ۝

هَذَا اَتَوْجُ مُّقْتَدَرُهُمْ لَامَرْحَبًا بِهِمْ

اِنَّهُمْ صَالُو النَّارِ ۝

قَالُوْا بَلْ اَنْتُمْ لَامَرْحَبًا بِكُمْ اَنْتُمْ

فَدَّ مَتْمُوْهُ لَنَا فَيَنْسُ الْقَرَارُ ۝

2148 That is, the doors of these gardens are opened for them in this very life; or, they are always open to them.

2148A What is the meaning of *those restraining their eyes* has been explained in 2110, but here, in addition, they are called *equals in age*, as showing that their growth begins with the growth of spiritual life in man, thus showing that they are the fruits of good deeds, whether done by males or females, who would all have these fruits equally.

2149 The word *ghassāq*, which is generally rendered as *ichor*, is really a qualification of *drink* (understood, as in the case of *hamim*, which means *boiling*), and means *intensely cold* (I'Ab, I Msd-TA). It also means *stinking* (S-LL), but being mentioned along with *hamim*, or *boiling*, the significance adopted suits the context. They shall be made to consume intensely hot and intensely cold drink, because they went to the two extremes and did not follow the mean.

2149A The speakers here are the weak followers, those addressed being the ringleaders. These followers are spoken of in the previous verse as *an army plunging in without consideration along with you*.

61 They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.

62 And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

63 Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?

64 That most surely is the truth: the contending one with another of the inmates of the fire.

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فِرْدَوْهُ

عَنْ أَبَا ضَعْفَانَ فِي النَّارِ

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا

نَعُدُّهُمْ مِنْ الْأَشْرَارِ

أَتَحْنَنُ لَهُمْ سِجْرًا أَمْ زَاغَتْ عَنْهُمْ

الْأَبْصَارُ

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

## SECTION 5

### Opposition to Prophets

65-68. The Prophet's warning. 69, 70. A decision on high. 71-85. Devil's opposition to Adam as a typical case of opposition to prophets. 86-88. Truth of the prophecy will be made apparent.

65 Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):

66 The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.

67 Say: It is a message of importance,<sup>2150</sup>

68 (And) you are turning aside from it:

69 I had no knowledge of the exalted chiefs when they contended:<sup>2151</sup>

70 Naught is revealed to me save that I am a plain warner.

71 When *your* Lord said to the angels: "Surely I am going to create a mortal from dust:"<sup>2152</sup>

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مَنِيَّةٌ إِلَّاهُ

إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَلَيْسَ مَعَهُ

الْعِزُّ الْعَفَّارُ

قُلْ هُوَ تَبَوَّأَ عِظِيمٌ

أَنَّمُ عَنْهُ مُعْرِضُونَ

مَا كَانَتْ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى

إِذْ يَخْتَصِمُونَ

إِنْ يُوْحَىٰ إِلَيَّ إِلَّا أَنَا أَنْتَ الْبَشِيرُ

إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَالِقٌ لِّبَشَرٍ طِينٍ

Ar. *thy*.

a 47.

2150 The message of importance is the prophecy of the utter discomfiture of the opponents of the Holy Prophet. But see also 2640.

2151 The exalted chiefs are the heavenly beings who come first to know of the raising of a prophet, for every affair is first decided in heaven, and then it comes to pass on earth. What the contention was is stated in the verses that follow.

2152 Note the connection with the previous verse, where the exalted chiefs are spoken of as contending about the appearance of the Holy Prophet, which is, as it were, explained by what follows here. The creation of Adam and the submission of the angels typifies the raising of a prophet and the submission to him of the good and the righteous. The mortal created from dust is the Prophet Muhammad (may peace and the blessings of Allah be upon him!), the angels that make obeisance are his holy companions, the evil spirit who leads people

Or, spirit.  
a 56. 72 So when I have made him complete and breathed into him of My *inspiration*, then fall down making obeisance to him.\*

73 And the angels did obeisance, all of them;

b 57, 58. 74 But not Iblis;<sup>b</sup> he was proud and he was one of the unbelievers.

Ar. thee.  
Ar. thou shouldst.  
Ar. art thou.  
Ar. art thou.  
75 He said: O Iblis! what prevented *you* that *you* should do obeisance to him whom I created with My two hands? *Are you* proud or *are you* of the exalted ones?

76 He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.<sup>2153</sup>

Ar. thou art.  
77 He said: Then get out of it, for surely *you* are driven away:

Ar. thee. 78 And surely My curse is on *you* to the day of judgment.

79 He said: My Lord! then respite me to the day that they are raised.\*

c 1338. Ar. thou art.  
80 He said: Surely *you* are of the respited ones,

d 1338. 81 Till the period of the time made known.<sup>d</sup>

82 He said: Then by Thy Might I will surely make them live an evil life,\* all,

e 1609. 83 Except Thy servants from among them, the purified ones.

84 He said: The truth then is and the truth do I speak:

Ar. thee. 85 That I will most certainly fill hell with *you* and with those among them who follow *you*, all.

Ar. thee. 86 Say: I do not ask you for any reward for it; nor am I of those who affect:

87 It is nothing but a reminder to the nations:

88 And most certainly you will come to know about it after a time.

فَإِذَا سَوَّيْتُهُ وَلَفَخْتُ فِيهِ مِنْ رُوحِي  
فَقَعُوا لَهُ يَبِيدِينَ ○

فَسَبَّحَ الْمَلِكُ كُلُّهُمْ جَمْعُونَ ○  
إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ  
لِمَا خَلَقْتُ بِيدِي ۖ اسْتَكْبَرْتَ أَفَمَكَ كُنْتُ

مِنَ الْعَالِينَ ○

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ  
وَخَلَقْتَهُ مِنْ طِينٍ ○

قَالَ فَاحْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ○  
وَأَنْ عَذَابَكَ لَتَعْتَبِي إِلَى يَوْمِ الدِّينِ ○

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ○  
قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ○

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ○  
قَالَ فَبِعِزَّتِكَ لَا أَعُوذُ بِكُمْ أَجْمَعِينَ ○

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ○  
قَالَ فَالْحَنُّ وَالْحَنُّ أَفُولُ ○

لَا مَلِكَ سَجَّهْتُمْ مِنْكَ وَ مِنْ تَبَعِكَ  
مِنْهُمْ أَجْمَعِينَ ○

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا  
مِنَ الْمُتَكِبِّينَ ○

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ○  
وَلَتَعْلَمَنَّ بَنَاهُ بَعْدَ حِينٍ ○

astray represents the rebellious leaders who had sworn to oppose the Prophet and to mislead the people, and the day of raising is the day when a great flux into Islam follows the final discomfiture of opposition.

2153 The creation from fire is an indication of rebelliousness, of a fiery temper, and the creation from dust signifies submissiveness and meekness. See 862.

## CHAPTER XXXIX

### THE COMPANIES

(*Az-Zumar*)

REVEALED AT MECCA

(8 sections and 75 verses)

#### Abstract:

- Sec. 1. Obedience to Allah.
- Sec. 2. Believers and unbelievers.
- Sec. 3. The Qur-án is a perfect guidance.
- Sec. 4. Rejecters shall be abased.
- Sec. 5. Evil shall not be averted.
- Sec. 6. Divine mercy.
- Sec. 7. The final judgment.
- Sec. 8. Each party meets with its desert.

#### The Title.

THE name of this chapter, *The Companies*, refers to the two classes, the believers and the unbelievers, which receive and reject the truth respectively, and the chapter deals with the fate of each.

#### Subject-matter.

The internal arrangement is clear. Obedience to Allah is required in the first section. Those who obey are the believers, and those who refuse to obey are the unbelievers, and the two are spoken of in the next section. The third shows that the Qur-án is a perfect guidance, and the fourth that its rejecters shall be punished. While the fifth emphasizes the punishment of rejecters, by stating that evil shall not be averted from those who persist in rejection, the sixth calls attention to Divine mercy, which is ever ready to take those by the hand who repent, and therefore sinners have no reason to despair. The last two sections speak of the coming of the judgment, when each of the two parties shall be made to taste that which it deserves.

#### Date of revelation.

Although this chapter is considered by both Muir and Rodwell to have been a late Meccan revelation, the opinion is not based on reliable data. The prophetic reference to the flight to Abyssinia contained in v. 10 has been misunderstood as being a reference to the later flight to Medina, and this error has led these critics to assign a late date to this chapter. The absence of reference to any plan against the Holy Prophet's life, while it deals with opposition to his cause, is a conclusive argument of its early revelation, and thus, like the other chapters of this group, it belongs to the early Meccan period.

## SECTION 1

## Obedience to Allah

1-3. Obedience required. 4. Allah has no son. 5, 6. His manifestation in His creation. 7. He loves gratefulness in man. 8. Man calls upon Allah alone in adversity. 9. Believers and unbelievers are not equal.

In the name of Allah, the Beneficent, the Merciful.

1 The revelation of the Book is from Allah, the Mighty, the Wise.

Ar. *thec.*

2 Surely We have revealed to *you* the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

3 Now, surely, sincere obedience is due to Allah (alone), and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah,<sup>2154</sup> surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

4 If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created.<sup>2155</sup> Glory be to Him: He is Allah, the One, the Subduer (of all).

5 He has created the heavens and the earth with the truth; He makes the night cover

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

إِنَّا أَنْزَلْنَاهُ بِالْحَقِّ فَاْعْبُدْ

اللَّهُ مُخْلِصًا لَهُ الدِّينَ ۚ

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا

مِنْ دُونِهِ أَوْلِيَاءَ مَا عْبُدُهُمْ إِلَّا

لِيُقَرَّبُوا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ

بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ

لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۚ

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ

مِمَّا يَخْلُقُ مَا يَشَاءُ مَا سُبْحَنَهُ هُوَ

اللَّهُ الْوَاحِدُ الْقَهَّارُ ۚ

خَلَقَ السَّمَوَاتِ الْأَرْضَ بِالْحَقِّ يَكُونُ اللَّيْلُ عَلَىٰ

2154 The Arabs believed that they could only approach the Divine Being through the mediation of their idols, and they asserted that they worshipped idols only to attain nearness to the Divine Being. This is condemned by the Holy Qur-án as a polytheistic doctrine. But how many Muslims hold the same belief with respect to their *pirs* (spiritual leaders) and yet consider themselves to be monotheists!

2155 The Christian commentators think that the Qur-án does not refer to the doctrine of Jesus' sonship here. But that is a mistake. We find the Christian doctrine referred to and refuted in very early Meccan chapters, such as the 19th chapter, which was recited by the Muslim refugees in Abyssinia before the Negus, in or about the fifth year of the Prophet's mission. The Qur-án refers to the error of attributing a son to the Divine Being almost as frequently as to the doctrine of setting up idols with Allah. What is pointed out here is that no one holds a relation of peculiar sonship to Allah, but that it is His chosen servants, chosen above others from among His creation, that are metaphorically called His sons; because in being manifestations of the Divine attributes they stand to Allah in the same relation as a son stands to a father, being images of those attributes as a son is an image of a father. This is entirely in accordance with what is taught in the Bible, absolutely uprooting the Christian doctrine of the sonship of Jesus, who is regarded, not as a creature, but as the Creator.

the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

6 He has created you from a single being, then made its mate of the same (kind),\* and He has made for you eight of the cattle in pairs.<sup>2156</sup> He creates you in the wombs of your mothers—a creation after a creation—in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?

7 If you are ungrateful, then surely Allah is Self-sufficient, above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another;<sup>b</sup> then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.

8 And when distress afflicts a man he calls upon his Lord, turning to Him frequently; then when He makes him possess a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy *yourself* in *your* ungratefulness a little, surely *you* are of the inmates of the fire.

النَّهَارَ وَيُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ  
وَالشَّمْسُ وَالْقَمَرُ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى  
أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَكُمْ  
زَوْجَهَا وَآنَزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمِينَةً  
أَزْوَاجًا يُخَلِّقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ  
خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ  
ذِكْرُ اللَّهِ رُحْمَتُهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ  
فَاقْبَلْ تَضَرُّعُونَ ○

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنَى عَنْكُمْ وَلَا  
يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ  
لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَى  
رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا  
إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ لَسِيَ مَا  
كَانَ يَدْعُوهُ إِلَهُ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا  
لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ  
قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ○

a 531.

Ar. sent  
down.

b 351.

Ar. thyself.

Ar. thy.

Ar. thou  
art.

2156 The word *anzala* (infinitive noun *inzāl*) is not applied only to the actual sending down of a thing, but also to making it accessible to men. Thus TA says:

انزال الشيء قد يكون بنفسه وقد يكون بانزال اسبابه والهداية اليه

i.e. the sending down of a thing is sometimes its actual sending down, and sometimes the procuring of its means and the attainment of it. It is in this sense that the cattle are spoken of here as being sent down for men. The eight of the cattle are the four pairs spoken of in 6:144. The four animals are mentioned particularly as being most useful for man.



9 What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

إِنَّ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ سَاجِدًا  
قَائِمًا يَحْتَذِرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ  
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ  
لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

## SECTION 2

### Believers and Unbelievers

10. Good for doers of good. 11-14. Prophet a sincere believer. 15-16. Loss for unbelievers. 17-20. The pious shall be elevated. 21. A lesson in the growth and decay witnessed in physical nature.

10 Say: O my servants who believe! be careful of (your duty to) your Lord: for those who do good in this world is good, and Allah's earth is spacious;<sup>2157</sup> only the patient will be paid back their reward in full without measure.

قُلْ يٰٓعِبَادِ اللَّهِ إِنِ امْسُوا لَكُمْ لِلَّذِينَ  
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ  
اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ  
بِغَيْرِ حِسَابٍ

11 Say: I am commanded that I should serve Allah, being sincere to Him in obedience,

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا  
لَّهُ الدِّينَ ۝

12 And I am commanded that I shall be the first of those who submit.

وَأُمِرْتُ أَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ  
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي  
عَذَابَ يَوْمٍ عَظِيمٍ

13 Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

14 Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

قُلْ لِلَّهِ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ۝  
فَاعْبُدْهُمَا مَا شِئْتُمْ مِنْ دُونِهِ ذَلِكُمْ زَكَاةُ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَاهْلِكُوا يَوْمَ الْقِيَمَةِ  
أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝

15 Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection: now surely that is the clear loss.

لَهُمْ مِنْ نَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ  
خَشِيمِ ظُلَلٍ ذَلِكَ يَحْكُمُ اللَّهُ يُعْبَادُهُ  
يُعْبَادُونَ ۝

16 They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear; so be careful of (your duty to) Me, O My servants!

<sup>2157</sup> The words are a comfort for the Muslims, who were subjected to sufferings in their own land, and contain, no doubt, a prophetic allusion to the first flight, i.e. the flight to Abyssinia.

17 And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,

18 Those who listen to the word, then follow the best of it:<sup>2158</sup> those are they whom Allah has guided, and those it is who are the men of understanding.

Ar. word.

Ar. canst thou.

19 What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?

20 But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places,<sup>2159</sup> built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.

Ar. dost thou.

Or, colours

Ar. thou seest.

21 Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various sorts, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces?<sup>2160</sup> Most surely there is a reminder in this for the men of understanding.

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا  
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ بَشِيرًا  
الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ  
أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ وَوَلَّيَكَ  
هُمُ أُولُوكِ الْكِتَابِ  
أَفَسَوْفَ يَأْتِيهِمْ كَلِمَةٌ مِنَ الْعَذَابِ لَأَنَّهُمْ  
كَانُوا فِي الشَّكِّ  
لَكِنَّ الَّذِينَ أَتَوْا رَبَّهُمْ هُمْ كَعُرْتُمْ  
فَوَقَّعَتْهُمْ مَوَازِينَهُمْ بِمَا كَانُوا يَكْسِبُونَ  
أَلَمْ نَقْرَأُكَ اللَّهُ الْخَلْقَ اللَّهُ الْيَوْمَ  
الَّذِينَ تَرَى اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَ  
سَبِيلًا فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا  
مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا  
ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَٰلِكَ لَذِكْرًا  
لِأُولِي الْأَلْبَابِ

2158 Attention is here drawn to the teachings of the Qur-án by describing them as the best words to which a man can listen. Or, since the Qur-án is meant for the whole of mankind, and therefore contains teachings for men in every grade of society or state of civilization, the faithful are enjoined to follow the best.

2159 This shows that there is an unceasing progress in the life after death, for the high places to which the righteous shall attain shall have places still higher above them. Thus the Muslim paradise is not a place for enjoyment, but for an unceasing advancement.

2160 The allusion is to the fate of nations; they are brought into existence, made to rise, then decay and are swept out of existence. This is also a solace to the Muslims that their opponents shall not retain their power for ever.

## SECTION 3

## The Qur-án is a Perfect Guidance

22, 23. The Qur-án is a light. 24-26. Its rejecters shall meet with disgrace. 27, 28. The Qur-án a perfect book. 29-31. Absolute submission to Allah necessary.

Ar. breast.

22 What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.

23 Allah has revealed the best announcement, a book conformable in its various parts,<sup>2161</sup> repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err,<sup>a</sup> there is no guide for him.

a 44.

24 Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

25 Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.

26 So Allah made them taste the disgrace in this world's life, and certainly the chastisement of the hereafter is greater: did they but know!

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى  
نُورٍ مِّن رَّبِّهِ قَوْلٍ لِّلْقَيْسَةِ قُلُوبُهُمْ  
ذِكْرُ اللَّهِ أُوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ  
اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ مَتَشَابِهًا  
مَّثَانِي تَنْفَعُ مِمَّنْ جُلُودُ الَّذِينَ يَخْشَوْنَ  
رَبَّهُمْ ثَمَرَاتٍ لِّتِلْكَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى  
ذِكْرِ اللَّهِ ذَلِكَ هُدًى لِّلَّهِ يَهْدِي بِهِ  
مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ هَادٍ  
أَفَمَنْ يَتَّبِعِ يُوْجِبُ لَهُ سُوءَ الْعَذَابِ يَوْمَ  
الْقِيَامَةِ ذُلٌّ لِّلظَّالِمِينَ وَذُوَا مَا كُنْتُمْ تُكْسِبُونَ  
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاتَهُمُ الْعَذَابُ  
مِنْ حَيْثُ لَا يَشْعُرُونَ  
فَإِذَا قَامَهُمُ اللَّهُ لِحُكْمِهِ الدُّنْيَا  
لَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

<sup>2161</sup> The Qur-án is here called *كتابا متشابها* i.e. a book conformable in its various parts. This claim is by no means insignificant. The Qur-án was revealed by portions during a period of twenty-three years, and during this period the circumstances under which the Holy Prophet lived were of such a nature that the history of no other man offers a similar combination of varying circumstances, and yet, through all these vicissitudes, the Qur-án shows a strict uniformity. The conformability of its various parts, however, signifies more than a mere uniformity; it signifies that some parts explain other parts. *Mutashābih*, it should be noted, signifies, according to the best authorities, that some parts of it verify other parts. Again, it is called *magānī*, because it repeats over and over again the most important subjects, especially the doctrine of the Unity of the Divine Being. See also 387.

27 And certainly We have set forth to men in this Qur-án similitudes of every sort that they may mind.<sup>2162</sup>

28 An Arabic Qur-án without any crookedness, that they may guard (against evil).

29 Allah sets forth a parable: there is a man in whom are (several) partners differing with one another, and there is another man (devoted) wholly to a man. Are the two alike in condition? (All) praise is due to Allah: nay! most of them do not know.

30 Surely *you shall* die and they (too) shall surely die.

31 Then surely on the day of resurrection you will contend one with another before your Lord.

Ar. *thou*  
*shalt.*

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝  
قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ۝

صَرَفَ اللَّهُ مُتَلَاحِجًا فِيهِ شُرَكَاءُ مُتَشَاسِكُونَ وَرَجُلًا سَلَمْنَا لِرَجُلٍ هَلْ يَسْتَوِينَ مُتَلَاحِجًا أَحَدُهُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

إِنَّكَ مَيِّتٌ وَانْصَبْهُمُ مَيِّتُونَ ۝  
تَمَّازُكَ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكَ فَخْتَصِمُونَ ۝

#### SECTION 4

##### Rejecters shall be abased

32. Rejection of truth. 33-35. Reward of those who accept. 36, 37. Allah is sufficient for His servant. 38-40. An abasing punishment. 41. The Qur-án a true revelation.

### PART XXIV

32 Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

33 And he who brings the truth and (he who) accepts it as the truth—these are they that guard (against evil).

34 They shall have with their Lord what they please; that is the reward of the doers of good;

35 So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.

مَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالْحَقِّ فِي إِدْبَاجَةٍ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۝

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ۝

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْحَسَنِينَ ۝

يَكْفُرُ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي كَانُوا وَيَجْزِيهِمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ۝

2162 The Holy Qur-án repeatedly claims to be a collection of the best teachings for the moral and spiritual welfare of man. It also claims, in these words, to be a perfect book as not only containing all the necessary teachings, but also answering all the objections of its opponents. See also 1467 and 1785.

Ar. *thee*.  
a 44.  
36 Is not Allah sufficient for His servant? And they seek to frighten *you* with those besides Him;<sup>2163</sup> and whosoever Allah makes err,<sup>a</sup> there is no guide for him.

Ar. *shouldst thou*.  
37 And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

38 And *should you* ask them, Who created the heavens and the earth? they would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.

39 Say: O my people! work in your place, surely I am a worker, so you will come to know

40 Who it is to whom there shall come a chastisement which will disgrace him, and to whom will be due a lasting chastisement.<sup>2164</sup>

Ar. *thee*.  
Ar. *against it*.  
Ar. *thou art*.  
41 Surely We have revealed to *you* the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul, and whoever errs, he errs only to *its* detriment; and *you* are not a custodian over them.

اَلَيْسَ لِلّٰهِ يٰكَافٍ عَبْدًا ۚ وَ يٰجُنُودًا  
يٰۤاَلْبَنِيۤ اٰدَمَ مِنْ دُوْنِهٖ ۚ وَمَنْ يُّضِلِلِ اللّٰهُ  
فَمَا لَهُ مِنْ هَادٍ ۚ

وَمَنْ يَهْدِ اللّٰهُ فَمَا لَهُ مِنْ مُّضِلٍّ

اَلَيْسَ لِلّٰهِ بَعِزٌّ يُّزِيۡدِيۡ اِسْتِقَامًا  
وَلَيْنٌ سَاۤتِنُهُمْ مِّنۡ خَلْقِ السَّمٰوٰتِ  
اَلْاَرْضِ لَيَقُوۡلَنَّ اللّٰهُ قُلْ اَفَرِئِمُّ مَا تَدْعُوۡنَ

مِّنۡ دُوۡنِ اللّٰهِ اِنْ اَرَادَنِیۡ اِلٰهُ يُّضِرِّ

هَلْ هُنَّ لِّیۡ سَفَتْ ضَرٌّ اَوْ اَرَادَنِیۡ رَحْمَةً

هَلْ هُنَّ لِّیۡ مَسْکِتٌ رَّحْمَةٌ ۖ قُلْ حَسْبِیَ

اللّٰهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوۡنَ ۝

قُلْ اَقُوۡمُ اَعْمٰلُکُمْ اِنِّیۡ اَنْتُمْ

عَامِلُوۡنَ ۚ فَسَوْفَ تَعْلَمُوۡنَ ۝

مَنْ یَّمُنْ بِیۡنَیۡهِ وَ عَدَاۤیۡ یُّخْرِیۡهِ وَ یُحِلِّ

عَلِیۡهِ عَدَاۤیۡ اَبٍ مُّوۡقِیۡمٍ ۝

اِنَّا اَنْزَلْنَا عَلَیۡکَ الْکِتٰبَ لِلنَّاسِ بِالْحَقِّ

فَنِیۡنِ اهْتَدَ فَلَیۡنَفْسِیۡهُ ۚ وَمَنْ ضَلَّ فَاِنَّمَا

یُضِلُّ عَلَیۡهَا ۚ وَمَا اَنْتَ عَلَیۡهِمْ بِوٰکِیۡلٍ ۚ

2163 The superstitious Arabs no doubt believed that their idols could work harm to men who did not admit their authority, and it is to this that reference is made. The stories of the breaking of Al-lāt and Al-'Uzzā relate to a much later period, while the revelation of this chapter belongs to the early Meccan period.

2164 Two kinds of punishment are plainly spoken of, viz. the punishment that will bring disgrace, which is clearly the punishment of this life, and the lasting punishment that the wicked receive in the life after death. The first of these demonstrates the truth of the other.

## SECTION 5

## Evil shall not be averted

42. Dead shall not return to life. 43-48. Intercession and redemption would not avail. 49-52. Unbelievers will suffer the evil consequences.

42 Allah takes the souls at the time of their death, and those that die not, during their sleep; then He withholds those on whom He has passed the decree of death<sup>2165</sup> and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

43 Or, have they taken intercessors besides Allah? Say: What! even though they did not ever have control over anything, nor do they understand.

44 Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

45 And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.<sup>2166</sup>

46 Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.

47 And had those who are unjust all that is in the earth and the like of it with it, they

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي  
لَمْ تَمُتْ فِي مَنَازِلِهَا فِيمَا نُفِيتُ  
عَلَيْهَا الْمَوْتَ وَرُسُلَ الْأَخْرَىٰ إِلَىٰ أَجَلٍ  
مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّعُقَاةِ  
مُتَفَكِّرُونَ ۝

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ  
أَوَلَمْ يَكُنْ لَهُمْ الْيَوْمَ الْأَوَّلُ  
قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ  
وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝

وَإِذْ ذَكَرَ اللَّهُ وَحْدَهُ شَمَّرَاتٍ قُلُوبَ الَّذِينَ  
لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ وَإِذْ ذَكَرَ الَّذِينَ  
مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ۝

قُلْ لِلَّهِ قَاطِرُ السَّمَوَاتِ وَالْأَرْضِ عِلْمُ  
الْغَيْبِ الشَّهَادَةُ إِنَّتُمْ تُخْلِكُم بَيْنَ عِبَادِكِ  
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ

2165 This verse affords a conclusive proof that the Qur-ān does not admit the return to life in this world of those who are actually dead. It states that the soul is taken away either in sleep, in which case it is returned, or at death, in which case it is withheld and is not allowed to return. Thus the soul can only be returned if death has not actually occurred. This verse completely refutes all stories of the dead miraculously returning to life. See also 1659 and 1731.

2166 This is true not only of the Meccan unbelievers, but of most of those who call themselves believers. Elsewhere the Holy Qur-ān says: "And most of them do not believe in Allah without associating others with Him" (12: 106). It is quite true that even most of the Muslims are not satisfied if Allah alone is mentioned, and they like that some of their saints should be mentioned along with Allah.

would certainly offer it as ransom (to be saved) from the evil of the chastisement on the day of resurrection; and what they never thought of shall become plain to them from Allah.<sup>2166a</sup>

48 And the evil (consequences) of what they wrought shall become plain to them,<sup>2166b</sup> and the very thing they mocked at shall beset them.

49 So when harm afflicts a man he calls upon Us; then, when We give him a favour from Us, he says: I have been given it only by means of knowledge.<sup>2167</sup> Nay, it is a trial, but most of them do not know.

50 Those before them did say it indeed, but what they earned availed them not.

51 So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.<sup>2168</sup>

52 Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.

لَا تَنْتَهِ بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ  
وَبَلَّ لَكُمْ مِنْ اللَّهِ مَا لَمْ يَكُونُوا يَحْسَبُونَ

وَبَدَّ اللَّهُ لَهُمْ سَيِّئَاتِ مَا كَسَبُوا وَحَاقَ

بِهِمْ مَا كَانُوا يَستَهْزِءُونَ

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا ضَرَّهُ

إِذَا حَوْلَهُ نِعْمَةٌ مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ

عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّا

أَكْثَرُهُمْ لَا يَعْلَمُونَ

فَذَٰلِكَ الْآلَ الَّذِينَ مِنْ قَبْلِهِمْ فَمَا كُنَّا

عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

فَأَصَابَهُمْ سَيِّئَاتِ مَا كَسَبُوا وَالَّذِينَ

ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتِ

مَا كَسَبُوا وَمَا هُمْ بِيُخْرَجُونَ

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ

لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ

لِقَوْمٍ يُؤْمِنُونَ

2166a What they never thought of signifies the overthrow of their power in this life and the manifestation of the evil consequences of their deeds in the hereafter.

2166b The fact that the heaven and hell of the next life are only physical manifestations of the spiritual realities of this life is stated here in the most clear and forcible language. The evil consequences of what they do are hidden from the eye in this life, but they shall become plain in the next life.

2167 There is no difficulty about the significance of this passage. When a man is afflicted he calls upon Allah, but when Allah favours him he does not attribute it to Allah, but to his own cleverness and knowledge.

2168 Here is another prophecy, in the clearest words, of the distress that shall overtake the Meccans.



## SECTION 6

## Divine Mercy

53. Sinners should not despair. 54-59. A warning. 60-63. The law of requital.

53 Say: O My servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful.<sup>2169</sup>

54 And return to your Lord time after time and submit to Him before there comes to you the chastisement, then you shall not be helped.

55 And follow the best<sup>2170</sup> that has been revealed to you from your Lord before there comes to you the chastisement all of a sudden while you do not even perceive;

56 Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;

57 Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);

58 Or it should say when it sees the chastisement: Were there only a returning for me, I should be of the doers of good.

59 Aye! My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.

60 And on the day of resurrection you shall see those who

قُلْ يٰٓعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ  
لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ بَعِظُ  
الدُّرُوْبِ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ  
وَإِنۢ بَدُّوْا اِلَى رَبِّكُمْ وَاَسۡئَلُوْا لَهٗ مِنْ قَبْلِ  
اَنْ يَّاتِيَنَّكُمُ الْعَذَابُ لَسۡ لَا تَنۡصُرُوْنَ  
وَاسۡعَوْا اَحۡسَنَ مَاۤ اُنۡزِلَ اِلَيْكُمۡ مِنْ رَّبِّكُمْ  
مِّنۢ قَبْلِ اَنْ يَّاتِيَنَّكُمُ الْعَذَابُ بَعۡثَةً  
اَتَدۡمُوْنَ لَاسۡعٰوِيْنَ ۝

اَنْ تَقُوْلَ نَفۡسُيْ خَسِرَتۡىٓ عَلٰٓى مَا كُنتَ  
فِىۡ حُبِّ اللّٰهِ وَاَنْ كُنْتُ لِمَنِ السَّخِرِيْنَ  
اَوْ تَقُوْلَ لَوۡ اَنَّ اللّٰهَ هَدٰى بَنِىۡ لَكُنْتُ  
مِنَ الْمُتَّقِيْنَ ۝

اَوْ تَقُوْلَ جِئْتُ بِرَبِّىۡ لَعَذَابٍ لَّوۡ اَنَّ لِىْ  
كَسْرَةً فَاَكُوْنُ مِنَ الْخٰسِرِيْنَ ۝  
بَلٰى قَدْ جَآءَكَ اٰیٰتِىۡ فَكُنۡتَ بِهَا  
وَاسۡتَكۡبَرْتَ وَكُنْتُ مِنَ الْكٰفِرِيْنَ ۝  
وَيَوْمَ الْقِسۡمَةِ تَرٰى الَّذِيْنَ

Ar. thee.  
Ar. thou  
didst re-  
ject.  
Ar. thou  
wert.  
Ar. thou  
wert.  
Ar. thou  
shalt.

2169 The mercy and love of Allah, which are much talked of in other religions, find their true and practical expression in Islam. No religion gives the solace and comfort which we find in this verse. It discloses the all-comprehensive mercy of Allah, before which the sins of men become quite insignificant. He is not a mere judge who decides between two parties, but a Master who deals with His servants as He pleases, and therefore He can forgive the guilty without injustice to anybody.

2170 *Ahsan*, or *best*, stands for the revelation of the Qur-án. It is the best revelation, for the manifestations of Divine love and mercy which find expression in it are not to be met with anywhere else.

a 474.

lied against Allah: their faces shall be blackened.\* Is there not in hell an abode for the proud?

61 And Allah shall deliver those who guard (against evil) with their achievement: evil shall not touch them, nor shall they grieve.

62 Allah is the Creator of every thing and He has charge over every thing.

63 His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.

كَذَّبُوا عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ أَلْيَسَ  
فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ○

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمِثْلِ أَثْمَارِهِمْ  
لَا يَسْتَمِعُهُمْ سُوءٌ وَلَا هُمْ يَحْزَنُونَ ○

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ  
شَيْءٍ وَكِيلٌ ○

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ الَّذِينَ  
كَفَرُوا بآيَاتِ اللَّهِ وَأَوَّلِيكَ هُمْ الْخَاسِرُونَ

## SECTION 7

## The Final Judgment

64-67. Polytheism condemned. 68-70. The call to judgment and meting out of rewards.

64 Say: What! Do you then bid me serve others than Allah, O ignorant men?

65 And certainly, it has been revealed to *you* and to those before *you*: Surely if *you* associate (with Allah), *your* work would certainly come to naught and *you would* certainly be of the losers.

66 Nay! but serve Allah alone and be of the thankful.

67 And they have not honoured Allah with the honour that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand;<sup>b</sup> glory be to Him, and may He be exalted above what they associate (with Him).

68 And the trumpet shall be blown,<sup>c</sup> so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again.

قُلْ أَفَدْعِبُ اللَّهَ وَنَأْمُرُ بِتِلْكَ الْأَعْبَادِ  
الْبُهْلَاءُونَ ○

وَلَقَدْ أَوْحَى إِلَيْكَ إِلَى الَّذِينَ مِنْ قَبْلِكَ  
لَئِنْ أَشْرَكَتَ لَيَحْطَبُنَّ عَمَلَكَ وَ  
لَتَكُونَنَّ مِنَ الْخَاسِرِينَ ○

بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ○  
وَمَا قَدْ رَوَى اللَّهُ عَنْ قَوْمِهِ مِنَ الْأَرْضِ  
جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ  
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى  
عَمَّا يُشْرِكُونَ ○

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي  
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا الْأَمْثَرُ  
شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى

Ar. *thee*.Ar. *thee*.Ar. *thou*.Ar. *thy*.Ar. *thou*  
*wouldst*.

b 1665.

c 789.

then lo! they shall stand up awaiting.

69 And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

70 And every soul shall be paid back fully what it has done, and He knows best what they do.

فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ○

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ

الْكِتَابُ وَجَاءَ بِالْيُسُفَى وَالشَّهَدَاءُ

فُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ○

وَوُضِعَتْ كُلُّ نَفْسٍ مَعَ عَمَلِهَا وَهُوَ أَعْلَمُ

بِمَا يَفْعَلُونَ ۝

## SECTION 8

### Each Party meets with its Desert

71, 72. The wicked are driven to hell. 73-75. The good are taken to paradise.

71 And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you apostles from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.

72 It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

73 And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.

74 And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the

وَسَبِقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّارًا

حَتَّىٰ إِذَا جَاءُوهَا وَهِيَ مَفْتُوحَةٌ أُولُوا بِهَآ

قَالَ لَهُمْ خُذُونَهَا لَعَلَّكُمْ تَعْلَمُونَ رُسُلُكُمْ

يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ

لِقَاءِ يَوْمِكُمْ هَٰذَا قَالُوا اتُّبِّلُوا لَكِن

كَهَتْ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ ○

فَبُذِلَ دُخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا

فِي نَفْسٍ مَّثْوًى مِنَ الْمُتَكَبِّرِينَ ○

وَسَبِقَ الَّذِينَ يَنْتَوُونَ إِلَىٰ الْجَنَّةِ

زُرَّارًا حَتَّىٰ إِذَا جَاءُوهَا وَهِيَ مَفْتُوحَةٌ أُولُوا بِهَآ

وَقَالَ لَهُمْ خُذُونَهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ

فَادْخُلُوا خَالِدِينَ ○

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ

Ar. word.

Ar. thou  
shalt.

garden where we please ;<sup>2170a</sup> so  
goodly is the reward of the  
workers.

75 And *you shall* see the  
angels going round about the  
throne glorifying the praise of  
their Lord : and judgment shall  
be given between them with  
justice, and it shall be said :  
All praise is due to Allah, the  
Lord of the worlds.

مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ

أَجْرُ الْعَمِلِينَ ۝

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ

بِالْحَقِّ وَقِيلَ لِلَّذِينَ رَبُّهُمُ الْعَلِيمِينَ ۝

2170a Never was prophecy uttered in clearer terms, nor under more adverse circumstances. The day must come, we are here told, when the believers shall praise God for making them inherit the land. It was about twenty years after this that they were made masters of the Holy Land of Palestine and the fertile lands, the *garden*, of Mesopotamia.

CHAPTER XL  
**THE BELIEVER**  
(*Al-mu'min*)

REVEALED AT MECCA  
(9 sections and 85 verses)

**Abstract:**

- Sec. 1. Protection of the faithful.
- Sec. 2. Failure of the opponents.
- Sec. 3-5. A warning in Moses' history.
- Sec. 6. Apostles are assisted.
- Sec. 7. The power of Allah.
- Sec. 8, 9. The end of opposition.

**The Title, context, and date of revelation.**

From this, the 40th to the 46th chapter, another group of seven chapters is formed which all begin with *Hā mim*, and are therefore called *zawāt-i-Hāmin*, i.e. the chapters beginning with *Hā mim*. They all belong to the period when opposition to the Holy Prophet was persistent and determined, and active persecution of the Muslims had begun, which culminated in their first flight to Abyssinia; and therefore, like the last group, belong to the close of the early Meccan period. All these chapters are further akin inasmuch as they all offer a solace to the persecuted Muslims, warn the persecutors, and foretell the triumph of truth and the failure of opposition. In fact, the failure of opposing forces is the chief theme of these chapters; this is made plain by a saying of the Holy Prophet, for which see 2171. There is little history of the earlier prophets, with the exception of Moses and Abraham, and bare references to others or the fate of their people. The Unity and the Power of Allah is the constant theme, and there are frequent appeals to the unbelievers to take advantage of Divine mercy.

**Subject-matter.**

The chapter opens with a statement relating to the Divine plan for the protection of the faithful, who are told that they should not be misled by the power of the opponents, whose power will soon be broken. The second section continues the subject, only laying greater stress upon the failure of the opponents and the approach of their doom, when they should be perfectly helpless. The next three sections repeat the warning with reference to Moses' history. The sixth states that the apostles of God and the believers in them are always assisted against their opponents, while the seventh calls attention to the great power of Allah, with Whom nothing is impossible. The last two sections again deal with the end of opposition, repeatedly warning the unbelievers.

## SECTION 1

## Protection of the Faithful

1, 2. The revelation. 3-6. Power of opponents shall be broken. 7-9. Believers shall be protected.

In the name of Allah, the Beneficent, the Merciful.

1 Praised, Glorious God!<sup>2171</sup>

2 The revelation of the Book is from Allah, the Mighty, the Knowing,

3 The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty;<sup>2172</sup> there is no god but He; to Him is the eventual coming.

4 None dispute concerning the communications of Allah but those who disbelieve, therefore let not their *going to and fro* in the cities deceive you.

5 The people of Noah and the parties after them rejected (prophets) before them, and every nation purposed against their apostle to destroy<sup>2173</sup> him, and they disputed by means of

Or, acting  
as they  
please.  
Ar. thee.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ

الْعِقَابِ يُخَالِطُ السَّكَّانَ يَلْعَلُ الْأَهْوَائِ الْخِصْيَرِ

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا

فَلَا يَغْنَرُكَ تَقَاتُكُمْ فِي الْبِلَادِ

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابِ

مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ

رَسُولَهُمْ لِيَأْخُذُوهُ وَجَادُوا

2171 *Hāmim* occurs in the beginning of this and the six chapters that follow, which are called the ذوات حم. That the letters signify a name or names of the Divine Being is made certain by a saying of the Holy Prophet: ان بيتهم فقروا حم لا ينصرون meaning, if you are attacked by night, say *hāmim*, they shall not be made victorious (Mgh-LL), or the meaning of the latter part is O God! they shall not be made victorious (I As, TA-LL). It is also related that an Arab of the desert questioned the Holy Prophet about *hā mīm*, as to what it was. The Prophet's reply was اسماء وفواتح سورى, i.e. names and opening words of chapters (AH). Reading it along with the first saying, it would appear that by names are meant names of the Divine Being which are contained as abbreviations in the letters *hā mīm*, for *hāmim* as one word is not one of the names of the Divine Being. The most probable suggestion seems to be that the *hā* stands for *Hamid*, i.e. the Praised, and the *mīm* stands for *Majid*, i.e. the Glorious, the two names of the Divine Being which often occur together, and the significance of the names is quite in consonance with the significance of the saying quoted above. The two letters may also stand for *Ar-Rahmān* and *Ar-Rahīm*, i.e. the Beneficent, the Merciful One, or for *Al-Hayy* and *Al-Qayyūm*, i.e. the Living and Self-subsistent God.

2172 It is noteworthy that, of the four attributes, the first two and the last refer to Divine forgiveness, mercy, and bounty, while only one refers to punishment of evil, and thus the attribute of mercy always preponderates even when punishment is spoken of.

2173 The literal significance of *akhz* is the taking hold of a thing or withholding it. But *akhaza* also signifies he gained the mastery over a person and killed him (Zj, LA-LL), or he destroyed him or extirpated him (Msb, Mf-LL), or he punished or chastised him (LA-LL).

Ar. thy.

a 895.

b 2194.

the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!

6 And thus did the word of *your* Lord prove true against those who disbelieved that they are the inmates of the fire.

7 Those who bear the power<sup>a</sup> and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe:<sup>2174</sup> Our Lord! Thou embracest all things in mercy and knowledge,<sup>2175</sup> therefore grant protection<sup>b</sup> to those who turn (to Thee) and follow Thy way, and save them from the chastisement of the hell:

8 Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring: surely Thou art the Mighty, the Wise,<sup>2176</sup>

9 And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.

بِالْبَاطِلِ لِيُدْخِلَهُنَّ فِيهِ الْحَقُّ فَآخَذَهُمْ

فَكَيْفَ كَانَ عِقَابِ ٥

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ

كَفَرُوا إِنَّهُمْ أَصْحَابُ النَّارِ ٦

الَّذِينَ يَخْلِقُونَ الْعَرْشَ وَمَنْ حَوْلَهُ

يَسْكُونُ يُحْمَدُ رَبَّهُمْ وَيُقْضُونَ بِهِ

وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا

وَسِعَتْ كُلُّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ

لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ

عَذَابَ النَّارِ ٧

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ

وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَ

ذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ٨

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ

يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ

الْفَوْزُ الْعَظِيمُ ٩

2174 It is clear that those who bear the *'arsh* or the *power* are not the bearers of any material thing, but the bearers of some responsibility with respect to the Divine power; in other words, the manifestations of the Divine power. These are, in fact, the angels who are charged with the affairs of the world, while those around Him are the angels nearest to Him, through whom the Divine decrees are made known to those entrusted with the affairs of the world. For a full discussion on this word see 2555. The *istighfār* of angels is really their *asking of protection for the righteous*, so that the physical as well as the spiritual laws prevailing in the world contribute to their protection against their opponents. See 2194 for this significance. Bq explains *'arsh* as meaning *the original of the material universe*.

2175 Here we are told that Divine mercy is as comprehensive as Divine knowledge, and they both extend over all things. No other religion takes such a broad view of the mercy of the Divine Being.

2176 The wives and the offspring of the faithful are here mentioned as entering paradise along with them. So far as the promise relates to this life, the gardens which the faithful were made to inherit, the fertile lands of Mesopotamia, were given them for a perpetual inheritance, and they settled in those lands.



## SECTION 2

## Failure of the Opponents

10, 11. Unbelievers regret their doings. 12-14. God's kingdom shall be established. 15-20. Their doom is decreed justly.

10 Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.<sup>2177</sup>

11 They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life,<sup>2178</sup> so we do confess our faults: is there then a way to get out?

12 That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed;<sup>2179</sup> so judgment belongs to Allah, the High, the Great.

13 He it is Who shows you His signs and sends down for you sustenance from heaven,<sup>2180</sup> and none minds but he who turns (to Him) again and again.

14 Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse:

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقَّتْ لَـهُ  
أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ

إِلَى الْإِيمَانِ فَتَكْفُرُونَ ○

قَالُوا رَبَّنَا آمَنَّا أَتُنَبِّئُنَا  
أَنْتَ بَيْنَ يَدَيْهِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى

خُرُوجٍ مِنْ سَبِيلٍ ○

ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ فَحَدَّثَ فَكَفَرْتُمْ  
وَأَنْ يَنْتَهِكَ بِهِ تَقُولُوا هَذَا مَا خَلَقَهُ

بِاللَّهِ الْعَلِيِّ الْكَبِيرِ ○

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ  
السَّمَاءِ رِزْقًا وَمَا يَسْتَكْبِرُ الَّذِينَ لَا مَنَاسِبَ

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

وَلَوْ كَرِهَ الْكَافِرُونَ ○

2177 The violent hatred referred to is the hatred of the evil-doers for themselves, when the evil consequences of their evil deeds become manifest to them. If those who loved evil so violently hate themselves, how much greater must be the hatred of Allah, the Fountain-head of purity, for them when they committed those deeds. How Forbearing and Merciful was He not to visit them with immediate punishment!

2178 The first death is that which marks the end of life in this world, and the second death is the spiritual death which is the hell of the next life. The two lives are the natural life of man and his being raised to taste of the consequences of his deeds. Generally however, the first state of death is considered to be the state of nothingness from which man is brought into existence.

2179 And yet how strange it is that a man should not believe in the pure Unity of Allah, and that he should believe that there are associates with Him.

2180 The passage shows what is the significance of sending down a thing from heaven. The meaning is simply that *He provides the means of sustenance*, and that sustenance is not provided by the idols or their associate-gods. Or, the sustenance from heaven means the spiritual sustenance.

a 895.

15 Exalter of the degrees, Lord of power :<sup>a</sup> He makes the inspiration to light by His command upon whom He pleases of His servants,<sup>2181</sup> that he may warn (men) of the day of meeting,

16 (Of) the day when they shall come forth ; nothing concerning them remains hidden to Allah.<sup>2182</sup> To whom belongs the kingdom this day ? To Allah, the One, the Subduer (of all).

17 This day every soul shall be rewarded for what it has earned ; no injustice (shall be done) this day : surely Allah is quick in reckoning.

18 And warn them of the day that draws near,<sup>2183</sup> when hearts shall rise up to the throats, grieving inwardly,<sup>2184</sup> the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.

19 He knows the stealthy looks and that which the breasts conceal.

20 And Allah judges with the truth ; and those whom they call upon besides Him cannot judge aught ; surely Allah is the Hearing, the Seeing.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ  
مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ  
لِيُنْذِرَ يَوْمَ التَّلَاقِ ۝  
يَوْمَ هُمْ بَارِزُونَ أَنْ يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ  
لِلَّهِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝  
الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ  
لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝  
وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَاقِ إِذْ يَقُولُ  
لِكُلِّ جُنَاحٍ كَاطٍ إِنَّهُ مَّا لِلظَّالِمِينَ  
مِنْ حِمِيمٍ وَلَا شَفِيعَ يُطَاعُ ۝  
يَعْلَمُ خَائِبَةَ الْآعَالِينَ وَمَا خَفِيَ الصُّدُورِ ۝  
وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ  
مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ  
هُوَ السَّمِيعُ الْبَصِيرُ ۝

2181 That the word *rûh* as used in the Holy Qur-ân conveys the meaning of *inspiration* or *revelation* is settled conclusively by this verse, because the *soul* is given to every one, while the *rûh* is here spoken of as being only granted to the elect, and the object of it is to warn men ; hence it is the Divine revelation.

2182 It is implied that the hidden consequences of the deeds shall be made manifest on that day, for from Allah nothing is hidden. This is made clearer in the next verse.

2183 *Al-âzifah* is from *azafa*, meaning *it drew near* (Msb, Q-LL), and hence *يَوْمَ الْأَزْفَةِ* is the day that draws near. The commentators take everything to apply to the day of resurrection, whereas the Qur-ân plainly speaks here of the nearer punishment of this life, the punishment of the life after death being spoken of in the previous verses.

2184 The verse clearly depicts the state of the hearts of the unbelievers on the day of the conquest of Mecca by the Holy Prophet.

## SECTION 3

## A Warning in Moses' History

21, 22. How nations met their doom previously. 23, 24. Moses' warning to Pharaoh and Korah. 25-27. Pharaoh persecutes the Israelites.

21 Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength and in fortifications<sup>2185</sup> in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.

22 That was because there came to them their apostles with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.

23 And certainly We sent Moses with Our communications and clear authority,

a 1870.

24 To Pharaoh and Haman<sup>a</sup> and Korah,<sup>2186</sup> but they said: A lying enchanter.

25 So when he brought to them the truth from Us, they said:<sup>2187</sup> Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.

26 And Pharaoh said: Let me alone that I may slay Moses and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ  
كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ  
فَأَخَذَ اللَّهُ مِنْهُمْ نُوُبُهُمْ وَمَا كَانَ  
لَهُمْ مِنَ اللَّهِ مِنْ قَارِيٍّ

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَ اللَّهُ مِنْهُمْ  
قُوَى شَدِيدَ الْعِقَابِ

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ  
مُبِينٍ

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَآدَارُونَ فَكَانُوا مِنْ قَبْلِهِ  
فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا  
اتَّبِعُوا آيَاتِ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَضُوا  
نِسَاءَهُمْ وَمَا كُنَّا لِنَكْفِيَهُمْ إِلَّا فِي ضَلَالٍ  
وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ  
لَيْدَ حُرِّيَّتِهِ إِنَِّّي أَخَافُ أَنْ يُبَدِّلَ  
دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

2185 *Asār* is plural of *asar*, which means a mark, and also a monument or memorial of antiquity. Here it is considered to signify the great buildings and fortifications (JB).

2186 The words do not indicate that the message to Pharaoh and Haman and Korah was given at one and the same time. All that is meant is that these three were the chief men who did not accept his message and were destroyed. Of these Korah was an Israelite who rejected Moses' prophethood. See 1895.

2187 It is not meant that all the three persons mentioned in the previous verse met Moses with this reply. A perusal of the verses that follow will show that the speaker here is only Pharaoh, as advised by his chiefs, both he and Haman being mentioned by name, the latter in v. 36, while no mention is made of Korah.

27 And Moses said : Surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning.

وَقَالَ مُوسَى إِنِّي عَذْتُ رَبِّي وَرَبَّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

#### SECTION 4

##### A Warning in Moses' History

28-35. A believer in secret. 36, 37. Pharaoh's rejection of Moses and his and Haman's evil plans.

28 And a believing man of Pharaoh's people who hid his faith said : What ! will you slay a man because he says, My Lord is Allah, and indeed he has brought to you clear arguments from your Lord ? and if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with) : surely Allah does not guide him who is extravagant, a liar :<sup>2188</sup>

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكْذِبْ كَذِبُهُ فَإِنَّهُ لَمِنْ كَذِبِينَ وَإِنْ يَكْذِبْ كَذِبُهُ فَإِنَّهُ لَمِنْ كَذِبِينَ وَإِنْ يَكْذِبْ كَذِبُهُ فَإِنَّهُ لَمِنْ كَذِبِينَ وَإِنْ يَكْذِبْ كَذِبُهُ فَإِنَّهُ لَمِنْ كَذِبِينَ

29 O my people ! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us ? Pharaoh said : I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.

يَقُومُ كَكُمْ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا فَأَلْزَمْنَا فِرْعَوْنَ مَاذَا يَكُونُ إِلَّا مَا أَرَىٰ وَمَا هِدْيَكُمْ إِلَّا سَبِيلَ الرَّسَادِ

30 And he who believed said : O my people ! surely I fear for you the like of what befell the parties :<sup>2189</sup>

وَقَالَ الَّذِي آمَنَ يَوْمَ يَقُومُنِي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ۝ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ

31 The like of what befell the people of Noah and 'Ad

2188 He says that some of that with which they are threatened will befall them, because the mercy of Allah wards off some of the deserved punishment. Compare the believer's argument with that advanced by Gamaliel to deal leniently with the apostles of Christ : "Refrain from these men, and let them alone ; for if this counsel or this work be of men, it will come to naught ; but if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God " (Acts 5 : 38, 39).

2189 *يوم الأحزاب* signifies *وقائع الاسم الماضية* i.e. the events which befall the people of yore (Bd). By the parties are meant the parties who organized opposition to the prophets. The word *yaum* is used in Arabic, as its equivalent *day* is used in English, to signify a contest or a fight (LL), and in the phrase *ايام الحرب* lit. the days of the Arabs, it signifies accidents or struggles. Hence I render it as *what befall*. There is nothing extraordinary in an Egyptian knowing how certain people on the borders of Arabia perished.

and Samood and those after them, and Allah does not desire injustice for (His) servants:

32 And, O my people! I fear for you the day of calling out,<sup>2190</sup>

33 The day on which you will turn back retreating; there shall be no saviour for you from Allah, and whomsoever Allah causes to err,<sup>a</sup> there is no guide for him:<sup>2191</sup>

34 And certainly Joseph came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise an apostle after him. Thus does Allah cause him to err who is extravagant, a doubter,

35 Those who dispute concerning the communications of Allah without any authority that He has given them: greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

36 And Pharaoh said: O Haman! build for me a tower that I may attain the means of access,

37 The means of access to the heavens, then reach the God of Moses, and I surely think him to be a liar.<sup>2192</sup> And thus the evil of his deed was made fairseeming to Pharaoh, and he was turned away from the way; and the struggle of Pharaoh was not (to end) in aught but destruction.

وَتَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا  
اللَّهُ بِرُبِّ ظُلُمًا لِلْعِبَادِ ۝

وَلَقَوْمٍ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ  
يَوْمَ تَكُونُ مَدِيرِينَ مَا لَكُمْ مِنْ اللَّهِ مِنْ  
عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ هَادٍ  
وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ  
فَمَا كُنْتُمْ فِي شَكٍّ مِنْهَا جَاءَكُمْ بِهِ  
حَقٌّ إِذْ أَهْلَكَ فَلَمْ تَكُنْ لِنُيُوعَتِ اللَّهِ  
مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ  
مَنْ هُوَ مُسْرِفٌ مُرْتَابٍ ۝

وَالَّذِينَ يَحْمِلُونَ فِي آيَاتِ اللَّهِ يُغَيِّرُ  
سُلْطِينَ أَنَّهُمْ كِبَرُ مَقْنَا عِنْدَ اللَّهِ وَ  
عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَى كُلِّ قَلْبٍ مُتَكِبٍ جَبَّارٍ ۝

وَقَالَ فِرْعَوْنُ يَهْمَانُ ابْنِ لِي مَرْحًا  
لَعَلِّي أَبْلُغُ الْأَسْبَابَ ۝

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعُ إِلَى إِلَهِ مُوسَى  
وَإِنِّي لَأَكْظُمُهُ كَذِبًا وَكَذَلِكَ دُرِينَ  
لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنْ السَّبِيلِ  
وَمَا كُنْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۝

a 44.

Ar. every  
heart of a.

2190 يوم التناد means the day of calling out to one another, i.e. the day of distress on which one will call out to the other for help, none being able to help himself or another. Every day of distress is the day of calling out, and the description need not be limited to the day of judgment. On the other hand, the day meant here, as the next verse also shows, is clearly the day of the doom which overtook these people in this life.

2191 Who it is whom Allah causes to err is explained in the very next verse: "Thus does Allah cause him to err who is extravagant, a doubter: those who dispute concerning the communications of Allah without any authority that He has given them."

2192, see next page.

## SECTION 5

## A Warning in Moses' History

38-44. The believer reasserts his warning. 45. Doom overtakes Pharaoh.  
46-50. The leaders of evil and those who follow them reproach each other.

38 And he who believed said:  
O my people! follow me, I will  
guide you to the right course:

39 O my people! this life of  
the world is only a (passing)  
enjoyment, and surely the here-  
after is the abode to settle:

40 Whoever does an evil, he  
shall not be recompensed (with  
ought) but the like of it, and  
whoever does good, whether  
male or female, and he is a  
believer, these shall enter the  
garden, in which they shall  
be given sustenance without  
measure:

Ar. what is  
the matter  
with me.

41 And, O my people! *how is*  
*it* that I call you to salvation  
and you call me to the fire?

42 You call on me that I  
should disbelieve in Allah and  
associate with Him that of  
which I have no knowledge,  
and I call you to the Mighty,  
the most Forgiving:

43 No doubt that what you  
call me to has no title to be  
called to in this world, nor in  
the hereafter, and that our turn-  
ing back is to Allah, and that  
the extravagant are the inmates  
of the fire:

44 So you shall remember  
what I say to you, and I entrust  
my affair to Allah: surely Allah  
sees the servants.

45 So Allah protected him  
from the evil (consequences) of  
what they planned, and the  
most evil chastisement overtook  
Pharaoh's people:

46 The fire; they shall be  
brought before it (every) morn-  
ing and evening and on the day  
when the hour shall come to  
pass: Make Pharaoh's people  
enter the severest chastisement.

وَقَالَ الَّذِي آمَنَ يَوْمَ اتَّبَعُونِ

أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۝

يَوْمَ إِنَّمَا هِيَ كَالْحَيَوَةِ الَّتِي بَيْنَا مَتَاعٌ

وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۝

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا

وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ وَأُنْثَىٰ وَهُوَ

مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ

يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۝

وَيَقُولُ مَالِي أَذْهَبَ إِلَى الْبُحْبُوحَةِ وَ

تَدْعُونَنِي إِلَى النَّارِ ۝

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَاشْرِكُ بِهِ

مَا لَيْسَ لِي بِهِ عِلْمٌ ذُرًّا أُأَذْهَبُ إِلَى

الْعَنَابِ مِنَ الْعُقَابِ ۝

لَأَجْرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لِي دَعْوَةٌ

فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدُّنَا إِلَى

اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَجْحَبُ لِلنَّارِ ۝

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَوْفُوا بِعَهْدِ

إِلَى اللَّهِ إِنَّ اللَّهَ يَصِيرُ بِالْعِبَادِ ۝

فَوْقَهُ اللَّهُ سَبَاطَ مَامَكُرُوا وَفَاقِرًا لِّ

فِرْعَوْنَ سَوْءَ الْعَذَابِ ۝

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَقَدِ

عَشِيًّا وَبِئْسَ يَقَوْمٌ السَّاعَةُ تَدْخُلُوا

إِلَى فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۝

2192 As Moses spoke of the Lord of the heavens and the earth, Pharaoh mocked the idea  
by suggesting that he would build a tower to attack Moses' God.

47 And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?

48 Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

49 And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the chastisement.

50 They shall say: Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.

وَلَا تَخَافُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ  
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ  
أَنْتُمْ مُنْقُذُونَ عَنْ عَذَابِنَا مِنَ النَّارِ  
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا  
إِنَّ اللَّهَ فَدَحَاكُمْ بَيْنَ الْعِبَادِ  
وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا  
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ  
قَالُوا أَوَلَمْ تَأْتِكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ  
قَالُوا بَلَى قَالُوا فَادْعُوهُمْ وَمَا دَعَوْا  
الْكُفْرَ إِلَّا فِي ضَلَالٍ

## SECTION 6

### Apostles are assisted

51. Apostles are assisted in this life. 52. Evil end of the unjust. 53-55. The Prophet shall be successful like Moses. 56-60. The proud ones shall be disgraced.

51 Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up.<sup>2193</sup>

52 The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

53 And certainly We gave Moses the guidance, and We made the children of Israel inherit the Book,

54 A guidance and a reminder to the men of understanding.

55 Therefore be patient; surely the promise of Allah is true; and ask protection for

إِنَّا نَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي  
الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ  
يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعِينٌ لَهُمْ  
وَلَهُمُ الْعَذَابُ وَلَهُمْ سُوءُ الدَّارِ  
وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا  
بَنِي إِسْرَءِيلَ الْكِتَابَ  
هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ  
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ

<sup>2193</sup> There is a most emphatic promise here that the apostles are assisted in this life, and however greatly they may be persecuted, they shall be made to triumph over their enemies in the end.



Ar. thy.

Ar. thy.

*your* fault<sup>2194</sup> and celebrate the  
praise of *your* Lord in the  
evening and the morning.

لَذُنُوبِكَ وَسَيِّئِ بِحَمْدِكَ رَبِّكَ  
بِالْعَشِيِّ وَالْإِبْكَارِ

2194 The words *استغفر* *لذنوبك* occurring here and repeated in 47:19 are considered by a Christian to be the chief reason for rejecting the message of the Holy Prophet, for the words, it is asserted, show that the Holy Prophet was not sinless, and being himself a sinful man, he could not purify others from sin. Such is briefly the Christian contention against Islam. The first thing to be borne in mind in this connection is, that fully five times the Holy Prophet is described in the Holy Qur-án as being one who purified others from sin, in 2:129, 151; 3:163; 9:103; and 62:2, and hence, if consistency is any requirement in the interpretation of a book, no word of the Holy Qur-án can be so interpreted in such a manner as to contain a significance opposed to these plain statements. In fact, if we turn over the pages of the sacred books of all the religions, we do not find any prophet or reformer so plainly described as a *purifier* of others as the Holy Prophet Muhammad. It is also worth noting that the description of the Holy Prophet as being a purifier of sins is not in the nature of a mere assertion, for it occurs only in the Medina *suras*, when the Holy Prophet had practically shown himself to be a purifier of sins. He had already purified many members of a nation that had for centuries been immersed in the grossest immoralities. Hence, consistency requires us not to attach a significance to any words of the Holy Qur-án opposed to these plain statements.

Again, the Holy Prophet is repeatedly spoken of in the Holy Qur-án as walking in the way of perfect righteousness and entire submission to Allah. Obedience to the Apostle is obedience to Allah (4:80); if you love Allah, then follow me, Allah will love you (3:30); these and a hundred other statements of a similar nature clearly prove that the Qur-án does not allow us to attribute sin to the Holy Prophet. And a perusal of the Holy Book further proves that the Qur-án does not allow us to attribute sin to any prophet: "They do not precede Him in speech, and only according to His commandment do they act" (21:27). And the doctrine of the sinlessness of all the prophets, with very slight differences, is held by all the followers of the Holy Qur-án.

Now we take the words under discussion. The two words occurring in the phrase *واستغفر لذنوبك* are *istighfár* and *zamb*. The latter of these words has been fully explained in 393, where it is shown that the word does not actually mean *sin*, the exact word for which in the Arabic language is *igm*. The word *zamb*, in fact, includes, as there shown, all shortcomings resulting from inattention or incapacity, and also defects or imperfections of which the result may be disagreeable. Then we come to *istighfár*. It is of the measure of *istif'al*, and signifies the asking of *ghafr* or *maghfirah*. According to Rgh *ghafr* means

*الباس ما يصونه عن الدس* i.e. the covering of a thing with that which will protect it from dirt. Hence the words *ghufrán* and *maghfirah* on the part of Allah signify, according to the same authority, His granting protection to His servants against chastisement. And *istaghfara* is clearly explained as meaning he sought of God covering or forgiveness or pardon (TA-LL). It will thus be seen that the idea of protection is the dominant idea in the word *ghafr* and its derivatives, and the word not only signifies the forgiveness of sin, but also the covering of sin, which is really the granting of protection against sin. And LL quotes several authorities showing that the phrase *غفر الامر بغفرته* (lit. he covered the affair with its covering) means he rectified the affair with that wherewith it was requisite that it should be rectified. Thus *ghafr* clearly includes two cases: (1) as against a fault that has been committed, protection from punishment, and (2) as against a fault that may be committed or to which man is liable, protection from the commission of it, which corresponds really to rectification. And *istighfár* therefore includes both covering and forgiveness, i.e. the seeking of protection against the commission of a fault to which a man is liable and the seeking of protection against the punishment of a fault that has been committed.

56 Surely (as for) those who dispute about the communications of Allah without any

إِنَّ الَّذِينَ يَجَادِلُونَ فَإِنَّ اللَّهَ يَغْفِرُ

Let us see now how the word is used in the Holy Qur-ān. Its use in connection with some of the prophets may be disputed. But there are occasions where the word clearly carries a wider significance. For instance, when Moses finds his people guilty of the worship of a calf and accepts the excuse of his brother Aaron showing that he had no part in making the calf, he prays to Allah, saying, رَبِّ اغْفِرْ لِي وَلاَ لِإِخْوَتِي i.e. *My Lord! grant protection to me and my brother* (7: 151), this being the correct significance, for no sin was committed by him or his brother, and therefore it was a prayer to be protected from committing a sin. Again, in connection with prohibited foods, where permission is given to use prohibited food when compelled by necessity, it is contained in the following words: "But whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him: surely Allah is Forgiving (*Ghafūr*), Merciful" (2: 173). It will be noted that though it is expressly stated here that no sin rests upon a person in such a case, yet the Divine attribute following it is *ghafūr*, i.e. *One granting protection*, ordinarily rendered as *Forgiving*.

The following instances of the use of *ghafūr* and its derivatives make the sense still clearer.

At the end of the second chapter is taught a prayer in which occur the words رَاعِفْنَا وَارْحَمْنَا meaning, *And pardon us and grant us protection and have mercy on us* (2: 286). The word *ighfir* can here be rendered only as meaning *grant protection*, for if we render it as *forgive* the word becomes redundant, there being already the word *pardon*. Three distinct things are here prayed for, viz. (1) pardon for the sins already committed; (2) protection from sins to which one is liable; (3) mercy or favour from God. And the three supplications are well-arranged, for mercy or favour is shown only when a man is protected from the commission of sins, and this requires that if any fault has already been committed its evil consequences may not overtake a man. Again, we have in 17: 25

أَن تَكُونَ مِنَ الصَّالِحِينَ i.e. *If you are the doers of good deeds, then He is surely the Granter of protection to those who turn to Him frequently*. Here I render *Ghafūr* not as the *Forgiving*, but as the *Granter of protection*, for there is no mention of sinners or sins here, and consequently no forgiveness of sins. For God to be *Ghafūr* here, the condition is, *if you are ṣāliḥīn*. Now, *ṣāliḥ* is one who does good deeds (*ṣāliḥāt* being the word which is throughout the Holy Qur-ān used to signify good deeds, which are again and again commended), and it is for the doers of good deeds that Allah is said to be *ghafūr*, the sense being made still clearer by the concluding word *awwābīn*, i.e. *those who turn to Him again and again*, a word always used in connection with the righteous servants. Hence, *Ghafūr*, in this case, is clearly the *Granter of protection* against the commission of sins to which a man is liable.

Another very clear instance of this use of the word is met with in 40: 7, where the angels are shown as praying for the righteous in the following words: *Grant protection to those who turn to Thee and follow Thy way*; where in the original the word *ighfir* is used, which cannot here be translated as meaning *forgive*, for not *forgiveness of sins* but *protection from sins* is the thing required for those who follow the way of Allah. And what follows there shows this to be the correct significance, for 40: 9, as it were, explains the meaning when it says: *And keep them from evil deeds*. The use of the word *ighfir* in 66: 8 is conclusive on this point, for there those who have entered paradise are made to say: "Our Lord! make perfect for us our light, and grant us protection," the words in the original being *ighfir lanā*, a prayer for the forgiveness of sins being quite out of question after entry into paradise.

The meaning of اسْتَغْفِرْ لَزَنْبِكَ therefore is *ask protection for your fault*, i.e. against the imperfections of human nature which make a man liable to sin unless he is protected by Allah. This is the only significance which is in consonance with the character of the prophets of God as depicted in the Holy Qur-ān. Another thing to be borne in mind, however, is that it is a mistake to consider the person addressed when in the

authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; therefore seek refuge in Allah, surely He is the Hearing, the Seeing.

57 Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know.<sup>2195</sup>

Ar. and.  
Ar. nor.

58 And the blind and the seeing are not alike, *nor* those who believe and do good *and* the evil-doer; little is it that you are mindful.

59 Most surely the hour is coming, there is no doubt therein, but most people do not believe.

60 And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.

سُطِنَ أَشْرَهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا  
كِبْرُكَاهُمْ بِبِالْغَيْبَةِ فَاسْتَعِزُّ بِاللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ الْكَرِيمُ خَلَقَ  
النَّاسَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ  
وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا  
مَّا تَنَسَّ كَرُونَ

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ  
وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ  
الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَكُونُ جَهَنَّمَ دَاخِرِينَ

## SECTION 7

### The Power of Allah

61-64. Allah is the Maker of all things. 65, 66. He alone deserves to be worshipped. 67, 68. Creator of man.

61 Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

62 That is Allah, your Lord, the Creator of every thing; there is no God but He; whence are you then turned away?

63 Thus were turned away those who denied the communications of Allah.

اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا فِيهَا  
وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى  
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ  
ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ مَلَا  
الْإِلَاحَ لَا هُوَ فَا تَنْتَوَكَّرُونَ  
كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ  
اللَّهِ يَجْحَدُونَ

singular to be always the Holy Prophet himself. Very often in the Qur-án it is the reader or any and every person that is addressed, and there is nothing to show that the Holy Prophet Muhammad is the person addressed here or in 47: 19, where the same phrase occurs again. For another explanation see 2307.

2195 By *an-nás*, or *the men*, some understand that *ad-dujjál*, or *the Antichrist*, is meant (Ma'alim ut Tanzil), another indication that *Antichrist* is not the name of a person. The same authority adduces the following saying of the Holy Prophet: "Hishám bin Amir relates

Or, cloud a  
canopy.  
a 35.

64 Allah is He Who made the earth a resting-place for you and the heaven a structure,\* and He formed you, then made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.

65 He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

66 Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

b 862, 1716.  
c 1356a.

67 He it is Who created you from dust,<sup>b</sup> then from a small life-germ,<sup>c</sup> then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old—and of you, there are some who are caused to die before—and that you may reach an appointed term, and that you may understand.

d 163.

68 He it is Who gives life and brings death, so when He decrees an affair, He only says to it, Be, and it is.<sup>d</sup>

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَ  
السَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَاَحْسَنَ صُورَكُمْ  
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ  
رَبُّكُمْ فَكَبِّرُوا لِلَّهِ رَبِّ الْعَالَمِينَ  
هُوَ الْحَيُّ الَّذِي لَا هُوَادُ مَا دَعَوْهُ مُخْلِصِينَ  
لَهُ الَّذِينَ آمَنُوا لِلَّهِ رَبِّ الْعَالَمِينَ  
قُلْ إِنِّي مِثْبُتٌ بِمَا كَذَّبَ الَّذِينَ تَدْعُونَ  
رَبِّ دُونَ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي  
وَأُفِّرْتُ أَنْ أُسَلِّمَ لِلرَّبِّ الْعَالَمِينَ  
هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ ثُمَّ مَن  
تُطْفِئُ ثُمَّ مِنْ عَظْمَةٍ تَشَجِّرُ جَعَلُكُمْ  
طِفْلًا ثُمَّ لِيَبْلُوَكُمْ أَشَدَّكُمْ ثُمَّ  
لِتَكُونُوا شَايِعًا وَمِنْكُمْ مَنْ يُتَوَلَّى  
مَنْ يَتَّبِعْ لِيَبْلُوَكُمْ أَجَلَ مَسْمُومٍ  
لَعَلَّكُمْ تَعْقِلُونَ

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ  
أَمْرًا فَإِنَّا نَقُولُ لَهُ كُنْ فَيَكُونُ

## SECTION 8

### The End of Opposition

69–71. The rejecters' plight. 72–76. Their helplessness. 77. Truth of Divine promise. 78. Opposition to apostles has always failed.

Ar. hast  
thou.

69 Have you not seen those who dispute with respect to the communications of Allah: how are they turned away?

70 Those who reject the Book and that with which We have sent Our Apostle; but they shall soon come to know,

أَلَمْ تَرَ إِلَى الَّذِينَ يَخَادِلُونَ فِي آيَاتِ  
اللَّهِ أَنْ يَصْرُفُونَ  
الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا  
بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ

71 When the fetters and the chains shall be on their necks: they shall be dragged<sup>2196</sup>

72 Into hot water, then in the fire shall they be burned;

73 Then shall it be said to them: Where is that which you used to set up

74 Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.

75 That is because you exulted in the land unjustly and because you behaved insolently.

76 Enter the gates of hell to abide therein; evil then is the abode of the proud.

77 So be patient, surely the promise of Allah is true. So should We make *you* see part of what We threaten them with, or should We cause *you* to die, to Us shall they be returned.<sup>2197</sup>

78 And certainly We sent apostles before *you*: there are some of them that We have mentioned to *you* and there are others whom We have not mentioned to *you*; and it was not meet for an apostle that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

Ar. *thee*.

Ar. *thee*.

Ar. *thee*.

Ar. *thee*.

Ar. *some of them*.

Ar. *thee*.

إِذَا الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ۝

فِي الْحَيِّمَةِ تُهْرَقُ النَّارُ يُجْعَرُونَ ۝  
تُرْقِلُ لَهُمْ لَيْلٌ مَا كُنْتُمْ تُشْرِكُونَ ۝

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ۝

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ يَغْيِرُ الْحَقُّ وَبِمَا كُنْتُمْ تَفْرَحُونَ ۝

أَدْخُلُوا الْأَبْوَابَ حَتَّىٰ خَلِلْتُمْ فِيهَا فَيَنَسَّ مَنُوعَى الْمُتَكَبِّرِينَ ۝

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ وَآمَارُ يَبَاكَ بَعْضَ الَّذِينَ لَيْسَ لَهُمْ أَوْتَوْفِيكَ

فَالْيَسِيرُ يُرْجَعُونَ ۝  
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ

مَنْ قَضَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْضِصْ عَلَيْكَ وَمَا كَانَ لِرُسُولٍ

أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَفُتِنَى بِالْحَقِّ وَخَسِرَ

هَذَاكَ الْبَاطِلُونَ ۝

having heard the Apostle of Allah saying that from the creation of man to the coming of the Hour there is no creation greater in temptation than that of the Antichrist." And the temptations of the present age bear testimony to the truth of these words. But the meaning is clear if we give *an-nās* its ordinary significance.

2196 A party of the Quraish were brought with chains on their necks after the battle of Badr, while another party, who fell on the field, were dragged into their graves to taste of the punishment of their evil deeds in the life after death.

2197 The statement is made only to impress that they must suffer the evil consequences of their deeds, whether the Prophet lives to see their punishment or dies before they are punished.

## SECTION 9

## The End of Opposition

79, 80. Allah's favours. 81-84. A lesson in the fate of previous nations.  
85. Punishment is not averted when it comes.

79 Allah is He who made the cattle for you that you may ride on some of them, and some of them you eat.

80 And there are advantages for you in them, and that you may attain thereon a want which is in your breasts,<sup>2197A</sup> and upon them and upon the ships you are borne.

81 And He shows you His signs: which then of Allah's signs will you deny?

82 Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

83 Then when their apostles came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

84 But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

85 But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا  
مِنْهَا وَمِنْهَا تَأْكُلُونَ ۝  
وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا  
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى  
الْفُلْكِ تَحْمِلُونَ ۝  
وَيُرِيكُمْ آيَاتِهِ فَاقَىٰ أَيْنَ تُكَذِّبُونَ ۝  
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
كَانُوا أَكْثَرُ مِنْهُمْ وَأَشَدَّ قُوَّةً وَ  
أَثَارًا فِي الْأَرْضِ فَمَا آخَرُهُمْ  
مَا كَانُوا يَكْسِبُونَ ۝  
فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
فَرَحَّبُوا عِنْدَهُمْ مِنْ الْعِلْمِ وَكَانَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝  
فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ  
وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ۝  
فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا  
سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ  
وَخَسِرَ هُنَا لِكَ الْكَافِرُونَ ۝

<sup>2197A</sup> That is, they are of use to you in carrying your burdens and yourselves from one place to another.

## CHAPTER XLI

### ḤĀ MĪM

REVEALED AT MECCA

(6 sections and 54 verses)

#### SECTION 1

##### Invitation to the Truth

1-4. A revelation to announce good news and to warn. 5. Its rejection.  
6-8. Believers and unbelievers.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ح م

1 Praised, Glorious God !<sup>a</sup>

2 A revelation from the Bene-  
ficent, the Merciful God :

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

3 A Book of which the verses  
are made plain, an Arabic  
Qur-ān for a people who  
know :

كِتَابٌ فَصَّلْتُ آيَاتُهُ قُرْآنًا عَرَبِيًّا  
لِّقَوْمٍ يَعْلَمُونَ

\* 2171.

#### Abstract:

Sec. 1. Invitation to the truth.

Sec. 2. The warning.

Sec. 3. Man's evidence against himself.

Sec. 4. Believers strengthened.

Sec. 5. Effect of the revelation.

Sec. 6. Gradual spread of truth.

#### General remarks.

THIS chapter bears the name of its initial letters, but the word *fussilat*, i.e. *made plain*, is added to distinguish it from other chapters of the same group. It is the second chapter of the *Ḥā mīm* group. As regards its subject-matter, date of revelation, and its connection with the preceding chapter, the introductory note to the last chapter is sufficient. The first section contains an invitation to the acceptance of the truth; the second gives a warning in case of persistence in rejection; the third refers to the evidence of man's own faculties against the rejection of truth; the fourth shows that believers are strengthened by inspiration; the fifth points to the effect of revelation, which gives life to those who are morally and spiritually dead and heals the spiritual diseases of man. But if all these warnings and arguments are not heeded, the doom is inevitable, the signs of which could be witnessed in the gradual spread of truth.



4 A herald of good news and a warner, but most of them turn aside so they hear not.

Ar. *thou*  
*callest.*

5 And they say : Our hearts are under coverings from that to which *you call* us, and there is a heaviness in our ears, and a veil hangs between us and *you*,<sup>2198</sup> so work, we too are working.

Ar. *between*  
*thee.*

6 Say : I am only a mortal like you ; it is revealed to me that your God is one God, therefore follow the right way to Him and ask His forgiveness ; and woe to the polytheists,

7 (To) those who do not give alms and they are unbelievers in the hereafter.

8 (As for) those who believe and do good, they shall surely have a reward never to be cut off.

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ  
فَهُمْ لَا يَسْمَعُونَ ۝

وَقَالُوا قُلُوبُنَا فِي كَنَدٍ مِمَّا نَدْعُونَكَ  
إِلَيْهِ وَإِنَّا أَفْرُؤٌ مِنْ بَيْنِنَا وَ

بَيْنِكَ حِجَابٌ فَاتَّخَذْنَا عِمَالًا ۝

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا  
إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَى اللَّهِ وَ

اسْتَغْفِرُوا لَهُ ۚ وَذِلَّ لِلْكَافِرِينَ ۝

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ  
بِالْآخِرَةِ هُمْ كَافِرُونَ ۝

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَعَدُوا  
الْأَمْوَالَ الصَّالِحِينَ لَهُمْ  
أَجْرٌ عَظِيمٌ مَمْنُونٌ ۝

## SECTION 2

### The Warning

9-12. Disbelief in the Creator. 13. Warning like that of 'Ad and Samood. 14-18. How those people were dealt with.

9 Say : What ! do you indeed disbelieve in Him who created the earth in two periods, and do you set up equals with Him : that is the Lord of the worlds ?

10 And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods :<sup>2199</sup> alike for the seekers.<sup>2200</sup>

قُلْ إِنِّي كُنْتُ مِنَ الْكَافِرِينَ ۝

الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ  
أَنْدَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ۝

وَجَعَلَ فِيهَا دَوَابَّ مِنْ قُوَّهَا وَزَكَاةً  
فِيهَا وَقَدَّرْنَا فِيهَا فُوقَانَهَا فِي أَرْبَعَةِ  
أَيَّامٍ ۚ سَوَاءٌ لِّلْكَافِرِينَ ۝

2198 Note that the coverings of the hearts, the heaviness of the ears, and the hanging of the veils are used simply to indicate their own determined rejection of the truth ; they resolved neither to open their hearts, lest the truth should enter them, nor to lend their ears so that they may even hear the preaching of the Prophet. This being their first attitude towards the truth, it was only natural that seals should have been set on their hearts and their ears. In fact, it was their own act which brought about that consequence.

2199 Most of the commentators regard the four periods here as including the first two, so as to make the whole (including the two periods of v. 12) to be six periods, to make the statement tally with the description repeatedly given elsewhere in the Qur-ān to the effect that the heavens and the earth were created in six periods. But I regard these passages in a different light. That the creation in *six periods* or *days* does not refer to the time actually taken in making the heavens and the earth is noted even by the earlier commentators ; for, in the first

2200, see next page.

11 Then He directed Himself to the heaven and it is a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.<sup>2201</sup>

12 So He ordained them seven heavens in two periods, and revealed in every heaven its affair: and We adorned the lower heaven with brilliant stars and (made it) to guard,\* that is the decree of the Mighty, the Knowing.

13 But if they turn aside, then say: I have warned you of a scourge like the scourge of 'Ad and Samood.<sup>2202</sup>

14 When their apostles came to them from before them and from behind them,<sup>2203</sup> saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.

15 Then as to 'Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ۝

فَقَضَيْنَ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ أَوْخَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهُنَّ وَرَبَّيْنَا السَّمَاءَ الدُّنْيَا بِضَابِعٍ وَحِطَّاءَ ذَلِكَ تَعْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صِغْرَةً مِّثْلَ صِغْرَةِ عَادٍ وَثَمُودَ ۝

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ يَدَيْهِمْ وَخَلْفَهُمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝ فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ۝

place, the *day* is a particular period of time, the extent of which depends on certain circumstances relating to the earth and the sun, and it is those very things that are referred to as being created in so many days; and, secondly, because time itself is a created thing (JB). In fact, the six periods, or the two or four periods spoken of here, refer to so many stages in the creation of those things; and accordingly the creation of the heavens and the earth in six periods signifies the six stages through which they have passed; the same six stages are spoken of here with regard to the earth, the two periods of v. 12 being quite distinct from it.

2200 The meaning of this passage is that the foods which are made in the earth are equally accessible to all seekers.

2201 The reference here is to the Divine laws working throughout the universe and the whole of nature being subject to laws.

2202 The first thirteen verses of this chapter were recited by the Holy Prophet when 'Utba bin Rabi'a came to him with a message from the Quraish. The message was to the effect that the Prophet should discontinue speaking ill of their gods and condemning their ways, and then they would be willing to make him their chief, or give him the most beautiful woman in marriage, or collect wealth for him.

When 'Utba had delivered his message the Holy Prophet read these verses, but when he reached v. 13, warning the Meccans of the fate of 'Ad and Samood, 'Utba entreated him to speak no more, and went back to the Quraish to make known to them the Prophet's reply (Rz).

2203, see next page.

16 So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.<sup>2204</sup>

17 And as to Samood, We showed them the right way, but they chose error above guidance,<sup>2205</sup> so there overtook them the scourge of an abasing chastisement for what they earned.

18 And We delivered those who believed and guarded (against evil).

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مَّحْسُورَةٍ  
لِّنُذِيقَهُمْ عَذَابَ الْخُرْجَىٰ فِي الْحَيَاةِ الدُّنْيَا  
وَلَعَذَابُ الْآخِرَةِ أَكْثَرُ لَهُمْ لَئِيصِرُونَ  
وَمَا تَقُومُوا فَعُدَّ نَبَاهُهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى  
الْهُدَىٰ فَأَخَذْنَا مِنْهُمُ صِيعَةً الْعَذَابِ  
الَّذِي يَمَسُّكُمُ أَتَيْكُمُوهَا  
وَجِئْنَا الَّذِينَ آمَنُوا وَكَانُوا لَيَّاقِينَ

### SECTION 3

#### Man's Evidence against Himself

19-23. Testimony of ears and eyes. 24, 25. Excuses.

19 And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.

20 Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.<sup>2206</sup>

21 And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.

وَيَوْمَ يُجْمَعُونَ إِلَى النَّارِ فَرَمَ  
يُورَعُونَ  
حَتَّىٰ إِذَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ  
أَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ  
وَقَالُوا لَوْلَا جُئِئُنَا بِشَهِيدٍ عَلَيْنَا  
قَالُوا اتَّقُوا اللَّهَ الَّذِي تَقُولُونَ  
هُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

2203 The coming of the prophets from before and behind signifies their impressing the truth of their message upon their people in every possible way. Some understand the coming of the prophets from near and from far (JB).

2204 The Quraish are warned in these words of an abasing punishment in this life, and a still more abasing punishment in the hereafter. By *unlucky days* are meant the days of drought.

2205 'Any is metaphorically used in relation to the mind, as meaning *an erring*; the connection between the two meanings being the *not finding* or *not taking the right way* (MSb), or *the being blind in respect of the mind* (LL).

2206 The bearing of witness by the ears and the eyes and the skins shows the truth of the law that the consequences of evil deeds shall become manifest in the very parts and faculties which were employed in their performance. As in the material world we see that every

Ar. *nor.*Ar. *nor.*

22 And you did not veil yourselves lest your ears *and* your eyes *and* your skins should bear witness against you, but you thought that Allah did not know most of what you did.

23 And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.

24 Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.

25 And We have appointed for them comrades<sup>2207</sup> so they have made fairseeming to them what is before them and what is behind them, and the word proved true against them—among the nations of the jinn and the men that have passed away before them—that they shall surely be losers.

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ  
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ  
وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَيْفَ تَعْمَلُونَ  
وَذَرَكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ  
أَرَدْتُمْ أَنْ تَصْبِحُوا مِنَ الْخَاسِرِينَ  
فَلَنْ يَصْبُرُوا فَإِنَّا نُنْشِئُ لَهُمْ  
وَأَنْتُمْ تَحْبِبُونَهُمْ مِنَ الْمُتَعَبِينَ  
وَقِصَصًا لَهُمْ قُرْآنًا فَرِيقًا كَرِهَتْ أُنْفُسُ  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَخَفَى عَلَيْهِمْ  
الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ  
الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ

## SECTION 4

## Believers strengthened

26-29. Plans of unbelievers to suppress the Qur-án. 30-32. Believers strengthened by angels.

26 And those who disbelieve say: Do not listen to this Qur-án and make noise therein, perhaps you may overcome.

27 Therefore We will most certainly make those who disbelieve taste a severe chastisement, and We will most certainly reward them for the evil deeds they used to do.

28 That is the reward of the enemies of Allah—the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا  
الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ  
فَلَنْ يَفْقَهُ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا  
وَيُجْزَيْنَهُمْ أَصْوَابَ الَّذِي كَانُوا يَعْمَلُونَ  
ذَلِكَ جَزَاءُ عَدَائِ اللَّهِ النَّارُ لَهُمْ  
فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا  
يَاْتِنَانَا بِحُكْمٍ

faculty which goes against a law suffers the evil consequences, so it shall be in the spiritual world.

2207 These comrades are wicked companions who make the future punishment of their evil deeds to be fairseeming to them.

29 And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.

30 (As for) those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: "Fear not, nor be grieved, and receive good news of the garden which you were promised.

31 We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:<sup>2208</sup>

32 An entertainment by the Forgiving, the Merciful.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَنَا الَّذِينَ  
أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ بِجَعَلِهِمَا  
نَحْنُ أَقْدَرُ أَمَّا لِيَكُونَا مِنْ الْأَشْقِيَّاتِ  
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا  
تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخْفُوا  
لَا تَخْزَوْنَ وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ  
تُوعَدُونَ

نَحْنُ أَوْلَىٰ لَّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ  
وَلَكُمْ فِيهَا مَا نَدَّعَوْنَ  
نُؤْتِيهِمْ مِنْ غَفُورٍ رَحِيمٍ

## SECTION 5

### Effect of the Revelation

33-36. Evil to be repelled with good. 37-39. It brings light and gives life. 40-43. Falsehood has no access to it. 44. It is a healing.

33 And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?

34 And not alike are the good and the evil. Repel (evil) with what is best,<sup>b</sup> when lo! he between whom and *you* was enmity would be as if he were a warm friend.

35 And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَ  
عَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ  
وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ  
بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ  
بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ  
وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا  
يُلْقِيهَا إِلَّا دُوحٌ عَظِيمٌ

Ar. nor.

b 1727.

Ar. between  
thee.

2208 This verse and the one before it clearly show that it is in this life that the angels descend upon the faithful, giving them the joyful news that they should not have any fear. It is an error to think that this coming of the angels relates to the next life. It is here, when the faithful are persecuted and oppressed, and when the powers of evil are apparently in the act of overwhelming the believer, that those assurances are most needed, and the words *نحن ارباءكم في الحياة الدنيا* clearly show that it was here that they received these assurances. The angels' telling them in the life after death that they protected them from their enemies in a previous life is meaningless.

Ar. *thee*.

36 And if an interference of the devil should cause *you* mischief, seek refuge in Allah;<sup>2209</sup> surely He is the Hearing, the Knowing.

37 And among His signs are the night and the day and the sun and the moon; do not make obeisance to the sun nor to the moon; and make obeisance to Allah Who created them, if Him it is that you serve.

Ar. *thy*.

38 But if they are proud, yet those with *your* Lord glorify Him during the night and the day, and they are not tired.\*

a 978.

Ar. *thou seest*.

39 And among His signs is this, that *you see* the earth still, but when We send down on it the water, it stirs and swells;<sup>2210</sup> most surely He who gives it life is the Giver of life to the dead; surely He has power over all things.

40 Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

41 Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:

42 Falsehood shall not come to it from before it nor from behind it: a revelation from the Wise, the Praised One.

وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ  
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ  
لَا تَسْجُدُ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدْ لِلَّهِ  
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝  
فَإِنْ اسْتَكْبَرُوا فَقَالَ ذِينَ عِنْدَ رَبِّكَ  
يَسْمِعُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ  
لَا يَشْعُرُونَ ۝

وَمِنَ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَائِبَةً  
فَإِذَا أَرْسَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ  
رَبَتْ إِنَّ الَّذِينَ أَحْيَاَهَا لَكُنَّ مِنَ الْمَوْتِ  
إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

إِنَّ الَّذِينَ يُجَادُونَ فِي آيَاتِنَا لَا يَحْصُونَ  
عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ  
يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ارْجِعُوا مَا شِئْتُمْ  
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

إِنَّ الَّذِينَ كَفَرُوا بِالَّذِي كُرِّرْنَا لَهُمْ  
وَأَنَّهُ لَكُتُبٌ عَزِيزٌ ۝

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا  
مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَيْكَةِ حَمِيدٍ

2209 The previous verse teaches the repelling of evil with good. This verse suggests another remedy for evil. *Nazh* is according to Rgh *لافساده*, i.e. intrusion on or interference in an affair for the purpose of causing mischief in it, and the word is used in this sense in 12:100. The Prophet is here told that if his work is interfered with by the evil-doers he should seek refuge in Allah, and Divine help, which always comes to the righteous, would remove the interference and make truth triumphant.

2210 The *still earth* signifies land dried up and without herbage: its stirring indicates its moving with life, and its swelling, the producing of herbage. This is entirely metaphorical. It indicates that when Divine revelation comes to men it fills dead hearts with life. Attention is called to this in the words that follow. The effect of rain upon earth is likened to the effect of the Qur-án upon the hearts of men, and thus attention is drawn to an evidence of the truth of the Qur-án. The word *dead*, in the "Giver of life to the dead," signifies those who were spiritually dead.

Ar. *thee*.Ar. *thee*.Ar. *thy*.

43 Naught is said to *you* but what was said indeed to the apostles before *you*; surely *your* Lord is the Lord of forgiveness and the Lord of painful retribution.

44 And if We had made it a Qur-án in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian!<sup>2211</sup> Say: It is to those who believe a guidance and a healing,<sup>2212</sup> and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ  
قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو  
عِقَابٍ أَلِيمٍ  
وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَبًا لَقَالُوا لَوْلَا  
فُصِّلَتِ آيَاتُهُ ۖ أَتَعْجَبِي بِشَيْءٍ مِنْ قَوْلِ  
الَّذِينَ آمَنُوا هُدًى وَنُفْقَاءً لِلَّذِينَ  
لَا يُؤْمِنُونَ فِي إِذْنِهِمْ وَقُرْهُو  
عَلَيْهِمْ عَنَىٰ طَائِفَتٍ يَنَادُونَ  
مِنْ مَّكَانٍ بَعِيدٍ ۝

## SECTION 6

## Gradual spread of Truth

45-47. Certainty of the doom. 48. False gods will not help. 49. They despair when evil afflicts them. 50. Denial of the hour. 51. Prayer for its removal. 52-54. Truth gaining ground.

Ar. *thy*.

45 And certainly We gave the Book to Moses, but it has been differed about; and had not a word already gone forth from *your* Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.

46 Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاحْتَلَفَ  
فِيهِ ۖ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ  
لَفُضِيَ بَيْنَهُمْ ۖ وَاللَّهُمُّ لَئِي شَيْءٍ  
مِّنْهُ مُرِيبٍ ۝  
مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ  
فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَالِيَةِ ۝

2211 There seems to be a reference here to the prophecies which spoke of the coming of an Ishmaelite or an Arabian prophet. The reference to Moses in the next verse confirms this, because Moses spoke plainly of a prophet like himself appearing from among the brethren of the Israelites, who are no others than the Ishmaelites.

2212 The Qur-án is here called a healing because it was a remedy for the spiritual diseases which prevailed in the world. It is the book which proved itself to be a *healing*, because it found a nation affected with the worst possible spiritual and moral diseases, and within less than a quarter of a century cleansed a whole country and a whole nation of all those diseases. Its healing effect, however, has not been limited to Arabia, and to-day there is no people on the surface of the earth that does not bear witness to the great healing power of the Qur-án, which is so far-reaching in its effect that non-Muslims have benefited by it equally with, rather, in some cases, more than, the Muslims.



## PART XXV

47 To Him is referred the knowledge of the hour. And there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? they shall say: We declare to Thee, none of us is a witness.<sup>2213</sup>

48 And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

49 Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

50 And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me,<sup>2214</sup> and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good: but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.

51 And when We show favour to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

52 Say: Tell me, if it is from Allah, then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?

53 We will soon show them Our signs in remote regions and

الْيَوْمَ يُدْعَى السَّاعَةَ وَمَا تَخْرُجُ مِنْ  
ثَمَرَتِ مَنْ أَكْمَأُهَا وَمَا تَحْمِلُ مِنْ أَنْثَى وَلَا  
تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي  
قَالُوا أَذُنُكَ مَا مَعَنَا مِنْ شَهِيدٍ  
وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ  
وَضُفُوا مَا لَهُمْ مِنْ حَاجِبٍ

لَا يَسْمُ الْإِنْسَانُ مِنْ دَعَا الْخَيْرِ وَإِنْ  
مَسَّهُ الشَّرُّ يَئُوسٌ قَنُوطٌ

وَلَيْنَ أَذُنَهُ رَحْمَةٌ مِمَّنْ بَعْدَ ضَرَاءٍ  
مَسَّتْهُ لَيَقُولَنَّ هَذَا إِلَى يَوْمٍ مَا أَظُنُّ  
السَّاعَةَ قَائِمَةً أَوَّلِينَ يُجْعَلُ إِلَى يَدِي  
إِنْ لِي عِنْدَهُ الْحَسَنَى فَلَنَذِيبَنَّ  
الَّذِينَ كَفَرُوا إِبْرَاءَ عَمَلُوهُمْ وَلَنَذِيبَنَّاهُمْ  
مِنْ عَذَابٍ عَلِيمٍ

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى  
جَانِبَهُ وَإِذَا مَسَّهُ الشَّرُّ يَدْعُ دُعَاءً عَرِيضًا  
قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نَعْمٌ  
لَكُمْ مِنْهُمْ مَرَضِلٌ مِمَّنْ هُوَ فِي شِقَاقٍ  
بَعِيدٍ

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ

Or, the ex-  
tremities.

2213 This signifies their helplessness when punishment is made to alight upon them.

2214 The words indicate man's ungratefulness for Divine blessings. He does not recognize Divine goodness in those gifts, but says "this is of me," i.e. I have obtained it by my own exertion and I deserved it. And then he denies the judgment.

Or in . . .  
souls.

Ar. thy

among their own people,<sup>2215</sup> until it will become quite clear to them that it is the truth. Is it not sufficient as regards *your* Lord that He is a witness over all things?

54 Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

فِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ  
الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ  
كُلِّ شَيْءٍ شَهِيدٌ ۝  
الْأَنَّهُمْ فِي غُرْبَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ  
الْأَنَّهُ يَبْغِ كُلَّ شَيْءٍ مَّحِيطٌ ۝

2215 People were being drawn to Islam from the borders of Arabia as well as from among the Meccans themselves. This was a clear sign that truth was advancing, notwithstanding the severest opposition, and that an unseen hand was working in support of the Holy Prophet; for, had it not been so, the strong and determined opposition it encountered would have utterly annihilated Islam. That was a sign for the Meccans. But the word *afâq*, meaning *borders or extremities of the earth, or its remote sides*, shows the meaning to be that Islam shall spread to the most distant regions of the earth, while *anfusi-him* denotes *their own people*, or the Arabians. What is stated here is this that Islam will quickly spread, not only in Arabia but in the remote regions of the earth, and this prophecy is contained in a chapter revealed early at Mecca, when the few Muslims were being severely persecuted and the message of Islam had apparently little hope of finding acceptance anywhere.

CHAPTER XLII  
THE COUNSEL  
(*Ash-Shūrā*)

REVEALED AT MECCA  
(5 sections and 53 verses)

**Abstract:**

- Sec. 1. Divine mercy in giving a warning.
- Sec. 2. A judgment shall be given.
- Sec. 3. Allah's dealing is just.
- Sec. 4. Believers should be patient.
- Sec. 5. Revelation guides aright.

**The Title.**

THIS is the third chapter of the *Hā mīm* group, and is known as *The Counsel*. The title is taken from v. 38, which enjoins the Muslims to make it a rule to take counsel in all affairs of importance. The injunction lays down the basis of government by council or parliamentary government.

**Context and subject-matter.**

As regards the date of revelation and the context, see the introductory note to chapter 40. Having spoken of the consequences of the rejection of truth in the last chapter, we are here told that Divine mercy is predominant over all other Divine attributes, and accordingly the first section tells us that even the act of warning is a merciful act on the part of the Divine Being, for He reveals His will through His prophets, while His angels solicit forgiveness for men. Thus Allah is the true Protector, and it is through warning that a party is drawn into the merciful protection of Allah. The second section states that the Divine judgment must be given to settle differences. The third shows that Allah's dealing with men is just and none is destroyed unjustly. The fourth section calls attention to the fact that even the unjust are not suddenly punished for their shortcomings, but Allah, being their Creator, forbears with them and even removes their afflictions; therefore the believers must wait patiently, and meanwhile do good in accordance with the directions given them. The last section states that the Qur-ān, being a revelation from the Divine Being, guides aright, hence those who do not follow its directions will find themselves in an evil plight.

## SECTION 1

## Divine Mercy in giving a Warning

1-4. Allah ever reveals His will to Prophets. 5. Angels ask forgiveness for all on earth. 6. Allah watches all. 7. The Prophet warns. 8, 9. Allah is the true Protector.

In the name of Allah, the Beneficent, the Merciful.

1 Praised, Glorious,\*  
2 Knowing, Hearing, Powerful God.<sup>2216</sup>

3 Thus does Allah, the Mighty, the Wise, reveal to *you*, and (thus He revealed) to those before *you*.

4 His is what is in the heavens and what is in the earth, and He is the High, the Great.

5 The heavens may almost rend asunder from above them and the angels celebrate the praise of their Lord and ask forgiveness for those on earth;<sup>2217</sup> now surely Allah is the Forgiving, the Merciful.

6 And (as for) those who take guardians besides Him, Allah watches over them, and *you have* not charge over them.

7 And thus have We revealed to *you* an Arabic Qur-ān, that *you may* warn the mother city and those around it, and that *you may* give warning of the day of gathering together wherein is no doubt;<sup>2218</sup> a party shall be in the garden and (another) party in the burning fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
م

عَسَقَ

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ  
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَ  
هُوَ الْعَلِيُّ الْعَظِيمُ

لَكَدَّ السَّمُوتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ  
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ  
يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا

إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ  
حَفِيفٌ عَلَيْهِمْ دَمَا أَنْتَ عَلَيْهِمْ يَكِينٌ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا  
لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنْذِرُ

يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي  
الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

a 2171.

Ar. thee.

Ar. thee.

Ar. thou  
hast.

Ar. thee.

Ar. thou  
mayest.

Ar. thou  
mayest.

2216 The first two letters are the same as at the commencement of chapter 40. In the latter three 'ain stands for 'alim or *Knowing*, sin for samī' or *Hearing*, qaf for qadīr or *Powerful*.

2217 The significance is that the wickedness of man calls for immediate punishment, but the mercy of Allah withholds it. The rending asunder of the heaven is elsewhere used to signify Divine displeasure at the Christian doctrine of the divinity of Jesus. The Divine displeasure at the wickedness of man is very great, but the quality of His mercy supersedes all, so that the angels seek man's forgiveness. The angels' request for forgiveness to man shows that it is Allah Himself who desires to forgive man. The deeds of men do not merit forgiveness, but forgiveness is the attribute of the Divine Being, and that Divine attribute is exercised through the solicitude of the angels. The attributes with which the verse concludes corroborate this.

2218 The day of the gathering together, the *yaum-ul-jam'*, seems to refer here to the first conflict between the Muslims, who are here called the party *in the garden*, or the successful

Ar. nor.

8 And if Allah had pleased He would surely have made them a single nation, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.

9 Or have they taken guardians besides Him? but Allah is the Guardian, and He gives life to the dead, and He has power over all things.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً  
وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ  
وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ  
أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِيلَةً ۚ قَالَهُ  
هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ۝

## SECTION 2

## A Judgment shall be given

10-12. Allah judges all differences. 13. True religion of the prophets. 14. A term is appointed. 15. A conflict must take place. 16. Punishment of the unbelievers. 17, 18. The hour is near. 19. Power and Might of Allah.

10 And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.

11 The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like a likeness of Him; and He is the Hearing, the Seeing.<sup>2219</sup>

12 His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

13 He has made plain to you of the religion what he enjoined upon Noah and that which We have revealed to you, and that which We enjoined

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى  
اللَّهِ ذِي الْكُرْسِيِّ الرَّحْمَنُ يَوْمَئِذٍ يَكُنُ  
وَالْيَهُ أَيْدِي ۝  
فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ  
أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا  
يَنْزُرُكُمْ فِيهِمْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ  
السَّمِيعُ الْبَصِيرُ ۝  
لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ  
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ يُكَلِّمُ  
شَيْءٌ عَلَيْهِمْ ۝  
شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا  
وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ

Ar. thee.

party, and the unbelieving Meccans, or the party in the burning fire, or the party that shall witness failure; thus prophesying success for the former and defeat for the latter. The next verse makes it clearer by suggesting that the faithful shall be made to enter into *Divine mercy*, which stands for the garden, and that the unjust Meccans shall be left helpless and without protection, which condition represents the burning fire.

2219 So transcendent is the Divine Being, and so far above all material conceptions, that a likeness of Him cannot be imagined, even metaphorically, for not only is nothing like Him, but, as stated here, *nothing is like a likeness of Him*. Such is the transcendently pure conception of the Divine Being in Islam. He is not only above all material limitations, but even above the limitation of metaphor.

Ar. *thou*  
*callest.*

upon Abraham and Moses and Jesus, that keep to obedience and be not divided therein;<sup>2220</sup> hard to the unbelievers is that which *you call* them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him) frequently.

Ar. *thy.*

14 And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from *your* Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.<sup>2221</sup>

Ar. *thou*  
*art.*

15 To this then go on inviting, and go on steadfastly on the right way as *you are* commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds: no plea need there be (now) between us and *you*: Allah will gather us together, and to Him is the return.<sup>2222</sup>

Ar. *between*  
*you.*

16 And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is

إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ يَقُولُوا الَّذِينَ  
وَلَا تَشْرِكُوا بِهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا  
تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ  
يَشَاءُ وَيَهْدِي إِلَى اللَّهِ مَنْ يُنِيبُ  
وَمَا تَقْرَأُ الْقُرْآنَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ  
بَعِيًّا بَيْنَهُمْ وَلَوْ لَا أَمْلَأُ سَبَقَ مَرْزُقًا  
إِلَى آجَلٍ مُسَمًّى لَفَقَضَى بَيْنَهُمْ وَإِنَّ  
الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ  
لَفِي شَكٍّ مِنْهُ مُرِيبٍ  
وَلَنْ لَكَ قَادِرَةٌ وَأَسْتَفِيمُ كَمَا أَمَرْتُ  
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ أَمُنْتُ بِمَا  
أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأَمَرْتُ لِأَعْدِلَ  
بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا  
لَكُمْ أَعْمَالُكُمْ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ  
اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ  
وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْكُمْ يُسَجِّبُ  
لَهُ حُجَّتَهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ

2220 Even so early did the Qur-án announce that the religion preached by the Prophet was not a new religion, but, so far as its basic principles were concerned, it was the same religion as was preached by Noah and Abraham and Moses and Jesus. In fact, it is a very conclusive evidence of the truth of Islam that its basic principles are the basic principles of the common religion of humanity.

2221 The persons spoken of here are those to whom the Prophet now delivered his message. The judgment in their case is postponed. The personal pronoun *them* in *those who were made to inherit the Book after them* refers to the prophets.

2222 These words point to the time when the Prophet found them absolutely unwilling to listen to his preaching, so he now gives them a warning that they will soon witness the evil consequences of their deeds on a day when the two parties shall gather, the words clearly implying a separation first. It is to this separation that the words *no plea need there be now between us and you* refer. Hence it is clear that even in this early revelation there is an obvious prophecy of the Holy Prophet's Flight.

wrath, and for them is severe chastisement.<sup>2223</sup>

Ar. *thee*.

17 Allah it is Who revealed the Book with truth, and the balance,<sup>2224</sup> and what shall make *you* know that haply the hour be nigh.

Ar. *remote*.

18 Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

19 Allah is Benignant to His servants; He gives sustenance to whom He pleases; and He is the Strong, the Mighty.

غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ۝  
 اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ  
 وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ۝  
 يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا  
 وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ  
 أَنَّهَا الْحَقُّ لَا إِلَهَ إِلَّا اللَّهُ الَّذِي يُمَارُونِ فِي  
 السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۝  
 اللَّهُ لَطِيفٌ بِعِبَادِهِ رَزَقُ مَنْ يَشَاءُ  
 وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝

### SECTION 3

#### Allah's Dealing is Just

20-23. Every one reaps what he sows. 24. Truth will be established. 25. 26. Allah is Gracious. 27. Ampleness causes men to rebel. 28, 29. He multiplies His mercy.

20 Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.

21 Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful chastisement.<sup>2225</sup>

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ  
 فِي حَرْثِهِ ۚ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا  
 نُؤْتِهِ مِنْهَا دُونَ مَالٍ فِي الْآخِرَةِ مِنْ تُحْبِبُ  
 أَمْ لَهُمْ شُرَكَاءُ شَرَحُوا لَهُمْ مِنَ الَّذِينَ  
 مَالَهُ يَأْذَنُ بِهِ اللَّهُ ۚ وَلَوْ لَا كَلِمَةُ  
 الْفَصْلِ لَفُضِلَ قَتْلُ يَتِيمٍ ۚ وَإِنَّ الظَّالِمِينَ  
 لَهُمْ عَذَابٌ أَلِيمٌ ۝

2223 The reference in *those who dispute about Allah* after that obedience has been rendered to Him may be to the followers of earlier revelation, because their books required obedience to a prophet who should appear after them. Or the meaning may be, after people have begun to enter Islam (Bq).

2224 The construction is, Allah revealed the Book and the balance. The *balance* signifies the *law* (Bq, JB), by which the rights and obligations of men are weighed. Mark how material terms are converted into spiritual usage by the Holy Qur-ān. A right realization of this point removes many of the difficulties in the study of the Holy Book.

2225 The word of judgment indicates a judgment already pronounced, that a respite shall be given to the unjust so that they may have an opportunity to reform themselves.



Ar. *thou*  
*wilt.*

22 *You will* see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

23 That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for relatives;<sup>2226</sup> and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.

Ar. *they*

24 Or do they say: He has forged a lie against Allah? but if Allah pleased, He would seal *your* heart;<sup>2227</sup> and Allah will blot out the falsehood and confirm the truth with His words;<sup>2228</sup> surely He is Cognizant of what is in the breasts.

25 And He it is Who accepts repentance from His servants and pardons the evil deeds, and He knows what you do;

26 And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe chastisement.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ  
وَأَفْعُرْ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ نَبَاتٌ مُنْتَبِهَةٌ  
عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ  
ذَلِكَ لِيُنْذِرَ الَّذِينَ يَتَّبِعُونَ اللَّهَ عِبَادَةَ الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ  
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ  
يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا  
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا إِنَّ  
يَسْتَأْذِنُ اللَّهُ لِيُخَيِّرَ عَلَىٰ قَلْبِكَ وَيُخَيِّرَ اللَّهُ  
الْبَاطِلَ وَيُخَيِّرَ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ  
بِدَايَاتِ الصُّكُورِ ○  
وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ  
وَيَعْلَمُ مَا تَعْمَلُونَ ○  
وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرِينَ لَهُمْ  
عَذَابٌ شَدِيدٌ ○

2226 Commentators generally think that the love enjoined here in respect of relationship signifies loving the relatives of the Prophet, but there is nothing in the words which entitles us to place that limitation upon the words, and the meaning is rejected by I'Ab (Bkh). The misunderstanding is due to a misconception of the meaning of *illā* (see 59). The meaning is not that love for relatives is a reward which the Prophet asks for himself. The correct significance of the words is that *I do not ask of you any reward at all; what I ask you is to love your own relatives*. The Arabs, closely related as they were to each other, were in a state of constant warfare. They are told to give up mutual warfare and to love each other. Or the meaning may be that the Prophet asked them to cease their persecution of him and to regard him with the love of a relative, as all the tribes were related to each other (I'Ab-Bkh).

2227 The sealing of the Prophet's heart does not imply its being sealed against the truth which was revealed to him, but the making of it secure against their abuses, for they abused the Prophet and called him an impostor (Bq). This significance is, moreover, in accordance with the context, for by blotting out the falsehood and confirming the truth, the abuses would be stopped, and thus his heart would be made secure against them.

2228 The words here imply the prophecies whose fulfilment would firmly establish the truth.

27 And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.

28 And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.

29 And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ يَعْلَمُ خَيْرٌ رُصِيدًا ۝  
وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَطَرُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ۝  
وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتِّ أَيَّامٍ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

## SECTION 4

## Believers should be Patient

30-36. Divine dealing with men is characterized by mercy. 37, 38. Believers should avoid evil and be guided by counsel. 39-43. They have a right to defend themselves, but patience is better.

30 And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

31 And you cannot escape in the earth, and you shall not have a Guardian or a Helper besides Allah.

32 And among His signs are the ships in the sea like mountains.

33 If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

34 Or He may make them founder for what they have earned, and (even then) pardon most, <sup>2229</sup>

وَمَا آصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۝  
وَمَا أَنْتُمْ بِمُخْرِجِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝  
وَمِنْ آيَاتِهِ الْبُحَارُ فِي الْبَحْرِ كَالْأَعْلَامِ ۝  
إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝  
أَوْ يُوقِفَهُنَّ مَّا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ۝

Ar. 707.

2229 The ship in these two verses is the ship of the affairs of the unbelieving Meccans, which is ultimately to be wrecked, yet Allah deals with them mercifully by pardoning most of the wicked things that they do. The next verse makes this significance clear by drawing attention to the fact that the statement is a warning to those who dispute about the communications of Allah, i.e. the Meccans, that they shall find no refuge when their ship is wrecked.

35 And (that) those who dispute about Our communications may know; there is no place of refuge for them.

36 So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.

37 And those who shun the great sins and indecencies, and whenever they are angry they forgive.

38 And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.<sup>2230</sup>

39 And those who, when great wrong afflicts them, defend themselves.<sup>2231</sup>

40 And the recompense of evil is *punishment* like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.<sup>2232</sup>

Or, government is by.

Ar. evil.

وَيَعْلَمُ الَّذِينَ يُخَادُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ حَافِظٍ ۝

فَمَا آفَظْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا  
وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ  
آمَنُوا وَعَلَىٰ رَبِّهِمْ يَوْمَئِذٍ ۝

وَالَّذِينَ يَخْتَفُونَ كِبَرًا إِلَّا ذِمَّةً  
أَلْفَوْا حَسْبَ إِذَا مَاضَىٰ إِلَيْهِمْ يُعْمِرُونَ  
وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ  
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَهُمْ سَارِقَتُهُمْ  
يُفْقَرُونَ ۝

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصَرُونَ  
وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ  
عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ  
لَا يُحِبُّ الظَّالِمِينَ ۝

2230 The occurrence in an early Meccan revelation of the words *their rule is to take counsel among themselves* is very significant. It should be noted that these early revelations contain the clearest prophecies of a conflict between the mighty forces of the Quraish and the few Muslims, and of the kingdom of Islam being established as a result of that conflict. This is one of the verses affording clear testimony of the latter statement. The Muslims are here enjoined as usual to observe prayer and to spend from what Allah has given them. Yet between these two injunctions, which always go together in the Holy Qur-ān, is placed a third: *And their rule is to take counsel among themselves*. It is clear that at this early period the Muslims had no important matters to decide for which they might have stood in need of counsel, yet between two injunctions which are the basis of a true Islamic life a third is inserted enjoining that, as a rule, counsel should be taken. The injunction is clearly meant to prepare them for transacting the momentous affairs of state and all matters connected with national weal or woe. In fact, the word *amr*, which I have translated as *rule*, means *command*; and *amr-ul-Allah*, or *Allah's command*, often signifies the establishment of the kingdom of God, which stands for an Islamic kingdom. The use of the word *amr* therefore here refers to the Islamic kingdom, the affairs of which must be transacted by counsel. The words mean that the Muslims shall be governed by counsel, because they are told that that which should be taken by them as a command should be a matter that has been settled by counsel. In this Islam has laid the basis of government by parliaments, and the idea found a clear practical expression in the early days of the Caliphate, when the *Khalifa* had to refer every important affair to a *Majlis-i-Shura* (council), and it is strange indeed that government by parliament is now looked upon by Europeans as an institution which is quite foreign to Islam and unsuited for the Muslim people.

2231 *Intazara* alone signifies *he defended himself against his injurer* (TA-LL); followed by *min*, it signifies *the taking of revenge*. The first meaning is applicable here, as it is not followed by *min*.

2232, see next page.

41 And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

42 The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful chastisement.

43 And whoever is patient and forgiving, that most surely is of the affairs the doing of which should be determined upon.

وَلَكِنْ أَنْصَرَبَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا  
عَلَيْهِمْ مِنْ سَبِيلٍ ۝  
إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ  
النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝  
وَلَكِنْ صَبِرُوا وَعَفَاكَ اللَّهُ لَا يَنْصُرُهُمُ  
الْأُمُورُ ۝

## SECTION 5

### Revelation guides aright

44-47. Evil plight of the unjust. 48. Man's ungratefulness. 49, 50. Allah causes to multiply. 51. How revelation is granted. 52, 53. The Qur-ān is a light.

44 And whomsoever Allah makes err,\* he has no guardian after Him; and *you shall* see the unjust, when they see the chastisement, saying: Is there any way to return?

45 And *you shall* see them brought before it humbling themselves because of the abasement, looking with a faint glance.<sup>2233</sup> And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.

وَمَنْ يَضِلَّ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ  
بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ  
يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ ۚ  
وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ  
الدَّنِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ  
الَّذِينَ آمَنُوا إِلَّا الْخُسِيُّ مِنَ الدَّنِّ نَظْرًا  
أَلْفَسَامٌ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ الْآلَاءُ  
الظَّالِمِينَ فِي عَذَابٍ مُّتَتَابٍ ۝

a 44.

Ar. *thou*  
*shalt.*

Ar. *thou*  
*shalt.*

2232 A golden rule relating to forgiveness of evil is given here. The rule laid down is that evil must be requited by punishment proportionate thereto. Note here that punishment which is meted out for an evil is called a *sayyiah* or an *evil*, because the Arabs speak of the requital of an evil in terms of that evil (see 27). Also note that the punishment must be proportionate to the evil. A very just and necessary restriction. And this beautiful maxim is given by a man whose people were in the habit of slaughtering whole tribes for the most trifling fault of one member. Again, forgiveness is not neglected, nor preached in such a manner as to make it impracticable. There is in Islam neither the one extreme of *tooth for tooth* nor the opposite one of *turning the left cheek when the right is smitten* or *giving away the cloak to one who has already wrongfully taken the coat of his brother*; it is the golden and beautiful mean that forgiveness may be exercised if forgiveness will mend the matter and do good to the wrong-doer himself. The object to be kept in view is *to amend*, whether it may be attained by giving proportionate punishment or by exercising forgiveness.

2233 Note that abasement is again and again identified with the punishment of hell.

a 44.

46 And they shall have no friends to help them besides Allah; and whomsoever Allah makes err,<sup>a</sup> he shall have no way.

47 Harken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.

Ar. thee.

Ar. thee.

48 But if they turn aside, We have not sent *you* as a watcher over them; on *you* is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then surely man is ungrateful.

Ar. females.

Ar. males.

49 Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases *daughters* and grants to whom He pleases *sons*,

50 Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.<sup>2234</sup>

51 And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases;<sup>2235</sup> surely He is High, Wise.

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَضُرُّوهُمْ  
مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا  
لَهُ مِنْ سَبِيلٍ ۝

اَسْتَجِيبُوا لِلرَّبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَنَّ  
يَوْمَ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّنْ  
مَّلَإٍ يُؤْمِنُونَ وَمَا لَكُم مِّنْ تَكْبِيرٍ ۝

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظًا  
إِنْ عَلَيْكَ إِلَّا الْبَلَاءُ وَإِنَّا إِذَا ذُقْنَا  
الْإِنْسَانَ مِمَّا رَحِمَهُ قَرِحَةً وَفَرِحَةً وَإِنْ  
ضَبَّاهُمْ سَيْبَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ  
فَإِنَّ الْإِنْسَانَ كَفُورٌ ۝

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا  
يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاءً وَيَهَبُ  
لِمَنْ يَشَاءُ الذُّكُورَ ۝

أَوْ بَرًّا وَجْهَهُمْ ذُكْرًا وَإِنَّا نَافِخُونَ  
مِنْ نِّشَاطٍ فَعِيمًا إِنَّهُ عَلَيْهِمْ قَدِيرٌ ۝  
وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْبِتَ اللَّهُ الْأَوْحْيَا  
أَوْ مِنْ وَرَآئِ حِجَابٍ وَيُرْسِلَ سُورًا فَيَنْفُخُ  
بِأُذُنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ۝

2234 The birth of a daughter was looked upon by the Arabs as a calamity, this being due to the low position which women held in their society. The wonderful change brought about by Islam in the status of woman is clearly foreshadowed in this early Meccan revelation, where the daughter has the precedence over the son—the mention of daughters before the sons clearly implying that the grant of a daughter was as great a Divine favour as that of a son, if not greater. Contrast this with the condition of Arabia before the Holy Prophet: “And when a daughter is announced to one of them, his face becomes black and he is full of wrath. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it alive with disgrace or bury it alive in the dust?” (16: 58, 59).

2235 This verse shows how Allah speaks to a person or makes known His will to him. Three modes of this are stated. (1) By *wahy*, which word is generally translated as meaning *revelation*. The primary significance of the word *wahy* is, however, *الإشارة السريعة*, i.e. a *hasty suggestion* (Rgh), and since the different kinds of revelation are spoken of here, the meaning intended must be the primary significance of the word. Hence the inspired word

Ar. thee.  
Ar. thou  
didst.

Ar. thou  
showest.

52 And thus<sup>2236</sup> did We reveal to *you* an inspired book<sup>2236A</sup> by Our command. *You* did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely *you* show the way to the right path:

53 The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ رَبِّنَا  
مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ  
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ  
مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ  
مُّسْتَقِيمٍ ۝

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ۝

which enters the hearts of the prophets and of the righteous is called *wahy* or *revelation*, because it is like a hasty suggestion made directly to the heart of the inspired one (Rgh :

القاء في الروح). It is in this sense that a revelation is spoken of as being granted to the mother of Moses (28 : 7) and to the apostles of Jesus who were not prophets (5 : 111). Visions may be included in this. (2) The second mode of Allah's speaking to His servants is that He speaks from behind a veil, i.e. the words are heard by the person spoken to as from behind a veil. A voice is heard, but the utterer of the voice is not seen. (3) The third form of revelation is that in which an apostle—an angel—is chosen by the Almighty to deliver His message to the person to whom He wishes to speak. This is the surest and clearest form of revelation, and such is the revelation of the Qur-án as granted to the Holy Prophet, being recited by Gabriel. This is called *روحى مثل* or *revelation that is recited*. This revelation is granted only to prophets, while the other two may also be granted to the righteous who are not raised to the dignity of prophethood. It should, however, be borne in mind that in all these cases the recipient of the revelation is granted certain other senses. He observes what others do not see and he hears words which others do not hear. It is, therefore, with what may be called the spiritual senses that he hears and sees and feels things which others do not hear, see, or feel.

2236 *Thus* refers to the last mode of granting revelation, because the Holy Qur-án is repeatedly spoken of as having been brought by the *faithful spirit* or the Angel *Gabriel* (2 : 97, 26 : 193).

2236A The use of the word *ruh* as meaning *inspiration*, and not the *soul*, is conclusive here. The *ruh* here is the Qur-án. Compare with this 17 : 85, and the use of the words *amr-i-rabbí* (by the command of my Lord) there with *amr-i-ná* (by Our command) here, and there remains not the shadow of a doubt that *ruh* in 17 : 85 means the Qur-án.

CHAPTER XLIII  
THE EMBELLISHMENT  
(*Az-Zukhruf*)

REVEALED AT MECCA  
(7 sections and 89 verses)

**Abstract:**

- Sec. 1. Divine Unity.
- Sec. 2. Polytheism condemned.
- Sec. 3. Allah's choice of a prophet.
- Sec. 4. A means of raising to eminence.
- Sec. 5. Pharaoh's opposition to Moses.
- Sec. 6. Jesus as a prophet.
- Sec. 7. The two parties.

**The Title.**

"THE EMBELLISHMENT" is the fourth chapter of the *Īlā mīm* group, and is so named from the mention of *zukhruf* in v. 35, where it is stated that the *embellishments* of lower life keep men back from the truth. The subject-matter and the date of revelation have been discussed in the introductory note to chapter 40.

**Subject-matter.**

The chapter opens with a declaration of the revelation of the Holy Qur-ān from the Almighty God, as do all the chapters of this group. It then states that notwithstanding the "extravagance" of the Arabs the reminder is not withheld from them. Divine Unity is then declared, because it is the chief object which Divine revelation must establish. The second section is devoted to a condemnation of the various sorts of polytheism. The third begins with a mention of Abraham, the father of many a chosen one of God, and after referring to the Prophet's rejection, answers the objection as to why an influential man was not chosen to convey the Divine message. The fourth follows, stating that the Qur-ān will make the nation rise to greatness, and, therefore, those who, being misled by evil companions, deny it, shall regret their deeds. The fifth shows how a great ruler like Pharaoh was destroyed when he opposed Moses, and the sixth refers to Jesus' prophethood and the idolaters' objection to it, and they are told that Jesus was only a prophet and his position affords no justification for their idolatry. The last section contrasts the fate of the two parties, the believers and the unbelievers.



## SECTION 1

## Divine Unity

1-4. An Arabic Qur-án. 5. Reminder is not withheld from an extravagant people. 6-8. Former nations mocked their apostles and were destroyed. 9-15. Unity of Allah inferred from His creation and His favours on man.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 2171.

b 2099.

1 Praised, Glorious God,\*

2 Consider<sup>b</sup> the Book that  
makes manifest:

3 Surely We have made it  
an Arabic Qur-án that you may  
understand.

4 And surely it is in the  
original of the Book with  
Us, truly elevated, full of  
wisdom.<sup>2237</sup>

Or, emi-  
nence.

5 What! shall We then  
turn away the reminder from  
you altogether because you are  
an extravagant people?<sup>2238</sup>

6 And how many a prophet  
have We sent among the  
ancients.

7 And there came not to  
them a prophet but they  
mocked at him.

Ar. ex-  
ample.  
Or, has gone  
before.  
Ar. thou  
shouldst.

8 Then We destroyed those  
who were stronger than these  
in prowess, and the case of the  
ancients is effectual.<sup>2239</sup>

9 And if you should ask them,  
Who created the heavens and  
the earth? they would most cer-  
tainly say: The Mighty, the  
Knowing One, has created  
them:

حَمْدٌ ۝

وَالْكِتَابِ الْمُبِينِ ۝

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

وَدَانَهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَّكُمْ تَحْكُمُونَ ۝

أَمْضِرْ بِعَنكَ إِلَىٰ ذِكْرِ صَفْحَةٍ أَنْ تَلْتَمِذَ ۝

قَوْمًا مُّسْرِفِينَ ۝

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ۝

وَمَا يَنْبِئُهُمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَجَعَلْنَاهُمْ

مَثَلًا لِلْآخِرِينَ ۝

وَالَّذِينَ سَأَلُهُمْ مِنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

يَقُولُونَ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝

2237 *Umm-ul-kitáb* literally signifies *mother* or *original* of the Book, and the opening chapter of the Qur-án is also known by this name, because, in its essence, it contains the whole of the Qur-án. But here it signifies the original source from which the Qur-án comes, and the meaning is that the Qur-án cannot be destroyed because it exists in Divine Knowledge. The words, in fact, contain a prophecy, uttered at a time when the Prophet was alone and helpless, that the Qur-án shall be exalted in the world, for that is its position in Divine Knowledge. Another explanation of the words is that they refer to the clear prophecies of the advent of the Holy Prophet as stated in the Bible—for instance, Deut. 18: 15-18, which indicates the advent of the Holy Prophet, to whom alone it applies.

2238 *Zikr* may be translated here as meaning either the *reminder* or *eminence*. The meaning in the first case is that Allah would not refrain from admonishing a people who have become extravagant, and in the second case that He intends to raise a people to *eminence* who are so “extravagant” that there is no hope for their regeneration.

2239 *مضى القول* means *the saying was effectual* (LL). The ordinary significance is given in the margin.

10 He Who made the earth a resting-place for you, and made in it ways for you that you may go aright :

11 And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country : even thus shall you be brought forth :<sup>2240</sup>

12 And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,

13 That you may firmly sit on their backs, then remember the favour of your Lord when you are firmly seated thereon, and say : Glory be to Him Who made this subservient to us and we were not able to do it,

14 And surely to our Lord we must return.

15 And they assign to Him a part of His servants ; man, to be sure, is clearly ungrateful.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْلًا وَجَعَلَ  
لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝  
وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ  
فَأَنشَرْنَا بِهِ بَلْدَةً مَيِّتًا ۚ كَذَلِكَ نَخْرُجُ  
وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ  
لَكُمْ فِي الْأَنْعَامِ مَا تَرْكَبُونَ ۝  
لِيَسْتَوِيَ عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا النِّعْمَةَ  
رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهَا وَتَقُولُوا سُبْحَانَ  
الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ  
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝  
وَجَعَلُوا آلَهُ مِنْ عِبَادِهِ جُزْءًا ۚ اِذْ  
الْإِنْسَانُ لَكُمْ شَكُورٌ ۝

## SECTION 2

### Polytheism condemned

16-19. They ascribe daughters to Allah. 20-23. Following their forefathers. 24, 25. Fate of those who reject the truth.

16 What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?\*

17 And when one of them is given news of that of which he sets up a likeness for the Beneficent God, his face becomes black and he is full of rage.

18 What! that which is made in ornaments and which in contention is unable to make plain speech!<sup>2241</sup>

إِن تَتَّخِذَ مِنَّا بَنِينَ ذُرِّيَّةً ۖ  
بِالْبَيِّنَاتِ ۝  
وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ  
مَثَلًا ۙ هَوَّاهُ مُسَوِّدًا ۚ وَهُوَ كَذِبٌ ۝  
أَوْ مِّنْ يُنْسَوْنَ فِي الْحَيَاةِ وَهُوَ فِي  
الْخِصَامِ غَيْرُ مُبِينٍ ۝

2240 Attention is called here to the laws prevailing in the physical world to impress the need of similar laws in the spiritual world. As rain descending from heaven quickens a dead earth, so Divine revelation would regenerate or raise to life the Arabians, who, sunk in ignorance and superstitions, were spiritually, morally, and intellectually a dead people.

2241 The reference in this verse is to the idols which were bedecked with ornaments. The inability of the idols to speak is adduced by Abraham as an argument against their divinity (21 : 63), and the same inability of the idols to answer the prayers of their devotees is advanced as an argument against the divinity of the golden calf (20 : 89).

a 625.

19 And they make the angels —them who are the servants of the Beneficent God—female (divinities).<sup>a</sup> What! did they witness their creation? Their evidence shall be written down and they shall be questioned.

20 And they say: If the Beneficent God had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

21 Or have We given them a book before it so that they hold fast to it?

22 Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

Ar. *thee*.

23 And thus, We did not send before *you* any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.

24 (The warner) said: What even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent.

25 So We inflicted retribution on them, then see how was the end of the rejecters.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ  
إِنَاثًا شُهَدَاءَ وَآخَلَفَهُمْ سُبُكُنَّ  
شَهَادَتُهُمْ وَيَسْأَلُونَ ○

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَكُمْ  
بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ○  
أَمْ لَيْسَ لَهُمْ كِتَابٌ مِنْ قَبْلِهِ فَهُمْ يَدْرِكُونَ ○

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ  
وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ○

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ  
مِنْ نَبِيٍّ إِلَّا قَالَ مُتَّبِعُوهُمْ هَآءِ إِنَّا  
وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ  
آثَرِهِمْ مُقْتَدُونَ ○

قُلْ أَوَلَوْ جِئْتَكُمْ بِآيَةٍ فَقَالَ هَآءِ  
عَلَيْهِمْ آيَاتُكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ  
بِهِ كَافِرُونَ ○

فَأَنظَرْنَا لَهُمْ فَأَنظَرْنَا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ ○

## SECTION 3

## Allah's Choice of a Prophet

26-28. Abraham's preaching. 29, 30. Denial of the Prophet. 31-35. Why choice did not fall upon some renowned leader.

26 And when Abraham said to his sire and his people: Surely I am clear of what you worship,

27 Save Him Who created me, for surely He will guide me.

28 And he made it a word to continue in his posterity that they may return.<sup>2242</sup>

وَلَاذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي  
بَرَاءٌ مِمَّا تَعْبُدُونَ ○  
إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ○  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ  
لَعَلَّهُمْ يَرْجِعُونَ ○

2242 This shows that the Arabs possessed enduring traditions that their great ancestor Abraham was a preacher of Unity.

29 Nay! I gave them and their fathers to enjoy until there came to them the truth and an Apostle making manifest (the truth).

30 And when there came to them the truth they said: This is enchantment, and surely we are disbelievers in it.

31 And they say: Why was not this Qur-ān revealed to a man of importance in the two towns?<sup>2243</sup>

Ar. thy.

32 Will they distribute the mercy of *your* Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of *your* Lord is better than what they amass.<sup>2244</sup>

Ar. thy.

33 And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent God (to make) of silver the roofs of their houses and the stairs by which they ascend.<sup>2245</sup>

34 And the doors of their houses and the couches on which they recline,

Or, the lower.

Ar. thy.

35 And (other) embellishments; and all this is naught but provision of *this world's* life, and the hereafter is with *your* Lord only for those who guard (against evil).

بَلْ مَتَّعْتُ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ۝

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ۝

وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْفَرِيقَيْنِ عَظِيمِينَ ۝

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ حَقًّا نَّعْمِنَا بِهِمْ نَبِّئُهُم بِمَا وَعَدْتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

لِيُخَيِّطَ بَعْضَهُمُ بَعْضًا سَخِرَ لَهَا وَرَحْمَتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝

وَلَوْ لَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً جَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوقِنَ أَنَّ سُقَا

رُفُضًا ۖ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ۝

وَلِيُوقِنَ أَنَّهُمْ آتَاوْا بَاسْرًا عَلَيْهِمْ يُكْفَرُونَ ۝

دَرَجَاتٍ وَأَنَّ كُلَّ ذِي لَبٍّ لَّهَا مَنَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ۝

2243 The two towns referred to are Mecca and Tâif (Bd). They would not follow any but an important man of the world. They could bow before men of the world, but not before a man of God. So low and earthly were their desires that moral greatness possessed no value in their eyes.

2244 That is, as there are differences in the external conditions of men, so there are differences in their spiritual and moral qualifications, and Allah's choice for prophethood does not depend on wealth, but on internal worth. Their criterion of greatness was wealth, but God's criterion was moral worth.

2245 Gold and silver have no worth or value in the sight of Allah, and He would grant these things only to unbelievers in full abundance, were it not that most people would be misled by these worldly temptations.

## SECTION 4

## A Means of raising to Eminence

36, 37. Evil associates. 38, 39. Their regret. 40. They are deaf and blind. 41, 42. The evil consequences. 43. The Prophet to hold fast to revelation. 44. It shall raise the Arabs to eminence. 45. All prophets preached Unity.

36 And whoever turns himself away from the remembrance of the Beneficent God, We appoint for him a devil, so he becomes his associate.<sup>2246</sup>

37 And most surely they turn them away from the path, and they think that they are guided aright :

38 Until when he comes to Us, he says: O would that between me and *you* there were the distance of the East and the West;<sup>2247</sup> so evil is the associate !

39 And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

40 What! *can you* then make the deaf to hear or guide the blind and him who is in clear error?

41 But if We should take *you* away, still We shall inflict retribution on them ;

42 Rather We will certainly show *you* that which We have promised<sup>2248</sup> them ; for surely We are the possessors of full power over them.

43 Therefore hold fast to that which has been revealed to *you* ; surely *you* are on the right path.

وَمَنْ يَفْشُرْ عَنْ ذِكْرِ الرَّحْمَنِ لَقَدْ ضَلَّ  
شَيْطَانًا فُتُو لَهُ قُرْبَانٌ

وَلَهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَ  
يَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ  
بُعْدَ الْمَشْرِقَيْنِ فَيَنْسِلُ لِقَارِبَيْنِ

وَلَنْ يَنْفَعَكَ يَوْمَ إِذْ ظَلَمْتَهُ أَكْثَرُ فِي  
الْعَذَابِ مُشْرِكُونَ

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى  
وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ

فَأَمَّا نَذْرٌ هَبَّ بِكَ فَأَمَّا إِنَّمَا تُنَبِّئُونَ  
أَوْ زَيْبٌ لِّلَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ

مُقْتَدِرُونَ

فَأَسْمَعْكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّكَ  
عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Ar. between  
thee.

Ar. canst  
thou.

Ar. thee.

Ar. thee.

Ar. thee.  
Ar. thou  
art.

2246 As the words that follow show, the devil here is no other than the evil companion of man who leads him to evil.

2247 The word which I translate *the East and the West* is *mashriqain*, which would literally signify *the two Easts*. But the dual number in such cases often denotes the thing mentioned with its opposite. Thus *mashriqain* means *the place of sunrise and the place of sunset* (M, O-LL).

2248 The clear promise of punishment overtaking the opponents of the Holy Prophet in his lifetime is here asserted in forcible language. The first verse only describes the general law of the punishment of the wicked ; even if the Prophet dies, the wicked shall meet their doom. But that the general statement should not give rise to any misconception, we are immediately told that the Prophet would see the discomfiture of his enemies with his own eyes. I translate *au*, in the commencement of this verse, as meaning *rather*, for *au* is equivalent to *bal* in a case of amplification of speech (T, S, Mughnee, Q). See LL.

Or, a re-  
minder.  
Ar. thee.  
Ar. thy.

44 And most surely it is an eminence for you and your people,<sup>2249</sup> and you shall soon be questioned.

Ar. thee.

45 And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent God?

وَاللّٰهُ لَذِكْرُكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ  
وَسَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ  
رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ  
إِلَٰهَةً يُعْبَدُونَ ۖ

## SECTION 5

### Pharaoh's Opposition to Moses

46, 47. Pharaoh and his people mock Moses' message. 48-54. Signs are shown, but in vain. 55, 56. They are drowned.

46 And certainly We sent Moses with Our communications to Pharaoh and his chiefs, so he said: Surely I am the apostle of the Lord of the worlds.

47 But when he came to them with Our signs, lo! they laughed at them.

48 And We did not show them a sign but it was greater<sup>2250</sup> than its like, and We overtook them with chastisement that they may turn.

Ar. thy.

Ar. thee.

49 And they said: O enchanter! call on *your* Lord for our sake, as He has made the covenant with *you*; we shall surely be the followers of the right way.<sup>2251</sup>

50 But when We removed from them the chastisement, lo! they broke the pledge.

51 And Pharaoh proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ  
وَمَلَائِكِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ  
فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذْ هُمْ مِنْهَا  
يَضْحَكُونَ ۖ

وَمَا يُؤْمِنُ مِنْ آيَةِ إِلَّا هِيَ الْكِبَرُ مِنْ أَجْمَعٍ  
وَإِذَا نُهُمْ بِالْعَذَابِ لَعَنَهُمُ يَمْجُونَ  
وَقَالُوا يَا أَيُّهَا السِّحْرُ ادْعُ كُنَّا رَبَّكَ يَأْمُرُ  
عِبَادَكَ أَنْ تَبْهَتُوا ۖ  
فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذْ هُمْ  
يَنْكُرُونَ ۖ

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يُقِيمُ  
الْيَسْرَ لِي مَلِكُ مِصْرَ وَهَذِهِ الْأَمْهَارُ يُجْرِي  
مِنْ تَحْتِي ۖ أَفَلَا بُصِرُوا ۖ

2249 The meaning is that the Qur-án shall raise the Prophet's people to a state of eminence; for *zīkr* means eminence (LL).

2250 The meaning is that great signs were shown, each sign being greater than the one which preceded it.

2251 The covenant made was that punishment would only be inflicted if the truth was rejected. See Exod. ch. 8, from which it appears that every time a sign was shown Pharaoh entreated Moses to pray for the removal of the punishment, promising that he would not in that case oppose him.

52 Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly :

53 But why have not bracelets of gold been put upon him,<sup>2252</sup> or why have there not come with him angels as companions?<sup>2253</sup>

54 So he incited his people to levity and they obeyed him: surely they were a transgressing people.

55 Then when they displeased Us, We inflicted retribution on them, so We drowned them all together,

56 And We made them a precedent and example to the later generations.

أَمَّا نَحْنُ حَيْرٌ مِّنْ هَذَا الَّذِي هُوَ يَمُنُّ  
وَلَا يَكَادُ يُبَيِّنُ ۝

فَلَوْلَا أَلْقَيْنَا لَآئِمَةً مِّنْ ذَهَبٍ أَوْ  
جَاءَمَعَهُ الْمَلِكَةُ مَقَرِّينَ ۝

فَأَسْحَفَتْ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَافُونَ  
قَوْمًا فَاسِقِينَ ۝

فَلَمَّا أَسْفَعْنَا أَنبَأْنَا حُمْرَ النَّعْتِ أَنَّهُمْ  
فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ۝

## SECTION 6

### Jesus as a Prophet

57-60. Meccans' objection to Jesus. 61, 62. Jesus as a sign of the end of Jewish dispensation. 63-65. Jesus' preaching and its reception. 66, 67. The Hour.

57 And when a description of the son of Mary is given, lo! *your* people raise a clamour thereat.<sup>2254</sup>

58 And they say: Are our gods better, or is he? They do not set it forth to *you* save by way of disputation; nay, they are a contentious people.

59 He was naught but a servant on whom We bestowed favour, and We made him an example for the children of Israel.<sup>2255</sup>

وَلَمَّا صِرْنَا بَنِي مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ  
مِنْهُ يُصَدِّونَ ۝

وَقَالُوا أَلَمْ يَجْعَلْنَا أَمْ هُوَ مَصْرُورٌ  
لَّكَ الْأَعْبَادُ لَا إِلَهَ إِلَّا هُوَ قَوْمٌ خَصِمُونَ ۝

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ  
مَثَلًا لِّبَنِي إِسْرَءِيلَ ۝

Ar. thy.

Ar. thee.

2252 Pharaoh's suggestion is that if Moses were the apostle of an Almighty God he should have been made a king, for bracelets of gold signify abundance of wealth. It is shown here that Pharaoh's objection to Moses was similar to the objection of the Quraish against the Holy Prophet.

2253 That is, Moses should have come with angels, as a king comes with his armies.

2254 The Qur-ân condemns the doctrine of attributing children to the Almighty in many places. Such a condemnation is contained in this very chapter in the section preceding the last. But when the case of Jesus was cited, the unbelievers objected to the respect shown to him when their own idols were condemned. This is the meaning of the words occurring in the next verse: Are our gods better, or is he? Why should not the same honour be shown to their national gods as was shown to the god of another nation—for was not Jesus accepted as God by the Christians?

2255, see next page.



60 And if We please, We could make among you angels to be successors in the land.

61 And most surely it is a knowledge of the hour,<sup>2256</sup> therefore have no doubt about it and follow me: this is the right path.

62 And let not the devil prevent you; surely he is your open enemy.

63 And when Jesus came with clear arguments, he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:

64 Surely Allah is my Lord and your Lord, therefore serve Him;<sup>a</sup> this is the right path:

65 But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.

66 Do they wait for aught but the hour,<sup>2257</sup> that it should come upon them all of a sudden while they do not perceive?

67 The friends shall on that day be enemies one to another, except those who guard (against evil).

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي  
الْأَرْضِ يَخْلُقُونَ ۝

وَأَنَّهُ لَعَلَّكُمْ لِلْسَّاعَةِ فَلَا تَمْتَرُنَ بِهَا  
وَأَتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

وَلَا يَصِدُّكُمْ الشَّيْطَانُ إِنَّهُ كَانَ عَدُوٌّ مُبِينٌ ۝  
وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ  
بِالْحِكْمَةِ وَلَا بَيِّنَ لَكُمْ بَعْضُ الَّذِي تَخْتَلَفُونَ

فِيهِ ۝ قَالُوا اللَّهُ وَاطِيعُونَ ۝  
إِنَّ اللَّهَ هُوَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوا ۝

هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝  
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ إِلَهِم  
هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ

بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝  
الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ

إِلَّا الْمُتَّقِينَ ۝

a 1547A.

2255 This verse contains the answer to the objection of the Quraish. Jesus was not honoured for being the god of a people, but because he was a righteous servant of Allah on whom He had bestowed favours. Not only was Jesus the recipient of Divine favours, but he was also an *example of virtue* for the Israelites to whom he was sent as a prophet, a model whom they could imitate in righteousness. The idol-worshippers, on the other hand, represented even their great men as sunk in immorality. As an instance, one may cast a cursory glance at the Puranas of the Hindus, and it will be found that even such Hindu gods as Shiva are represented as so deeply sunk in immorality as to cause the ordinary man to shudder in disgust.

2256 The *hour* signifies the hour of the departure of prophethood from the house of Israel. Such is the clear significance of the parable of the vineyard in Matt. 21: 33, Mark 12: 1, and Luke 20: 9, which ends with these remarkable words: "Therefore I say unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21: 43). Prophethood had long remained in the house of Israel, and, as history shows Jesus was the last prophet of the Mosaic dispensation. Is it not strange that a nation in which prophet after prophet had appeared should witness such an entire change with the advent of Jesus, after whom no single prophet appeared? It is in this sense that Jesus is a knowledge of the hour, for the *hour* signifies the doom of a people, and in this case it was the doom of the Israelites.

2257 This *hour* signifies the doom of the Quraish.

## SECTION 7

## The two Parties

68-73. Reward of the believers. 74-78. Punishment of evil. 79, 80. Their decision. 81, 82. Denial of sonship. 83-86. The doom. 87-89. Prophet should wait.

68 O My servants! there is no fear for you this day, nor shall you grieve.

69 Those who believed in Our communications and were submissive:

Or, comrades.

70 Enter the garden, you and your wives;<sup>2258</sup> you shall be made happy.

71 There shall be sent round to them golden bowls and drinking-cups, and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.

72 And this is the garden which you are given as an inheritance on account of what you did.<sup>2259</sup>

73 For you therein are many fruits of which you shall eat.

74 Surely the guilty shall abide in the chastisement of hell.

75 It shall not be abated from them and they shall therein be despairing.

76 And We are not unjust to them, but they themselves were unjust.

Ar. thy

77 And they shall call out: O Malik!<sup>2260</sup> let *your* Lord make an end of us. He shall say: Surely you shall tarry.

78 Certainly We have brought you the truth, but most of you are averse to the truth.

79 Or have they settled an affair? then surely we are the settlers.<sup>2261</sup>

يَعْلَمُ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ  
أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَآزْوَاجُكُمْ تَجْرُونَ

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ  
فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ تَلَذُّ الْأَعْيُنُ  
وَأَنْتُمْ فِيهَا خَالِدُونَ

وَذَلِكَ الْجَنَّةُ الَّتِي أُوْرِثْتُمْوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

بِكُفْرِنِهَا فَالِكُلِّهِ تَنْقِصَةٌ مِنْهَا تَأْكُلُونَ  
إِنَّ الْحَرِيقِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدِينَ

لَا يَنْفَعُهُمْ عَنْهُمْ وَهُمْ فِيهِ مُبْسَوُونَ  
وَمَا ظَنَنْتُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ

وَنَادَىٰ ذُو الْيَمِينِ يَفْضُ عَلَيْنَا رَبُّكَ قَالَ  
إِنَّكُمْ مَا كُنْتُمْ

لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ  
لِلْحَقِّ كِرْهُونَ

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ

2258 It is with their wives that the faithful are told to enter paradise, and yet Islam is said to deny a soul to woman. The word *zawj* also signifies a like, a fellow, an associate, or a comrade (LL).

2259 The companions were made to inherit gardens in this life as a proof that the promise of gardens in the next life was true.

2260 *Malik* means literally *Master*. Here it signifies the angel appointed over those in hell.  
2261, see next page.

80 Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.<sup>2262</sup>

81 Say: If the Beneficent God has a son, I am the foremost of those who serve.<sup>2263</sup>

82 Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.

83 So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

84 And He it is Who is God in the heavens and God in the earth; and He is the Wise, the Knowing.

85 And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.

86 And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).<sup>2264</sup>

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ

بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعِبَادِ

سُبْحَنَ رَبِّيَ السَّمَوَاتِ وَالْأَرْضِ رَبِّ

الْعَرْشِ عَمَّا يَصِفُونَ

فَذَرْهُمْ يُخَوْضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا

يَوْمَهُمْ هُمُ الَّذِينَ يُوْعَدُونَ

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ

إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ

وَتَبَرَّكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَ

الْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ

السَّاعَةِ وَالَّذِينَ تَرْجُونَ

وَالَّذِينَ لَدَيْهِ يَدْعُونَ مِن دُونِ الشَّفَاعَةِ

إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

2261 The unbelievers are told that they should not think that they have settled the affair of the Holy Prophet by their plans to kill him, for it is Allah who really settles all affairs.

2262 The words contain a clear reference to the plots against the Holy Prophet.

2263 The significance of this verse has been much misunderstood. It does not mean that if God had a son the Prophet would be the foremost of those who serve that son. It states that when a man serves God he is metaphorically called a son of God, and therefore the Holy Prophet, being the foremost of those who serve, would be a son in that sense. This verse should in fact be read along with 39 : 4, where it is said : " If Allah desire to take a son to Himself, He should surely choose those He pleases from what He has created." Thus the relation of sonship to God is really the relation of a chosen servant to the master. If therefore God had a son, the Prophet had the foremost claim to that dignity. In a literal sense, or in the sense in which the Christians and others attributed a son to God, God had no son, but metaphorically a chosen servant of God could be called His son. See also 2155. Or, the *in* may be here *naḥiyah*, the meaning being : " The Beneficent God has *no* son, so I am . . ." Thus the very use of the word *Rahmān* here negatives His having a son, for which see 1571.

2264 The bearer of the witness of truth is no other than the Holy Prophet, and they know him well, for he was the *Ameen* who had never told a lie. They had seen also the fulfilment of his prophecies.

The verse tells us that a clear proof of the intercession of the Holy Prophet shall be given

Ar. *thou*  
*shouldst.*

87 And if *you should* ask them who created them, they would certainly say: Allah. Whence are they then turned back?

a 2059.

88 Consider<sup>a</sup> his cry: O my Lord! surely they are a people who do not believe.<sup>2265</sup>

89 So turn away from them and say, Peace, for they shall soon come to know.<sup>2266</sup>

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ  
اللَّهُ نَأْيُ يُؤْفَكُونَ ۝

وَقِيلَ لَهُ يَرْبِّ إِنَّا هُوَ لَا فَوْقَ ۝  
لَا يُؤْمِنُونَ ۝

فَاصْفِرْ لَهُمْ وَقُلْ سَلَامٌ قَسُوفَ يَكُونُونَ

by raising his followers to dignity while his enemies are discomfited, their idols being unable to intercede on their behalf. It affirms in clear words the intercession of the Holy Prophet on behalf of his followers. For the meaning of *intercession* and its object see 79, 339, and 607.

2265 After years of hard work among them and after being subjected to every kind of persecution, and lastly finding them planning against his very life, the Holy Prophet still prays to Allah not to inflict punishment upon his opponents. He, however, unburdens his mind in the mildest possible terms: "O my Lord! surely they are a people who do not believe." One would in vain search for another such example of heroic fortitude under trials and loving sympathy for fellow-men.

2266 The turning away from them and saying "Peace" are clear prophecies of the Flight. It should be noted that early Meccan revelation contains undeniable prophecies of all the important later events in the life of the Holy Prophet; the fact that a particular event is prophesied in a certain revelation does not settle the date of that revelation. It may even be that this turning away did not mean actually departing from Mecca, but leaving the opponents in the condition they were in.

## CHAPTER XLIV

### THE DROUGHT

(*Ad-Dukhān*)

REVEALED AT MECCA

(3 sections and 59 verses)

#### SECTION 1

Lighter Punishment followed by Severer

1-5. A decision. 6-9. A merciful Lord. 10-15. Prophecy of the famine and their prayer for its removal. 16. They return to wickedness and a greater punishment follows. 17-29. Pharaoh and his people were drowned for not listening to warning.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 2171.

b 2032.

1 Praised, Glorious God!<sup>a</sup>

2 Consider<sup>b</sup> the Book that  
makes manifest (the truth).

3 Surely We revealed it on  
a blessed night<sup>2267</sup>—surely We  
are ever warning—

حَمْدٌ  
وَالْكِتَابِ الْمُبِينِ  
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَكَةٍ إِنَّا كُنَّا  
مُنذِرِينَ

#### Abstract:

Sec. 1. Lighter punishment followed by severer.

Sec. 2, 3. Good and evil rewarded.

#### General remarks.

This is the fifth chapter of the *Hā mim* group. It is known as *The Drought*, from the prophecy of the drought contained in v. 10. This prophecy is followed by another indicating that a severer punishment would follow if the unbelievers did not repent. The case of Pharaoh, who was drowned because he hardened his heart, is then cited. The remaining two sections of the chapter are devoted to a description of the condition of the righteous and the wicked, wherein we find it stated that each is rewarded as he deserves. The chapter is, as it were, an explanation of what was meant by the doom of the Quraish, which was spoken of at the close of the last chapter. The famine was the lighter punishment, while the most violent seizing of v. 16 was a prophecy relating to the utter discomfiture of the Quraish to be accomplished during the conflicts which followed the Flight to Medina.

2267 The revelation of the Holy Qur-ān on a *blessed night* has a deeper meaning beneath it than the mere fact that the revelation began on the blessed night which is elsewhere called *lailat-ul-qadr* (97:1)—one of the last ten nights in the month of *Ramaḍān*. The *night* stands for a time of darkness, and hence a time of ignorance, when true knowledge had

4 Therein every wise affair  
is made distinct,<sup>2268</sup>

5 A command from Us;  
surely We are the senders (of  
apostles),

Ar. thy.

6 A mercy from *your* Lord;  
surely He is the Hearing, the  
Knowing,

7 The Lord of the heavens  
and the earth and what is  
between them, if you would be  
sure.

8 There is no god but He;  
He gives life and causes death,  
your Lord and the Lord of  
your fathers of yore.

9 Nay, they are in doubt,  
they sport.

10 Therefore keep waiting  
for the day when the heaven  
shall bring a clear drought,<sup>2269</sup>

11 That shall overtake men;  
this is a painful chastisement.

12 Our Lord! remove from  
us the chastisement; surely we  
are believers.

فِيهَا يَفْرَقُ كُلُّ امْرِئٍ حَكِيمٍ

اَمْرًا مِّنْ عِنْدِنَا نَأْمُرُ سُلَيْمَانَ  
رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
إِنْ كُنْتُمْ مُوقِنِينَ

لَا إِلَهَ إِلَّا هُوَ حَيُّ قَيُّوْمٌ رَبُّكَ وَ  
رَبُّ آبَائِكُمُ الْأَوَّلِينَ

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّطْبُوعٍ

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

disappeared from the world. A prophet's advent is always preceded by such darkness, and when the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him!) made his appearance, such darkness prevailed in all countries. This night is called a blessed night because in it the world received the greatest manifestation of Divine light.

2268 Because Divine revelation distinguishes truth from falsehood and reveals the treasures of wisdom to men. According to some, *lailat-ul-qadr* signifies the whole period during which a prophet is engaged in preaching the truth revealed to him by Allah. See 2778.

2269 *Dukhān* has other meanings than *smoke*, and the commentators agree on the basis of highly trustworthy reports that its meaning here is *drought*. According to TA, *dukhān* means *al-jadab*, i.e. *dearth* or *drought*, and *al-ju'* or *hunger*, for (the drought brought on such misery that) the hungry man beheld smoke between him and the sky, superinduced by the severity of hunger. Others, however, say the real reason why *hunger* is called *dukhān* is that because of the dry earth in a drought dust rises, creating a dusty atmosphere which is likened to smoke, and for this reason a year of hunger or drought is called a *dusty year* or *dusty hunger*. See also LL, where, however, the words "the hungry once saw a smoke between him and the sky" are a wrong translation of the original words. The chapter, as the whole tenor of it shows, belongs to the early Meccan period. The suggestion that this verse and those that follow, up to the 16th, or according to some only vv. 15 and 16, belong to Medina, is entirely without a foundation. The statements made in these verses are all prophetic, and such is also the statement of v. 15, *We will remove the punishment a little*, because the removal of the drought was followed by the "violent seizing" which brought on the conquest of Mecca. Bkh has the following reference to it: "When the Quraish opposed the Holy Prophet (may peace and the blessings of Allah be upon him!) he prayed that they might be overtaken by years of drought like the years of Joseph (i.e. seven years); so famine and distress overtook them until they ate bones and dead bodies, and a man used to look to heaven, and he saw between him and it something like smoke on account of hard affliction."

13 How shall they be reminded, and there came to them an Apostle making clear (the truth),

14 Yet they turned their backs on him and said: One taught (by others), a madman.

15 Surely We will remove the chastisement a little, (but) you will surely return (to evil).

16 On the day when We will seize (them) with the most violent seizing: surely We will inflict retribution.<sup>2270</sup>

17 And certainly We tried before them the people of Pharaoh, and there came to them a noble apostle,

a 1356.

18 Saying: "Deliver to me the servants of Allah,<sup>2271</sup> surely I am a faithful apostle to you,

19 And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:

Or, revile.

20 And surely I take refuge with my Lord and your Lord that you should *slay* me:

21 And if you do not believe in me, then leave me alone.

22 Then he called upon his Lord: These are a guilty people.

Or, calm

23 So go forth with My servants by night: surely you will be pursued:

24 And leave the sea *intervening*;<sup>2272</sup> surely they are a host that shall be drowned.

أَلَيْسَ لَهُمُ اللَّيْلُ نَظَرٌ وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ۝

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ۝  
إِنَّا كَانَتْهُمْ أَلْعَنَآءُ وَإِنْ قَلِيلًا مِّنْ عَائِدَةٍ ۝  
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ۝  
وَلَقَدْ فَتَنَّا فِرْعَانَ بِقَوْمٍ مُّزْجَرٍ جَاءَهُمْ

رَسُولٌ كَرِيمٌ ۝  
أَن أَدْرِإِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم بِسُلْطَنِ مُّبِينٍ ۝

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم أَن تَرْجُمُونِ ۝  
وَإِن لَّمْ تَوْتَمِنُوا لِي فَأَعْلَزُونِ ۝  
فَلَنَعَارِبُهَا أَن هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ۝  
فَأَسْرِ بِعِبَادِي لَيْلًا لَّا تَكُن مُّسْتَبْعُونِ ۝  
وَأَتْرِكْ الْبَحْرَ دُونَهُمْ جُنْدٌ مُّفْرَقُونَ ۝

2270 The prophecy here seems to refer to the constant defeats in battle that were to be suffered by the Quraish, beginning with the battle of Badr, and resulting in the final overthrow of their power by the seizure of Mecca. Ibn-i-Mas'ud says that by *violent seizing* is meant the *day of Badr* (Bkh). It is true that the discomfiture of the power of the Quraish began with Badr, and that power was utterly broken with the conquest of Mecca.

2271 Note that according to the Qur-án the first message of Moses to Pharaoh was to allow the Israelites to leave Egypt with him. But a prophet could not remain indifferent to the sad moral condition of the Egyptians, hence Moses' invitation to them to give up their superstitious beliefs and to accept the one true God.

2272 *Rahwa* has several significances. It means an *intervening space between two things* (TA), the sea or the river in this case being an intervening space between the Israelites and the Egyptians. It also means *calm* (TA), it being implied that there was no storm in the sea when it was left by the Israelites, so that the Egyptians, finding it calm and motionless, followed the Israelites. Or *rahwa* may signify *moving along easily*, referring to the Israelites going along without fear of being overtaken.



25 How many of the gardens and fountains have they left!

26 And cornfields and noble places!

27 And goodly things where-in they rejoiced;

28 Thus (it was), and We gave them as a heritage to another people.\*

29 So the heaven and the earth did not weep for them, nor were they respited.<sup>2273</sup>

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۝  
وَرُيُوعٍ وَمَقَامٍ كَرِيمٍ ۝  
وَعَمَةٍ كَانُوا فِيهَا فَاكِهِينَ ۝  
كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝  
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا  
كَانُوا مُنْظَرِينَ ۝

\* 1814.

## SECTION 2

### Good and Evil Rewarded

30-33. Israelites delivered from Pharaoh. 34-36. The Quraish deny responsibility for actions. 37. Destruction of Tubba's people. 38-42. Certainty of the judgment.

30 And certainly We delivered the children of Israel from the abasing chastisement,

31 From Pharaoh; surely he was haughty, (and) one of the extravagant.

32 And certainly We chose them, having knowledge, above the nations.

33 And We gave them of the communications wherein was clear blessing.

34 Most surely these do say:

35 There is naught but our first death and we shall not be raised again.

36 So bring our fathers (back), if you are truthful.

37 Are they better or the people of Tubba?<sup>2274</sup> and those before them? We destroyed them, for surely they were guilty.

38 And We did not create the heavens and the earth and what is between them in sport.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ  
الْمُهِينِ ۝  
مَنْ يَتَعَوَّنْ مِنْهُ إِنَّا لَكُنَّا عَنْ الْيَاسَنِ  
الْمُشْرِفِينَ ۝  
وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ۝  
وَأَتَيْنَاهُمُ مِنَ الْأَيَّاتِ مَا يَدَّبُ عَلَيْهَا الْغَايِبِينَ ۝  
إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ۝  
إِنْ هِيَ إِلَّا أَمْوَاتُنَا الْأُولَىٰ وَمَا نَحْنُ بِنَبْشَرٍ ۝  
فَاتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ۝  
أَمْ خَيْرُ النَّاسِ قَوْمٌ نَبْعِثُ لَدُنَّ الَّذِينَ مِنْ قَبْلِهِمْ  
أَهْلَكْنَاهُمْ زَانِهِينَ كَانُوا جَارِمِينَ ۝  
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا لَإِغْوٍ ۝

2273 The weeping for a dead man signifies the remembering of his good qualities or actions, which often bring tears to the eyes. The meaning of *the heaven and the earth not weeping for them* is that they neither had relations with the Divine Being nor had they done anything for the good of men, so that their good qualities should have been remembered either in heaven or on earth.

2274 The kings of the Hamyarites bore the title Tubba' (Kf, JB).

39 We did not create them both but with the truth, but most of them do not know.

40 Surely the day of separation is their appointed term, of all of them;

41 The day on which a friend shall not avail (his) friend aught, nor shall they be helped,

42 Save those on whom Allah shall have mercy; surely He is the Mighty, the Merciful.

مَا خَلَقْنَاهُمْ مَّا أَكْرَهًا ۖ وَلَكِنْ أَكْرَهُمْ  
لَا يَسْمَعُونَ ۝  
إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ۝  
يَوْمَ لَا يُغْنِي عَنْكَ قَوْلُ شَيْئَا ۖ  
لَهُمْ يُنْصَرُونَ ۝  
إِنَّ مَن رَّزَقَهُ اللَّهُ رِزْقًا ذَرِيرًا ۖ  
هُوَ الْغَرِيرُ ۝

## SECTION 3

## Good and Evil Rewarded

43-50. Suffering of the evil-doers. 51-57. The faithful attain success, 58, 59. The end to be waited for.

43 Surely the tree of 'the Zaqquq,'<sup>a</sup>

44 Is the food of the sinful,  
45 Like dregs of oil; it shall boil in (their) bellies,

46 Like the boiling of hot water.

47 Seize him, then drag him down into the middle of the hell;

48 Then pour above his head of the torment of the boiling water:

Ar. thou . . .  
art.

49 Taste; *you* forsooth *are* the mighty, the honourable:<sup>2275</sup>

50 Surely this is what you disputed about.

51 Surely those who guard (against evil) are in a secure place,

52 In gardens and springs;  
53 They shall wear of fine and thick silk, (sitting) face to face;

54 Thus (shall it be), and We will unite them with pure, beautiful ones.<sup>b</sup>

b 2356.

55 They shall call therein for every fruit in security;

إِنَّ شَجَرَتَ الزَّقُّومِ ۝  
طَعَامٌ إِلَّا شَرِيمٌ ۝  
كَأَنَّهُمْ يَغْلَى فِي الْبُطُونِ ۝  
كَغَلَى الْحَمِيمِ ۝  
خَذُّوا فَاغْتَلَوْهُ إِلَىٰ سَوَاءٍ الْحَبِيمِ ۝  
ثُمَّ صَبُّوا تَوَقُّدًا مِنْ عَذَابِ الْحَبِيمِ ۝  
ذُقْ ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۝  
إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ۝  
إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝  
فِي جَنَّاتٍ وَعُيُونٍ ۝  
يَلْبَسُونَ مِنْ تَحْتِهَا مِسْكَ ۖ وَإِنْ يَمْسُوقُ فُتَاتًا ۖ  
كَذَلِكَ وَرَوَّجْتُهُمْ بَحْرٍ خَافٍ ۝  
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۝

2275 The above verses depict the internal condition of those who, being mighty and honourable in the land, are made to stoop before those whom they despised and oppressed. This is fully explained in 1442.

	56 They shall not taste therein death except the first death, and He will save them from the chastisement of the hell,	لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَدْ هُمُ عَنِ آبَاءِ الْحَكِيمِ ۝
Ar. thy.	57 A grace from <i>your</i> Lord; this is the great achievement.	فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝
Ar. thy.	58 So have We made it easy in <i>your</i> tongue that they may be mindful.	فَأَمَّا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝
	59 Therefore wait; surely they are waiting.	فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ۝

CHAPTER XLV  
THE KNEELING  
(*Al-Jásiyah*)

REVEALED AT MECCA  
(4 sections and 37 verses)

SECTION 1

Denial of Revelation

1, 2. Revelation of the Qur-án. 3-6. Revelation of Allah in His works.  
7-11. Deniers shall be punished.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 2171.

- 1 Praised, Glorious God.\*
- 2 The revelation of the Book  
is from Allah, the Mighty, the  
Wise.
- 3 Most surely in the heavens  
and the earth there are signs  
for the believers.
- 4 And in your (own) creation  
and in what He spreads abroad  
of animals there are signs for a  
people that are sure;

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ  
إِنَّ فِي السَّمَوَاتِ الْأَرْضِ آيَاتٍ لِلْمُؤْمِنِينَ  
وَفِي خَلْقِكُمْ وَمَا يَبْدُئُ مِنْ دَابَّةٍ آيَاتٌ  
لِقَوْمٍ يُوقِنُونَ

**Abstract:**

- Sec. 1. Denial of revelation.
- Sec. 2. Truth of the revelation of the Qur-án.
- Sec. 3. Denial of judgment.
- Sec. 4. The doom.

**General remarks.**

This is the sixth chapter of the *Há mím* group. Its title is taken from v. 28, which speaks of every nation being brought to its *knees* before the mighty power of God, according to its deserving. The first two sections speak of revelation. The revelation is from a Mighty, Wise God, and there are many signs of its truth, but the unbelievers still reject it. The signs of its truth are mentioned in the second section, among these being the promise of conquests to those who would follow it and the fulfilment of earlier prophecy respecting it. The third section refers to judgment and the unbelievers' denial of it, because of the hardness of their hearts. The fourth speaks of the doom of the unbelievers and of the substitution of the believers in their places.

5 And (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people who understand.\*

\* 203.

Ar. thec.

6 These are the communications of Allah which We recite to you with truth; then in what announcement would they believe after Allah and His communications?

7 Woe to every sinful liar,

8 Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce<sup>b</sup> to him a painful chastisement.

<sup>b</sup> 402.

9 And when he comes to know of any of Our communications, he takes it for a jest; these it is that shall have abasing chastisement.

10 Before them is hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous chastisement.

11 This is guidance; and (as for) those who disbelieve in the communications of their Lord, they shall have a painful chastisement on account of uncleanness.

وَالْخَلِيلِ وَالنَّهَارِ وَمَا أَنْزَلَ  
اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ  
آيَاتٍ لِقَوْمٍ يُعْقِلُونَ ٥

تِلْكَ آيَاتُ اللَّهِ تَنْوِيهَا عَلَيْكَ بِالْحَقِّ  
فِي آيٍ حَدِيثٍ بَعْدَ اللَّهِ وَإِيَّاهُ يُؤْمِنُونَ ٦

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ٧

يَسْمَعُ آيَاتُ اللَّهِ تَنْتَلِي عَلَيْكَ ثُمَّ يُعْمِدُ فَرَاغًا  
كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرٌ لِّبَعْدِ آيٍ لِّدِي ٨

وَإِذَا عَلِمَ مِنَ الْبَيْنَاتِ أَنَّ أَخْلَافَهُمْ وَأُ  
أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٩

مِنْ دَرَجَاتٍ جَهَنَّمَ وَلَا يُغْنِي عَنْهُمْ مَا  
كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ

اللَّهِ أَوْلِيَاءَ وَلَكِنَّهُمْ عَنِ ابْنِ عِظِيمٍ ١٠

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِنَا لَنُرِيَنَّهُمْ  
لَهُمْ عَذَابٌ مِنْ رَجْوٍ أَلِيمٍ ١١

## SECTION 2

### Truth of the Revelation of the Qur-án

12-15. Conquests promised to believers. 16, 17. Prophecies of the Prophet's advent. 18-21. The Qur-án is a true guidance.

12 Allah is He who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

13 And He has made subservient to you whatsoever is in the heavens and whatsoever

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْزِيَ فِيهِ  
بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ ١٢

وَسَخَّرَ لَكُمْ مِمَّا فِي السَّمَاوَاتِ وَمَا

is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

14 Say to those who believe (that) they forgive those who do not fear the days of Allah<sup>2276</sup> that He may reward a people for what they earn.

15 Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your Lord.

16 And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.\*

\* 77.

17 And We gave them clear arguments in the affair,<sup>2277</sup> but they did not differ until after knowledge had come to them out of envy<sup>b</sup> among themselves; surely *your* Lord will judge between them on the day of resurrection concerning that wherein they differed.

Or, revolt-  
ing,  
b 132  
Ar. thy.

18 Then We have made *you* follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.

Ar. thee.

19 Surely they shall not avail *you* in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).

Ar. thee.

20 These are clear proofs for men, and a guidance and a mercy for a people who are sure.

فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

قُلْ لِلَّهِ الْإِيمَانُ وَاللَّذِينَ لَا  
يَرْجُونَ أَيَّامَ اللَّهِ يَجْزِي قَوْمًا بِمَا  
كَانُوا يَكْسِبُونَ ○

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ  
فَعَلَيْهِ كَانَ تَوَكُّلُهُ عَلَى رَبِّكَ مِثْلُ نَجْوَى

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ الْحَكْمَ  
وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الصَّيِّبِ وَ  
فَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ○

وَآتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا  
إِلَّا مَن بَعَثَ مَا جَاءَهُمْ بِعِلْمٍ يُبَيِّنُ لَهُمْ  
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ  
وَيَمَّا كَانُوا فِيهِ يَخْتَلِفُونَ ○

تَتَّبِعْكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا  
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ○

إِنَّهُمْ لَنُغْنِيَنَّكَ مِنَ اللَّهِ شَيْئًا وَلَئِنْ  
الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ  
وَلِيُّ الْمُتَّقِينَ ○

هَذِهِ بَصَائِرُ لِلنَّاسِ هُدًى وَرَحْمَةٌ  
لِّقَوْمٍ يُوقِنُونَ ○

2276 The days of Allah are the contests in which the righteous shall be made successful (see 1298). These words make it clear that there is an assurance given to the faithful in the two previous verses that they shall be triumphant in this world, and rule the land as well as the sea.

2277 The affair or *amr* here signifies the prophethood of Muhammad, regarding which the Israelites were given the most direct prophecies (Bq). See the next verse, where the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him!) is plainly addressed as having been given this *affair*, where the law given to him is called

21 Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good—that their life and their death shall be equal? <sup>2278</sup> Evil it is that they judge.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ  
نَجْعَهُمُ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَوَاءٌ عِندَ اللَّهِ وَفِي آيَاتِهِ مَا يَحْكُمُونَ

## SECTION 3

## Denial of Judgment

22. Justice prevails in the universe. 23. The reprobate. 24-26. Denial of judgment.

22 And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

Ar. hast  
thou.

23 *Have you* then considered him who takes his low desire for his god, and Allah has made him err<sup>a</sup> having knowledge<sup>2279</sup> and has set a seal upon his ear and his heart and put a covering upon his eye.<sup>b</sup> Who can then guide him after Allah? Will you not then be mindful?

a 44.

b 21.

24 And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

25 And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

26 Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
يَجْزَى كُلُّ نَفْسٍ مِمَّا كَسَبَتْ ثُمَّ لَا يَظْلُمُونَ  
أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ  
اللَّهُ عَلَىٰ عَمَلِهِ وَخَوَّاهُ عَلَىٰ سَمْعِهِ وَقَلْبِهِ  
جَعَلَ عَلَىٰ بَصِيرَتِهِ عِشْوَةً فَمَنْ يَهْدِيهِ  
مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ  
وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا مَمُوتٌ  
وَنَحْنُ أَمْوَالٌ خَالٍهَا الدَّهْرُ وَمَا لَهُم  
بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ  
وَإِذَا تَنَادَّوْا عَلَيْهِمْ إِنَّا نَبَيُّنَا مِمَّا كَانُوا  
يُحْتَضِرُهُمْ إِلَّا أَنْ قَالُوا اتُّوَابَا بَابًا إِنَّ  
كُنْتُمْ صَادِقِينَ

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ  
إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

2278 The meaning may be, either that the righteous are not like the wicked in their life or in their death; or, that the wicked shall not find themselves in death (after death) in a state of ease resembling that which they enjoy in this life (Bq). Or, belief and the doing of good is here compared to life, and the doing of evil to death, because good deeds give life to man and evil deeds cause his spiritual death; therefore the meaning is, that the performance of good or evil cannot receive similar treatment, inasmuch as there is no resemblance between life and death.

2279 The words *having knowledge* imply that Allah knows the heart and mental attitude of men of low desires, and the consequence of their evil deeds is that they go astray.



## SECTION 4

## The Doom

27-29. Every nation has a doom. 30. Believers shall be made successful. 31-35. Unbelievers shall meet their doom. 36, 37. Divine glory shall be established.

27 And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

Ar. thou  
shalt.

28 And *you shall* see every nation kneeling down; every nation shall be called to its book:<sup>2280</sup> to-day you shall be rewarded for what you did.

29 This is Our Book that speaks against you with justice; surely We wrote what you did.

30 Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.

31 As to those who disbelieved: What! were not My communications recited to you? but you were proud and you were a guilty people.

32 And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.

33 And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.

34 And it shall be said: To-day We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ  
تَقُومُ السَّاعَةُ يُحْشَرُ الْمُطْغَوْنَ  
وَتَرَى كُلَّ أُمَّةٍ جَائِئَةٍ تَدْعِي  
إِلَى كِتَابِهَا أَلْيَوْمَ تُجْرَوْنَ مَا  
كُنْتُمْ تَعْمَلُونَ ○

هَذَا كِتَابُنَا يُطِيقُ عَلَيْكُمْ يَا حَىُّ إِنَّا كُنَّا  
نُتَسَبِّحُ مَا كُنْتُمْ تَعْمَلُونَ ○  
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يُدْخِلُهُمُ  
رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ  
وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ إِلَى شَيْءٍ  
عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا  
مُجْرِمِينَ ○

وَإِذْ أُنْزِلَ إِلَيْنَا وَعَدَ اللَّهُ حَىُّ وَالسَّاعَةُ  
لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ  
نُظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ○  
وَبَدَّ لَهُمْ سَيِّئَاتِ مَا عَمِلُوا حَاقَ بِهِمْ  
مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ○  
وَقِيلَ لَيَوْمَ نَنْسِفُكُمْ كَمَا نَسِفْنَا لِقَا يَوْمِكُمْ  
هَذَا أَوْ مَا وَكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَصِيرِينَ

<sup>2280</sup> The book signifies the book of deeds. That every nation shall have a book shows that nations are also judged according to their deeds; the law that applies to the case of individuals also applies to nations. Nations are judged in this life, therefore the day on which every nation is called to its book is the day of its doom.

35 That is because you took the communications of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

36 Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

37 And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.

ذَلِكُمْ بِأَنكُم مُّخَلَّدُونَ ثُمَّ أَتَيْتُ اللَّهَ هَؤُلَاءِ  
غُرَّتُكُمُ الْحَيَوةُ الَّذِينَ يَأْتُونَكَ لَمَّا كُنْتُمْ  
مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ○

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ  
الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ۝

وَلَهُ الْكِبَرُ بِمَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

## CHAPTER XLVI

### THE SANDHILLS

(*Al-Ahqāf*)

REVEALED AT MECCA

(4 sections and 35 verses)

#### SECTION 1

##### Truth of Revelation

1, 2. The Qur-ān is Divine revelation. 3-6. Polytheism has no argument. 7, 8. Revelation is not forgery. 9, 10. A warning.

#### PART XXVI

In the name of Allah, the Beneficent, the Merciful.

a 2171.

1 Praised, Glorious God :\*

2 The revelation of the Book is from Allah, the Mighty, the Wise.

3 We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term;<sup>2281</sup> and those who disbelieve turn aside from what they are warned of.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ح

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ

كَفَرُوا عَمَّا أُنْذِرُوا مُّعْرِضُونَ ○

##### Abstract :

Sec. 1. Truth of revelation.

Sec. 2. Witness of truth.

Sec. 3. The fate of 'Ād.

Sec. 4. A warning.

##### General remarks.

THIS is the last chapter of the *Hā mim* group, and is entitled the *Sandhills*, the title being taken from the tracts of sand which contributed to the destruction of the tribe of 'Ād (v. 21). The fact is mentioned to warn the Arabs that when the fate of a nation is sealed, it may be brought about by sea, as in the case of Pharaoh and his hosts, or in sand, as in the case of the tribe of 'Ād.

The chapter continues the subject-matter of the last chapter, dealing with the truth of revelation in the first section and with the witness of truth in the second. The last two sections, after referring to the fate of 'Ād, contain a warning for those who reject the truth.

2281, see next page.

4 Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.

5 And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?

6 And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

7 And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear enchantment.

8 Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah;<sup>2282</sup> He knows best what you utter concerning it: He is enough as a witness between me and you, and He is the Forgiving, the Merciful.<sup>2283</sup>

9 Say: I am not the first of the apostles,<sup>2284</sup> and I do not know what will be done with me or with you: I do not follow any thing but that which is revealed to me, and I am nothing but a plain warner.<sup>2285</sup>

قُلْ اَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
اُرْوِي مَاذَا خَلَقُوا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ  
فِي السَّمٰوٰتِ اَمْ يَتَوَفٰى بَيْنَهُمْ مِنْ قَبْلُ  
هٰذَا اَوْ اٰثَرٌ مِنْ عِلْمِ الْاَنْكُرُ صٰدِقِيْنَ  
وَمَنْ اَصْلٌ مِّنْ يَّدْعُوْنَ مِنْ دُونِ اللَّهِ  
مَنْ لَا يَسْتَجِيبُ لَهُ اِلٰى يَوْمِ الْقِيٰمَةِ  
وَهُمْ عَنْ دُعَائِهِمْ غٰفِلُوْنَ  
وَإِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءٌ  
وَكَانُوْا بِيَعَادَتِهِمْ كٰفِرِيْنَ  
وَإِذَا نُنَادٰى عَلَيْهِمْ اٰتِنَا بَيِّنٰتٍ قَالَ  
الَّذِيْنَ كَفَرُوْا الْحَقُّ لَمَّا جَآءَهُمْ  
هٰذَا سِحْرٌ مُّبِيْنٌ  
اَمْ يَقُوْلُوْنَ اَفَاْتَاوَهُ قُلْ اِنِ افْتَرَيْتُ  
فَلَا تَكُنْ لِّيْ مِنَ الْاَشْيَآءِ  
اَعْلَمُوْا بِمَا يَقْضُوْنَ فِيْهِ كَفٰى لِيْ بِهِمْ  
بَيِّنٰتٌ وَّيُبَيِّنُ لَهُمُ الْعَفْوَ الرَّحِيْمُ  
قُلْ مَا كُنْتُ بِدْعَآءِ الرُّسُلِ مَا اَدْرِى  
مَا يُفْعَلُ بِيْ وَلَا يَفْعَلُوْنَ اَنْتُمْ اَعْلَمُ  
يُوْحٰى اِلٰى وَمَا اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ

Ar. between  
you.

Ar. nor.

2281 According to the Holy Qur-án the universe had a beginning and it will also have an end.

2282 That is, you cannot avert the punishment that Allah sends upon one who forges a revelation (Bd, JB).

2283 It is noteworthy that whenever the punishment of the opponents is alluded to, as in the statement *He is enough as a witness between me and you*, the Divine attribute of mercy and forgiveness is also mentioned to indicate that mercy always predominates in the Divine nature.

2284 *Bid'un* signifies a novelty, or a thing existing for the first time (Q-LL). And you say فلان بدع في هذا الامر meaning such a one is the first doer in this affair; the first who has done it (Msb-LL). The words, that he was not the first of the apostles, are put into the Holy Prophet's mouth to direct attention to the fact that he must be judged in the manner in which the truth of the previous prophets was recognized.

2285, see next page.

10 Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like him,<sup>2286</sup> so he believed, while you are big with pride: surely Allah does not guide the unjust people.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ  
وَكُفْرًا تَمْيِهُهُ وَشَهِيدًا مِّنْ بَنِي  
إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

## SECTION 2

### Witness of Truth

11, 12. Moses' testimony. 13-20. Believers and unbelievers shall witness truth in their lives.

11 And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

12 And before it the Book of Moses was a guide and a mercy; and this is a Book verifying<sup>a</sup> (it) in the Arabic language<sup>2287</sup> that it may warn those who are unjust and as good news for the doers of good.

13 Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

14 These are the dwellers of the garden, abiding therein: a reward for what they did.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كُنَّا  
خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا  
بِهِ فَسَيَقُولُونَ هَذَا أَفْكٌ قَدِيمٌ ۝  
وَمِنْ بَيْنِهِمْ كَتَبْتُ مَوْسَىٰ إِمَامًا وَرَحْمَةً  
هَذَا كِتَابٌ مُّصَدِّقٌ لِّمَا عَرَّبْنَا لِلنَّبِيِّ  
الَّذِينَ ظَلَمُوا ۖ وَبَشِّرِ الْمُحْسِنِينَ ۝  
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا  
تَلَاخُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝  
أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا  
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

a 70.

2285 While on the one hand the Prophet is made to deny any knowledge as to the ultimate end of one or the other party, he is made to assert, on the other, his being a plain warner. Hence, *not knowing* simply signifies *not having the knowledge of the details* only.

2286 The witness from among the children of Israel who bore witness of one like him is Moses: "I will raise them up a prophet from among their brethren, like unto thee. . . . And it shall come to pass that whosoever will not hearken unto My Word which he shall speak in My Name, I will require it of him" (Deut. 18: 18, 19). It is to the concluding statement in the above quotation that attention is called in the words: *have you considered if it is from Allah and you disbelieve in it.*

2287 The words refer to the subject-matter of v. 10, which speaks of Moses' prophecy. The Qur-án is here declared as fulfilling that prophecy, and the reference to its being in the Arabic language signifies the coming of the Prophet from among the Ishmaelites, who spoke that language—a fact mentioned in Moses' prophecy.

15 And We have enjoined on man the doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years,<sup>2287a</sup> he says: My Lord! grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring: surely I turn to Thee, and surely I am of those who submit.

16 These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the promise of truth which they were promised.

17 And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

18 These are they against whom the word has proved true among nations of the jinn and the men that have already passed away before them; surely they are losers.

19 And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.

20 And on the day when those who disbelieve shall be

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا  
حَمْلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَ  
حَمَلُهُ وَفِضْلُهُ ثَلَاثُونَ شَهْرًا حَتَّى  
إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً  
قَالَ رَبِّ آدِرْ عَنِّي أَنْ أَشْكُرَ نِعْمَتَكَ  
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ  
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصِلْ لِي فِي ذُرِّيَّتِي  
رَاقِي بُدْتُ إِلَيْكَ وَإِلَيَّ مِنَ السَّائِلِينَ ○  
أُولَٰئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَتَجَاوَزْ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ  
الْجَنَّةِ وَعَدَ الصِّدِّيقُ الَّذِي كَاوَدَا  
يُوعَدُونَ ○

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا  
أَتَيْدَا بَنِيَّ أَنْ أُخْرَجَ وَقَدْ خَلَيْتَ الْقُرُونُ  
مِنْ بَيْنِهِمَا يَقْتَتِعَانِ اللَّهَ وَيَلْتَكِ  
أَبْنَىٰ ثَلَاثَ وَحَمَلَ اللَّهُ حَتَّىٰ يَقُولَ مَا  
هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ○

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَيِّ  
فَنٍّ خَلَسُوا مِنْ قَبْلِهِمْ مِنَ الْإِنِّ وَالْإِنِّ  
إِنَّهُمْ كَانُوا خَاسِرِينَ ○

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُؤْتِيَهُمْ  
أَعْمَالَهُمْ وَهُمْ لَا يَظْلَمُونَ ○  
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا

Ar. thee.

2287a It would appear from this that the spiritual maturity of man usually takes place at the age of forty. Evidence of this is also found in the fact that the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, received the Divine message for the regeneration of mankind at the age of forty.

brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so to-day you shall be rewarded with the chastisement of abasement because you were unjustly proud in the land and because you transgressed.

عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمْ  
الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْرُونَ  
عَذَابَ الْهَوْنِ مَا كُنْتُمْ تَسْتَكْبِرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ وَمَا كُنْتُمْ تَعْلَمُونَ

## SECTION 3

## The Fate of 'Ad

a 904.

b 903.

21 And mention the brother<sup>a</sup> of 'Ad;<sup>b</sup> when he warned his people in the sandy plains,—<sup>2288</sup> and indeed warners came before him and after him—saying: Serve none but Allah: Surely I fear for you the chastisement of a grievous day.

Ar. *hast*  
*thou.*

22 They said: *Have you* come to us to turn us away from our gods; then bring us what *you* threaten us with, if *you are* of the truthful ones.

Ar. *thou*  
*dost.*  
Ar. *thou*  
*art.*

23 He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.

24 So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful chastisement,

25 Destroying every thing by the command of its Lord; so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.

26 And certainly We had established them in what We

وَأَذْكُرْ أَخَاعًا إِذْ أَنْزَلْنَاهُ بِالْأَحْقَافِ  
وَقَدْ خَلَتْ الدُّنْيَا مِنْ يَدَيْهِ زُرِينِ  
خَلْقَهُ أَلا تَتَذَكَّرُ أَلَا اللَّهُ إِنِّي أَخَافُ  
عَذَابُ عَدْنِ أَبِ يَوْمٍ عَظِيمٍ

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ عَنْ آلِهَتِنَا فَإِنَّا  
بِمَا تَعْبُدُونَ أَنَّا كُنْتُمْ مِنَ الصَّادِقِينَ  
قَالَ إِنَّمَا إِلَهُكُمُ عِنْدَ اللَّهِ وَإِنَّمَا كُنْتُمْ  
أُرْسِلْتُمْ بِهِ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ  
فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ  
قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا  
اسْتَجَلْتُمْ بِهِ يَوْمَ فَتَمُوتُ فِيهِمَا عَذَابٌ  
أَلِيمٌ

تَذَكَّرَ كُلُّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا  
إِلَّا مَسَكِنُهُمْ ذَلِكَ يَسْئِرُ الْغَوَّامِ  
الْجُحْرَمِينَ  
وَلَقَدْ مَكَّنَّهُمْ فِيمَا

2288 The brother of a people signifies their prophet, Húd being the prophet sent to 'Ad. *Ahqáf* is plural of *higf*, which signifies a *heap* or *hill of sand* that has assumed a bowed form (TA-LL), and *al-ahqáf* applies particularly to certain oblong tracts of sand in the region of Esh-Shihr (TA-LL). Rodwell and Muir locate the Adites in the country round about Táif; others in Hadramaut. The latter opinion is the correct one, as maps of Arabia plainly show *Al-Ahqáf* to be situated in Hadramaut.



have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them.

إِنْ مَكَانُكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَ  
أَبْصَارًا وَأَفْئِدَةً ۖ فَمَا أَغْنَىٰ عَنْهُمْ  
سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ  
مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ ۚ  
ح\_اقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

## SECTION 4

## A Warning

27, 28. A lesson in the fate of those living on the borders of Arabia. 29-32. Some believers. 33-35. Punishment must overtake opponents.

27 And certainly We destroyed the towns which are around you,<sup>2289</sup> and We repeat the communications that they might turn.

28 Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.

Ar. thee

29 And when We turned towards you a party of the jinn<sup>2290</sup> who listened to the Qur-án; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

\* 70.

30 They said: O our people, we have listened to a Book revealed after Moses verifying that which is before it,\* guiding to the truth and to a right path:

31 O our people! accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful chastisement.

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرْنَا  
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ۝  
فَلَوْلَا نَصْرُهُمُ الَّذِي نَاحُوا صَنِيعَهُمْ  
لَوَنَّ اللَّهُ عَنْهُ قُتُبًا بَالِغَةً ۚ فَذَلُّوا أَعْيُنُهُمْ  
وَذَلَّكَ أَفْئِدَتُهُمْ وَمَا كَانُوا يَفْقَهُونَ ۝  
وَإِذْ صَرَّفْنَا إِلَيْكَ قَافِرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْآنَ فَلَمَّا حَصَرَوْهُ قَالُوا أَصْنُؤْا فَاكُنَّا  
فَضًى ۚ وَلَوْ أَلَّا قَوْمَهُمْ مِّنْ دُونِ ۝  
قَالُوا يَقُومُنَا إِنَّا سَمِعْنَا كُنْيًا أَنزِلَ مِنْ  
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ۝  
يَقُومُنَا أَجِيبُوا دُعَاءَ اللَّهِ وَآمِنُوا بِهِ  
يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيَجْعَلْكُمْ مِّن  
عَذَابِ آلِ يَسْرٍ ۝

2289 The cities of 'Ad, Samood, and Sheba lay on the borders of Arabia; thus the people living in the metropolis are told how those living around them were aforetime destroyed, and they should take a lesson from their fate.

2290 The jinn spoken of here seem to be the leaders of certain Jewish tribes, because they are spoken of in the next verse as believers in Moses. In fact, they are of the same class as those spoken of in 72:1. For full explanation see 2580.

32 And whoever does not accept the Divine caller, he shall not escape in the earth and he shall not have guardians besides Him: these are in manifest error.

33 Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.

34 And on the day when those who disbelieve shall be brought before the fire; Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the chastisement, because you disbelieved.

35 Therefore bear up patiently as did the apostles endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?

وَمَنْ لَا يَجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُخْرِجٍ  
فِي الْأَرْضِ لَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ  
أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَلَمْ يَتَّخِذْ لَهُمْ بَقْدًا رِجَالًا  
أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ  
أَلَيْسَ هَذَا بِالنَّارِ قَالَ أَلَيْسَ هَذَا بِالنَّارِ  
قَالَ فَوُودُ الْعَدَا بِيَا لَنَنْتَهُ نَكْفُرُونَ  
فَاصْبِرْ كَمَا صَبَرْنَا وَلَوْ الْعَرْشُ مِنَ الرُّشْدِ  
وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرَوْنَ  
مَا يُوعَدُونَ ۖ لَمْ يَلْبَسُوا إِلَّا سَاعَةً  
مِنْ نَهَارٍ بَلَّغْ ۚ فَهَلْ يُهْلِكُ إِلَّا  
الْقَوْمَ الْفَاسِقُونَ

## CHAPTER XLVII

### MUHAMMAD

REVEALED AT MEDINA

(4 sections and 38 verses)

#### Abstract:

- Sec. 1. Opponents shall perish in wars.
- Sec. 2. Oppressors shall be brought low.
- Sec. 3. The weak-hearted ones.
- Sec. 4. An exhortation.

#### The Title and context.

THIS chapter is entitled *Muhammad*, and also *Qital* or *war*. The first title is due to the fact that this chapter foretells the material improvement in the condition of those who believe in the Holy Prophet *Muhammad*. They were in a very helpless condition at the time of its revelation, having fled from their homes for the safety of their lives, and being threatened by a powerful enemy in their new home. The other title is due to the fact that this chapter shows that the punishment with which the unbelievers were threatened would be brought about by *wars* in which their ringleaders would perish; others will be made prisoners, or vanquished and brought low. This very circumstance gives us the key to the connection of this chapter with the concluding one of the last group. In that chapter we have only a repeated warning of the impending doom of the opponents, while we are clearly told herein what form that punishment will take.

#### Subject-matter.

The chapter is divided into four sections. Opening with the statement that the exertions of those who prevent people from accepting the truth shall be utterly fruitless, while the believers shall soon enjoy an improvement in their condition, it then states that this altered condition shall be accomplished by wars, and proceeds to give a direction regarding prisoners of war. The second section is mainly devoted to the same subject, and further states that Mecca shall be subjugated, the unbelievers shall be brought low, and the believers shall be triumphant. The third section refers to those who regarded this, the most righteous war in history, as a calamity, and who therefore, assuming an attitude of hypocrisy, slowly returned to unbelief. The fourth section states that a separation shall occur between the truly faithful and the hypocrites. In concluding, it also exhorts the Muslims to exert themselves to their utmost in the cause of truth, for if they failed, another people would be raised to supplant them.

#### The date of revelation.

The revelation of this chapter undoubtedly belongs to a period when war with the Quraish had not yet begun, but when circumstances had arisen which showed war to be inevitable. Therefore, some of the earlier authorities have considered it a Meccan revelation (Dk, Ljubair, Sudy-AH), but this view is certainly erroneous, for v. 13 clearly speaks of the Meccans having already expelled the Prophet from Mecca; and moreover, though the permission to fight is no doubt met with in a Meccan revelation (ch. 22), the plain injunctions given here, and the mention of those who showed weakness of heart and went back to unbelief (became hypocrites)

## SECTION I

## Opponents shall perish in Wars.

1-3. Exertions of opponents shall be fruitless, and condition of believers shall be bettered. 4. Unbelievers shall be vanquished in battles. 5-7. Help and success for believers. 8-11. Destruction awaiting unbelievers.

In the name of Allah, the Beneficent, the Merciful.

1 (As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.<sup>2291</sup>

2 And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.<sup>2292</sup>

3 That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord; thus does Allah set forth to men their examples.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الَّذِينَ كَفَرُوا وَاصْبَرُوا غَيْرَ سَبِيلِ اللَّهِ  
أَضَلَّ أَعْمَالَهُمْ  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ  
آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ  
مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ  
أَصْلَحَ بَالَهُمْ  
ذَلِكَ يَأْتِ الَّذِينَ كَفَرُوا وَاتَّبَعُوا الْبَاطِلَ  
وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ  
كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

(sec. 3), is clear testimony of its being an early Medina revelation; and such it is considered to be by the majority of the Muslim authorities. Portions of the chapter may have been revealed during the Holy Prophet's flight from Mecca, as held by some authorities, but as a whole, it may be assigned to the first year of the Flight, and therefore it is to be placed before the battle of Badr. This is also the time assigned to it by Muir.

2291 *Aqalla-hu* is synonymous with *ahlaka-hu* (TA) or *aqd'ahu* (S, TA), the first meaning *he destroyed him or caused him to perish*, and the second *he wasted it or made it ineffective*. The works which this verse foretells will be made ineffective are hinted at in the description: *who disbelieve and turn men from Allah's way*, i.e. their works of disbelief, such as asking help from their idols and their exertions to turn men away from Islam. Thus the verse contains a clear prediction that while the unbelievers themselves shall be left helpless, Islam and the Muslims will prosper and the exertions of the unbelievers against the truth shall be brought to naught. As this chapter was revealed at a time when the enemies of Islam were at the height of their power, and had apparently uprooted Islam from Mecca, and were preparing to give it a death-blow at Medina, the verse contains one of the most wonderful prophecies.

2292 This is another prophecy, a counterpart of the one contained in the previous verse. The Muslims, whose condition, it is here announced, will be bettered, were in a most helpless condition at the time. The majority of them had just fled from their homes, almost penniless, to save their lives and to settle down at Medina, where, however, they were not left alone, the enemy being determined to crush them by force. They are told that not only will the exertions of their opponents be brought to naught, but also that their own condition would soon be greatly improved.

Ar. lays  
down its  
weapons.

Or, exacted  
what is  
due from.  
Or, bestow  
favours on.

4 So when you meet in battle<sup>2293</sup> those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates.<sup>2294</sup> That (shall be so); and if Allah had pleased He would certainly have inflicted retribution on them, but that He may try some of you by means of others;<sup>2295</sup> and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

5 He will guide them and improve their condition.

6 And cause them to enter the garden which He has made known to them.<sup>2296</sup>

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ  
الرِّقَابِ حَتَّىٰ إِذَا أَثْبَتْتُمُوهُمْ فَتَشَارُ  
الْوَتَانَ ۚ فَمِمَّا مَنَّا بَعْدُ وَمِمَّا قَدْ  
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ  
وَأَوْشَكَ اللَّهُ لَا تُصَٰرِفْتُمْ وَلَٰكِن  
يَلْبَسُوا بِصُكَّتِهِمْ بِخِصِّ ۚ وَالَّذِينَ  
قَاتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ  
أَعْمَاهُمْ ۚ  
سَيَهْدِي اللَّهُ لِمَنْ يَشَاءُ ۚ وَاللَّهُ  
وَبِهِدَايَتِهِمْ إِلَىٰ جَنَّةٍ عَرْضُهَا

2293 The word used is *laqitum*, which is from *liqa*, and signifies, according to Kf, *harb*, i.e. *meeting in battle*.

2294 The word *akhdhana* occurring in this passage has been fully explained in 1024. This passage mentions the only case in which prisoners of war can be taken, and thus condemns the practice of slavery, according to which men could be seized everywhere and sold into slavery. Here we are told that prisoners of war can only be taken after meeting an enemy in regular battle, and even in that case they must be set free, either as a favour or after taking ransom. It was the former of these alternatives that the Holy Prophet adopted in most cases; for instance, in the case of the prisoners of the Bani Mustaliq, in which a hundred families were set at liberty, and in the case of Hawazin, in which fully six thousand prisoners of war were released merely as an act of favour. In the case of the seventy prisoners taken at Badr alone there is mention of redemption having been taken, but this was when Islam was very weak and the powerful enemy was determined to crush it. Even in this case the taking of slaves was to cease when war terminated, which shows clearly that the injunction given in the beginning of the verse was due to the fact that a state of warfare existed when this injunction was given, though no encounter had yet taken place, and that it was to apply only so long as war lasted.

2295 *Intasara min-hu* signifies *he inflicted retribution on him (LA)*, or *he exacted his due completely from him (TA-LL)*. The meaning in the first case is that if Allah had pleased He would have punished the enemies of Islam otherwise than by wars, but as He means to punish them by the hands of the Muslims, therefore battles must be fought. If the meaning given in the margin is adopted, the reference may be to the injunction to release prisoners; because, if the Muslims had given them the punishment which they deserved on account of the cruelties to which they subjected the Muslims, they could have justly slain them. But Allah wanted, because of His great mercy, to show a favour to the unbelievers, and that from the hands of the Muslims.

2296 The garden of the next life is made known to the righteous in this life by granting them a triumph over their enemies, thus making them taste the fruit of their deeds even here. It has already been noted that the promise of gardens in this life stands for success, while the garden of the next life is the fruit of the good deeds done here.

7 O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.

8 And (as for) those who disbelieve, for them is destruction, and He has made their deeds ineffective.

9 That is because they hated what Allah revealed, so He rendered their deeds null.

10 Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.

11 That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ

يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ○

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَصْلًا عَمَلُهُمْ ○

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ

فَاجْطَأْخِذْهُم ○

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ

كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ذَمَّرَ

اللَّهُ عَلَيْهِمْ ذُرُوءَ الْكَافِرِينَ أَمْنَالَهُمْ ○

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَإِنَّ

الْكَافِرِينَ لَا مَوْلَى لَهُمْ ○

## SECTION 2

### Oppressors shall be brought low

12, 13. Mecca to be subjugated.

14-19. Condition of believers and unbelievers contrasted.

12 Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.

13 And how many a town which was far more powerful than the town of *yours* which has driven *you* out: We destroyed them so there was no helper for them.<sup>2297</sup>

14 What! is he who has a clear argument from his Lord like him to whom the evil of

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا

الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

وَالَّذِينَ كَفَرُوا يُعَذِّبُهُمْ وَيَسْلُبُ عَنْهُمْ

نَافِلُ الْأَنْعَامِ وَالنَّارِ مَتَوًى لَهُمْ ○

وَكَانَ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ

قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا

نَاصِرَ لَهُمْ ○

أَفَمَنْ كَانَ عَلَى يَتِيمَةٍ مِنْ رَبِّهِ كُنْ

Ar. *thine*.  
Ar. *thee*.

2297 The town which had driven away the Holy Prophet was Mecca, and the overthrow of its power is here foretold in the clearest words. It will be seen that the Meccans were not destroyed when their final overthrow came, nor did the Holy Prophet punish them for their crimes and tyrannies against the Muslims; they were dealt with very mercifully—so mercifully, indeed, that the history of the world does not present another instance of such merciful treatment of a conquered nation of oppressors where the oppressed were the conquerors. Nevertheless, the Meccans did not go unpunished; their overthrow at the hand of the Muslims brought about the fulfilment of the earlier prophecies.

his work is made fairseeming; and they follow their low desires.

15 A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink, and rivers of honey clarified;<sup>2298</sup> and for them therein are all fruits and protection from their Lord.<sup>2298a</sup> (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.

Ar. *thee*.

Ar. *thee*.

a 21.

16 And there are those of them who seek to listen to *you*, until when they go forth from *you*, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal<sup>a</sup> and they follow their low desires.

17 And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).

18 Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come,

ذِينَ لَهُ سُوءٌ عَمَلٌ ۚ وَابْتِغَوْا هَوَاءَهُمْ  
مِثْلَ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا  
النَّهْرُ مِنْ مَاءٍ غَيْرِ آسِنٍ ۖ وَالنَّهْرُ مِنْ لَبَنٍ  
لَمْ يَتَغَيَّرْ طَعْمُهُ ۖ وَالنَّهْرُ مِنْ خَمِيرٍ لَذَّةٍ  
لِلشَّارِبِينَ ۖ وَالنَّهْرُ مِنْ عَسَلٍ مُصَفًّى  
وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۖ وَمَعْفُورَةٌ  
رَبِّهِمْ ۚ لَكِنَّ هَؤُلَاءِ فِي النَّارِ وَهُمْ  
مَاءٌ حَمِيمٌ ۖ فَتَقَطَّعَ أَمْعَاءُهُمْ ۖ  
وَمِنْهُمْ مَنْ يَسْتَعِزُّ إِلَيْكَ حَتَّى إِذَا خَرَجُوا  
مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ  
مَاذَا قَالَ إِبْرَاهِيمُ ۖ أُولَٰئِكَ الَّذِينَ طَبَعَ  
اللَّهُ عَلَىٰ قُلُوبِهِمْ ۖ وَابْتِغَوْا هَوَاءَهُمْ  
وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى  
وَاتَّسَعَتْ قُلُوبُهُمْ ۖ  
فَهُلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ  
بَغْتَةً ۚ فَتَقْدِرَ ۖ أَشْرَاطُهَا ۚ

2298 Note that the description given does not mention the actual blessings of paradise, for they are blessings "which no eye has seen, nor has any ear heard, nor has it entered into the heart of man to conceive of them," but it is only a parable, and an example which shows what they are like. The parable not only describes to them the blessings of the life after death, but also gives them a description of the fertile land which they were to inherit in this very life—the garden of Eden of Gen. 2: 8, where there is abundance of all things, so that the Muslims were promised the *Holy Land* in addition to Mecca.

2298a Here is another instance of the use of the word *maghfirat* in the Holy Qur-án, showing that it does not mean forgiveness of sins, but protection against the frailties of human nature. Among the various blessings of paradise, which its inmates shall find after admission is *maghfirat*, and it is clear that this *maghfirat* cannot be forgiveness, for forgiveness would require that there should be sinning in paradise, an idea diametrically opposed to the description of paradise as given in the Holy Qur-án. The fact, as repeatedly stated, is that there is no sinning in paradise, and hence *maghfirat* in paradise signifies protection from sins.



but how shall they have their reminder when it comes on them ?<sup>2299</sup>

Ar. *thy*  
= 2194.

19 So know that there is no god but Allah, and ask protection for *your* fault\* and for the believing men and the believing women;<sup>2300</sup> and Allah knows the place of your returning and the place of your abiding.<sup>2301</sup>

فَأَنذَرْتَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ۝  
فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا  
لِنَفْسِهِ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ  
يَعْلَمُ مَقَالِدَكُمْ وَمَوَاقِعُكُمْ ۝

### SECTION 3

#### The weak-hearted Ones

20. Weak-hearted are averse to fighting. 21, 22. Necessity of war. 23-28. They go back to unbelief.

Ar. *thou*  
*seest.*  
Ar. *thea.*

20 And those who believe say: Why has not a chapter been revealed ?<sup>2302</sup> But when a decisive chapter is revealed, and fighting is mentioned therein, *you see* those in whose hearts is a disease look to *you* with the look of one fainting because of death. Woe to them then !

21 Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

Or, *near.*

22 But if you held command, you were *sure* to make mischief in the land and cut off the ties of kinship<sup>2303</sup>

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَّلَتْ سُورَةٌ  
فَإِذَا نَزَّلَتْ سُورَةٌ تُحْكَمُ فِيهَا  
الْقِتَالُ رَأَيْتَ الَّذِينَ يَنْتَفِرُونَ فِي قُلُوبِهِمْ  
يَنْظُرُونَ إِلَيْكَ نَظَرَ الْعَصْبِيِّ عَلَيْهِمْ  
الْمَوْتُ فَأَوَّلَى لَهُمْ ۝  
طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ  
فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ۝  
فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي  
الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۝

2299 By the *hour* is to be understood the hour of their doom, of the overthrow of their power, which is clearly spoken of in the previous verses. Tokens of it had already appeared, for they had seen how Islam was daily advancing, and how all their efforts to check its progress had ended in failure.

2300 Since a conquest is promised here to the Muslims, and conquests are necessarily attended with difficulties, the Prophet is told to ask Divine protection for his shortcomings and those of his companions. See 2194 for further explanation. Or the meaning is as pointed out in 2307.

2301 Allah's knowing the returning place and the abiding place of the faithful is an allusion to their new abode and their re-entry into Mecca; or, the *Mutaqallab* refers to the going to and fro of the unbelievers in their plans to destroy Islam.

2302 The Muslims had been persecuted beyond all measure; they had been oppressed, slain, and turned out of their houses. Hence they naturally desired that they should be allowed to defend themselves. By a *chapter* is meant a revelation allowing them to fight.

2303 Unbelievers are addressed here.

23 Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes.<sup>2304</sup>

24 Do they not then reflect on the Qur-án? Nay, on the hearts are their locks.

25 Surely (as for) those who return on their backs after that guidance has become manifest to them, the devil has made it a light matter to them; and He gives them respite.

26 That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

27 But how will it be when the angels cause them to die smiting their faces and their backs.

28 That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ  
وَأَعَمَّى أَبْصَارَهُمْ ۖ

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ  
أَفْئَالُهُمْ ۖ

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ  
مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ  
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ۖ

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا  
نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمُورِ  
وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ ۖ

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ  
وُجُوهَهُمْ وَأَدْبَارَهُمْ ۖ

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ  
كَرْهُوَ إِصْوَانُهُ فَاخْبَطَ أَعْمَالَهُمْ ۖ

## SECTION 4

### An Exhortation

29-31. The hypocrites and the faithful shall be separated. 32. Unbelievers shall not harm Muslims. 33-38. Believers exhorted to exert themselves.

29 Or do those in whose hearts is a disease think that Allah will not bring forth their spite?

30 And if We please We would have made *you* know them so that *you would* certainly have recognised them by their marks; and most certainly *you can* recognise them by the intent of (their) speech;<sup>2305</sup> and Allah knows your deeds.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن  
لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ۖ

وَلَوْ شَاءَ لَأَرْسَلْنَاكُمْ فَلَغَرْتَهُمْ سِينَةً

وَلَنَعْرِفَهُمْ فِي لَحْنِ الْقَوْلِ ۖ وَاللَّهُ  
يَعْلَمُ أَعْمَالَكُمْ ۖ

Ar. thee.  
Ar. thou  
wouldst.

Ar. thou  
canst.

2304 Note that Allah blinds the eyes of and makes deaf those who would not turn to the right way. The next verse makes it clear by saying that they do not reflect on the Qur-án, as if there were locks on their hearts.

2305 *Lahn* signifies the meaning of speech, its intended sense or import, intent (TA, LL). The Prophet is here told that he can easily recognize the hypocrites by their oblique or ambiguous mode of speech, which is a clear indication of their intention.

a 494.

Ar. cases.

31 And most certainly We will try you until We have known\* those among you who exert themselves hard, and the patient, and made your case manifest.

32 Surely those who disbelieve and turn away from Allah's way and oppose the Apostle after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

33 O you who believe! obey Allah and obey the Apostle, and do not make your deeds of no effect.

34 Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.

35 And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to nought.

36 The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

37 If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

38 Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْجَاهِدِينَ  
مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُواْ أَعْبَارَكُمْ  
إِنَّ الدِّينَ كَفَرُواْ وَصَدَّقُواْ عَنْ سَبِيلِ  
اللَّهِ وَمَا قَالُواْ الرَّسُولُ مِنْ بَعْدِ مَا تَبَيَّنَ  
لَهُمُ الْهُدَىٰ لَنْ يَضُرَّوْا اللَّهَ شَيْئًا وَ  
يَحْصِيحُطُ أَعْمَالَهُمْ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ  
أَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ۝  
إِنَّ الَّذِينَ كَفَرُواْ وَصَدَّقُواْ عَنْ سَبِيلِ  
اللَّهِ ثُمَّ مَا لَهُمْ مِنْ آفَةٍ فَكُنْ يَغْفِرُ  
اللَّهُ لَهُمْ ۝

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامَةِ وَأَنْتُمْ  
الضَّالُّونَ ۝ وَاللَّهُ مَعَكُمْ وَلَنْ يَفْزَحَ الْفَاكِرُ  
إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ  
تَوَضَّعُوا تَسْفُتُوا ابْوَتْكُمْ أَجُورُكُمْ وَ  
لَا يَسْأَلُكُمْ أَمْوَالَكُمْ ۝

إِنْ يَسْأَلْكُمْ فِيهَا فَاغْنُكُمْ بِمَا أَخْلَقُواْ وَيُخْرِجُ  
أَضْعَافُكُمْ ۝

هَآأَنْتُمْ هُوَ لَا تَدْعُونَ لِنَفْسِكُمْ  
فِي سَبِيلِ اللَّهِ فَيَسْأَلْكُمْ مَنْ يَخْلُجُ وَ  
مَنْ يَخْلُجُ فَإِنَّمَا يَخْلُجُ عَنْ نَفْسِهِ وَاللَّهُ  
الْعَزِيزُ وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ تَوَلَّوْاْ  
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُواْ  
أَمْثَلَكُمْ ۝

## CHAPTER XLVIII

### THE VICTORY

(*Al-fat-h*)

REVEALED AT MEDINA

(4 sections and 29 verses)

#### Abstract :

- Sec. 1. The Hudaibiyya truce was a victory.
- Sec. 2. The defaulters.
- Sec. 3. More victories for Islam.
- Sec. 4. The triumph of Islam over all other religions.

#### The Title and context.

THIS chapter is entitled *The Victory*, a very appropriate name, because it deals with the conquests of Islam, from the great moral victory gained at Hudaibiyya (see 2306) mentioned in the opening verse, to the final triumph of Islam over all other religions of the world (v. 28). The word *fat-h* itself occurs several times in this chapter. It is remarkable that although the Muslims had already been victorious in several battles, not one of those victories but a truce, apparently disadvantageous to the Muslims, is made the basis of the triumphant career of Islam. There is no doubt an indication in this that though war was forced on Islam, and the Muslims had been victorious, yet its real triumph lay in its moral conquests; the first of these after the Flight being the apparent disadvantage, but the real moral conquest, gained at Hudaibiyya. There was no fighting there, but a truce was concluded which, although not allowing the Muslims to retain any Muslim refugee from Mecca, nevertheless opened the way for people, by laying aside hostilities, to reflect on the beauties of Islam. The truce at Hudaibiyya was thus a moral victory, and, regarded, as it is, as the basis of the future conquests of Islam, is a clear indication that moral conquests were looked upon as the real conquests of Islam. Even the importance of the conquest of Mecca lies in the conquest of hearts which the Holy Prophet made by showing an example of forgiveness unparalleled in the history of the human race.

The connection of this chapter with the last is clear. Whilst the last chapter speaks of the overthrow of the opponents of Islam in wars, and of the betterment of the condition of the Muslims, here we are told how that improved condition in Muslim affairs was accomplished. Victory in battle was, no doubt, the immediate cause of the overthrow of an enemy who wished to destroy Islam by physical force, but the real success of Islam lay in its moral conquests.

#### Date of revelation and subject-matter.

As regards the date of revelation of this chapter, there can be no two opinions. We have 'Umar's testimony on record that the Holy Prophet recited it for the first time when returning from Hudaibiyya (Bkh), and hence its revelation belongs to the sixth year of the Hejira.

The chapter opens by declaring the Hudaibiyya truce to be a real victory, and after referring to the disappointment of the hypocrites and the idolaters, concludes with a reference

## SECTION 1

## The Hudaibiyya Truce was a Victory

1-5. A great victory completes Divine favours on the Prophet and the faithful. 6. A punishment for hypocrites and idolaters. 7-10. Believers' aid and allegiance to the Prophet.

In the name of Allah, the  
Beneficent, the Merciful.

Ar. opened.

Ar. thee.

Ar. thee.

Ar. thee.

Ar. thee.

Ar. thee.

1 Surely We have *given* to  
*you* a clear victory,<sup>2306</sup>

2 That Allah may rectify for  
*you* that which has gone before  
of the faults attributed to *you*  
and that which remains be-  
hind,<sup>2307</sup> and complete His  
favour to *you* and guide *you* on  
a right way,<sup>2308</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ

وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَ

يَهْدِيكَ إِلَى صِرَاطٍ مُسْتَقِيمًا ٥

to the aid and allegiance which the faithful rendered to the Holy Prophet. The second section deals with the false excuses of the hypocrites, and separates them from the faithful by not allowing them to join the Muslims in their expeditions. The third section prophesies more victories in battles—that at Khaibar and the conquest of Mecca being clearly hinted at. The fourth section brings the chapter to a close by making the important announcement that Islam shall be made triumphant over all other religions of the world.

2306 The victory referred to here is no other than that gained by the truce at Hudaibiyya (Bkh). The fact that there was no actual fighting at Hudaibiyya has led many to think that the words contain a prophecy about the conquest of Mecca, which, however, is referred to later on in the third section of this chapter. The truce at Hudaibiyya was surely a real victory for the Muslims, because it opened the way for the propagation of Islam among the unbelievers, and by putting a stop to hostilities gave the opponents an occasion to ponder over the merits of the religion against which they had hitherto struggled in vain in the field of battle. As a result of this truce large numbers came over to Islam, and the words are thus prophetic, and their truth was demonstrated long after their revelation.

It may be added here that 'Umar had some misgivings as to the good of the truce concluded at Hudaibiyya; he thought that the truce was not honourable for the Muslims, for the conditions to which they yielded were disadvantageous to them. Thus one of the conditions of the truce was that if any one from among the Meccans came over to the Holy Prophet he would return him to the Quraish, though he were a Muslim. The Muslims felt it very hard that one of their brethren should be returned to suffer persecution at the hands of the unbelievers; but as the Quraish refused to make a truce unless this condition was included, the Holy Prophet accepted it. Immediately afterwards Divine revelation dispelled all those misgivings, and declared the truce to be a great victory leading to glorious results, as it actually proved to be.

2307 The second verse beginning with a *lām*, meaning *that*, enumerates the consequences of the victory which was gained by the Muslims in the truce of Hudaibiyya, and so does the third. The first of these *وَمَا تَأَخَّرَ مِنْ ذَنْبِكَ* has been much misunderstood. The forgiveness of faults cannot be the result of the gaining of a victory. On the other hand, as explained in the previous note, a state of hostilities having continued for a long time, the people had never had occasion to reflect on the beauties of Islam, and only a dark picture of it was present to their minds. Hence *zanbi-ka* here signifies

2308, see next page.

Ar. *thee*.

3 And that Allah might help you with a mighty help.<sup>2309</sup>

4 He it is who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith—and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise—

5 That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah;

6 And (that) He may chastise the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.

7 And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ۝  
هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ  
لِيُزِيدَهُمْ وَلِأَيُّهَا قَامَتْ أَيْمَانُهُمْ وَلِلَّهِ جُودُ  
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ⑥  
لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ  
يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ  
عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۝  
وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ  
وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ  
ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ  
اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ  
وَسَاءَتْ مَصِيرًا ۝  
وَلِلَّهِ جُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ  
اللَّهُ عَزِيزًا حَكِيمًا ۝

the shortcomings and failures which the opponents attributed to the Prophet, to the removal of which the truce at Hudaibiyya had opened the way, for it was after that that the brighter side of the picture was brought before their eyes. For a similar expression see 687, where it has been shown that *ismī*, literally meaning *my sin*, really signifies *the sin committed against me*. The meaning of *ghafr* has been fully explained in 2194, where it has been shown that

*غفر الامر* means *he rectified the affair*. A perusal of that footnote is necessary to understand what is said here. The truce opened the way for the removal of all misunderstandings, many of them disappearing immediately by the propagation of Islam, and the rest being swept away by the conquest of Mecca, to which the truce at Hudaibiyya had opened the way. There is also a reference here to *that which remains behind*. By this is meant the *later carplings* of the enemies of Islam. As I have stated, this chapter deals not only with the immediate triumph of Islam, but prophesies also its ultimate triumph over the whole world. Hence there is a promise here that not only those misunderstandings will be corrected which already exist, but even those *that remain behind*, and will be spread at a later date by the enemies of Islam, will also be dispelled, and Islam will thus shine in its full lustre not only in Arabia but in the whole of the world.

2308 The two consequences of the truce made at Hudaibiyya, which are described in the concluding words of the verse, can be easily conceived. The completion of favours was accomplished by the spread of Islam, and the guiding on the right way signified the right way to success.

2309 Large numbers becoming converts to Islam proved a mighty help in its cause. While proceeding to Hudaibiyya the Holy Prophet was accompanied by 1,500 men; two years later, when advancing on Mecca, 10,000 men marched under his banner.

Ar. *thee.*

8 Surely We have sent *you* as a witness and as a bearer of good news and as a warner,

9 That you may believe in Allah and His Apostle and may aid him and revere him; and (that) you may declare His glory, morning and evening.

Ar. *thee.*

10 Surely those who swear allegiance to *you* do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfils what he has covenanted with Allah, He will grant him a mighty reward.<sup>2310</sup>

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا  
وَنَذِيرًا ۝

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ  
وَتَوْقِرُوهُ وَنُسْخُوهُ بُكْرَةً وَأَصِيلًا ۝

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ  
اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ  
فَإِنَّمَا يَنْتَكُتْ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا  
عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورٌ عَلَيْهِ أَجْرٌ عَظِيمٌ ۝

## SECTION 2

## The Defaulters

11-14. Excuses offered by defaulters. 15, 16. They shall not accompany Muslim expeditions till later on. 17. Who may be excused.

Ar. *thee.*

11 Those of the dwellers of the desert who were left behind will say to *you*:<sup>2311</sup> Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do:

سَيَقُولُ لَكَ الْحَافُونَ مِنَ الْأَعْرَابِ  
شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ  
لَنَا يَقُولُونَ بِالسَّيْتِهِمْ مَا لَيْسَ فِي  
تُؤْمِنُمْ قُلْ مَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ  
شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا  
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝

2310 The swearing of allegiance referred to here took place before the truce was concluded. The Holy Prophet had started with his men with the object of performing a pilgrimage, but when he reached Hudaibiyya, the Meccans opposed his entry into Mecca. Thereupon the companions of the Holy Prophet swore allegiance to him (under a tree as stated in v. 18), that they would defend him at all costs and die fighting at his side (Bkh). The necessity for this seems to have arisen from the fact that the Quraish advanced to fight the Muslims, who had started unprepared, because they intended only to perform the pilgrimage. It appears that Abū Bakr requested the Holy Prophet to go forth prepared for a war, for the Quraish were likely to oppose him, but the Holy Prophet did not approve of this (Bkh).

It may be noted here that the companions of the Holy Prophet swore allegiance to him on three different occasions; viz. twice at Mecca before the Flight—the swearers being in both cases the citizens of Medina. Both these are known by the name of *Ba'at-ul-'Aqaba*. In the first of these twelve men only were present, and the swearing of their allegiance implied only their belief in the truth of Islam, the promise given being: "We will not serve any one

<sup>2311</sup>, see next page.



Or, desti-  
tute of  
good.

12 Nay! you rather thought that the Apostle and the believers would not return to their families ever,<sup>2312</sup> and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish.

13 And whoever does not believe in Allah and His Apostle, then surely We have prepared burning fire for the unbelievers.

14 And Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and chastises whom He pleases, and Allah is Forgiving, Merciful.

15 Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us: thus did Allah say before.<sup>2313</sup> But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

16 Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْفَلِيَبَ الرَّسُولُ وَ  
الْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَذُنُوبَكُمْ  
فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَ السَّوْءِ وَ  
كُنْتُمْ قَوْمًا مُؤْمَرًا ۝

وَمَنْ لَمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا  
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ۝

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ  
كَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى الْمَغَاتِمِ  
لِتَأْخُذُوا فِيهَا دَرُوزَنَا نَتَّبِعْكُمْ يُرِيدُونَ  
أَنْ يَبْدُلُوا كَلِمَةَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا  
كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ سَيَقُولُونَ  
بَلْ نَحْنُ خَشِدٌ وَمَنَا بَلْ كَانُوا لَا يَعْلَمُونَ  
إِلَّا قَلِيلًا ۝

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُنُدُكُمْ  
إِلَى قَوْمِ أُولَىٰ بِأَيْسَ شِدَائِهِمْ تَقَاتِلُوهُمْ  
أَوْ يَسْلُبْكُمْ فَإِنَّ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا  
حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ

but Allah; we will not steal, we will not commit adultery, we will not kill our children, we will not slander, and we will not disobey the Prophet in anything that is right." The second pledge at 'Aqaba was given by seventy-three Medinites who undertook to defend the Holy Prophet, "as we defend our own backs." The third occasion on which an oath of allegiance was taken was the Hudaibiyya, and this is known as the *Bai'at-i-riḍwān* (see v. 18). Women swore allegiance on one occasion, for which see 2493.

2311 The reference is to those who lagged behind in the Hudaibiyya expedition.

2312 Even so late as the sixth year of Hejira the Muslims were so weak, as compared with their enemies, that whenever they had to go into the field, the weak-hearted thought that the Muslims were going into the very mouth of death.

2313 The reference here is not to 9:83, which is a much later revelation. It appears that an order similar to that contained in 9:83 was given by the Holy Prophet to the laggards on the occasion of the Hudaibiyya.

back before, He will chastise you with a painful chastisement.<sup>2314</sup>

17 There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will chastise him with a painful chastisement.

مَنْ قَبِلْ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا  
لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ  
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ  
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَؤْخَذْ  
عَذَابًا أَلِيمًا ۝

### SECTION 3

#### More Victories for Islam

18-20. Victory at Khaibar. 21. Conquest of Mecca. 22, 23. Unbelievers would give back if they fight. 24. Withheld from fighting in the valley of Mecca. 25, 26. They prevent the Muslims from going to the sacred mosque.

Ar. thee.

18 Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree,<sup>2315</sup> and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory,<sup>2316</sup>

19 And many acquisitions which they will take: and Allah is Mighty, Wise.<sup>2317</sup>

20 Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path,<sup>2318</sup>

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ  
يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ  
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا  
وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَ بِهَا وَكَانَ  
اللَّهُ عَزِيزًا حَكِيمًا ۝  
وَعَدَ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُوهَا  
فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ  
عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ  
وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝

2314 The power of the Meccan enemy was now broken, as was proved by the advance on Mecca two years later. Hence, the defaulters are told that they would be called on to join the forces of Islam against another powerful enemy. This may refer to the expedition to Tabūk, or to the wars against the Roman and Persian empires in the time of the early Caliphs.

2315 It should be noted that the 1,500 men who swore allegiance at Hudaibiyya are here declared to be those with whom Allah is well pleased; these words should set at rest the doubts of the adherents of a great schism in Islam as to the sincerity of the companions of the Holy Prophet.

2316 The near victory prophesied here was obtained at Khaibar, soon after the return from Hudaibiyya.

2317 These many acquisitions predict the later conquests of the Muslims, among which the conquest of Mecca occupies the first place, and is referred to in the next verse.

2318, see next page.

21 And others which you have not yet been able to achieve, Allah has surely encompassed them, and Allah has power over all things.<sup>2319</sup>

22 And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.

23 Such has been the course of Allah that has indeed run before, and *you shall* not find a change in Allah's course.

24 And He it is who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.<sup>2320</sup>

25 It is they who disbelieved and turned you away from the sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge—so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have chastised those who disbelieved from among them with a painful chastisement.<sup>2321</sup>

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ  
بِهَاءِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

وَلَوْ تَوَلَّوْا تِلْكَ الَّذِينَ كَفَرُوا وَلَوْ تَوَلَّوْا  
الْأَذْيَارَ لَشَرُّ الْأَجْدَرُونَ وَلَيًّا وَلَا تَوْبِيرًا  
سُتَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَ

لَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ  
أَيْدِيَكُمْ عَنْهُمْ بِطِينٍ مَكَّةَ مِنْ بَعْدِ  
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرًا

هُمْ الَّذِينَ كَفَرُوا وَاصْطَدُّوكُمْ عَنِ الْمَسْجِدِ  
الْحَرَامِ وَالْهَدْيِ مَعَكُمْ إِنْ يَسْلَمَ  
حِجْلَةً وَلَوْ لَرِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ  
مُؤْمِنَاتٌ لَمْ تَقْلُوبُوهُمْ أَنْ تَطَؤُوهُمْ  
تَوْبِيخًا لَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ  
لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ  
لَوْ تَرَى إِلَى الْعَدُوِّ الَّذِينَ كَفَرُوا مِنْكُمْ  
عَدَا بَاءَ الْيَمَانِ

2318 What was hastened on was the conquest of Mecca. There was no fighting there, and it is to this that the holding back of the hands of men refers.

2319 This reference is to the great Muslim conquests under the successors of the Holy Prophet. The vanquishment of the enemy is plainly spoken of in the next verse.

2320 It is stated that about seventy or eighty men (thirty according to another report) made a raid upon the Muslims, but they were captured and afterwards set free (Muslim, Nasai-JB). The holding back of the hands in the valley of Mecca may refer to the arrangement of the truce between the two parties, or to the conquest of Mecca.

2321 The terms of the truce made at Hudaibiyya were dissatisfying to the Muslims. Authentic reports state clearly that Umar openly gave vent to his injured feelings (Bkh). The chief terms of the agreement were: (1) That the Muslims should return without performing a pilgrimage. (2) That they should be allowed to perform a pilgrimage next year, but should not stay for more than three days. (3) That if an unbeliever, being converted, went over to the

26 When those who disbelieved harboured in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquility on His Apostle and on the believers and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

لَا جَبَلَ الَّذِينَ كَفَرُوا إِنِّي فُلُوحُهُمْ  
الْحَيَّةَ حَيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ  
سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ  
وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحْتَمَهَا  
وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

#### SECTION 4

##### The Triumph of Islam over all other Religions

27. A near victory. 28. The final triumph. 29. Gradual growth.

Or, will  
fulfil.

27 Certainly Allah *had shown* to His Apostle the vision with truth: you shall most certainly enter the sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.<sup>2322</sup>

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّسُوبِ بِالْحَقِّ  
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِذَا شَاءَ اللَّهُ  
أَمِينِينَ مُحْتَلِقِينَ رُءُوسَهُمْ وَمُقَصِّرِينَ  
لَا تَخَافُونَ فَعَلِمَ مَا لَكُمْ تَعْمَلُونَ فِجْعَلْ  
مِنْ دُونِ ذَلِكَ فَتَحًا قَرِيبًا

Muslims he should be returned, but if a Muslim went over to the unbelievers he should not be given back to the Muslims. The last term of the agreement was specially dissatisfying to the Muslims; but it shows the strong conviction which the Holy Prophet had in the truth of Islam, for he was confident that none of his companions would go over to unbelief and join the Quraish; and also that those who became converts to Islam would not desert it on account of persecution, or because they were not given shelter by the Muslims. And thus it happened that the converts to Islam from among the Meccans, not being allowed to settle at Medina, formed an independent colony of their own, proving thereby the genuineness of their convictions and the strength of their faith.

One of the reasons given here for the truce was to be found in the fact that the welfare of the Muslims demanded it, inasmuch as there were Muslims at Mecca who were unknown even to their brethren at Medina, and that if a battle had taken place, they would have suffered along with the enemy. This shows how Islam was making silent progress at Mecca itself, even without the guidance of a preacher.

2322 The Holy Prophet's journey to Mecca to perform a pilgrimage with from 1,200 to 1,500 of his companions was undertaken on the basis of the vision stated here. In a vision, he had seen himself and his companions performing a pilgrimage; convinced of the truth of his vision, he set out with the object of performing a pilgrimage. The Meccans, however, opposed him at Hudaibiyya, and a truce was there arranged according to which the Holy Prophet had to return without performing a pilgrimage. The truth of the vision is therefore asserted here. It is made clear that the Prophet's return did not falsify the vision which had to be, and was, fulfilled in the next year. This was the answer which the Holy Prophet gave to 'Umar when he objected to returning without performing a pilgrimage (Bkh).

28 He it is who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.<sup>2323</sup>

29 Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers,<sup>2324</sup> compassionate among themselves; *you will* see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Torah and their description in the Gospel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.

Ar. thou  
wilt.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ  
دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَكُفَىٰ بِاللَّهِ شَهِيدًا ۝  
مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ  
أَشْهَادٌ عَلَى الْكَافِرِ لَعْنَةُ اللَّهِ عَلَيْهِمْ  
وَلَعْنَةُ النَّبِيِّينَ وَفَضْلًا مِّنَ  
اللَّهِ وَرِضْوَانًا ذِئْبًا مِّنْ دُونِ  
الَّذِينَ أَتَوْا السَّجُودَ ذَلِكَ مَثَلُهُمْ  
فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ  
أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَظْلَمَ  
فَاسْتَوَىٰ عَلَى سَوْوِيهِ يُحِبُّ الزَّرْعَ  
لِيُغِيظَهُمُ الْكَافِرَ وَعَدَ اللَّهُ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
مِنْهُمْ مُّغْفِرَةً وَأَجْرًا عَظِيمًا ۝

2323 This prophecy of the prevalence of Islam over all other religions is a prophecy which extends into the distant future. Arabia had seen its fulfilment in the lifetime of the Holy Prophet. The meaning of the prevalence of Islam is not, however, to be found in the political supremacy of its adherents at all times, nor does the prophecy signify that other religions would at any time entirely disappear; it only indicates that the superiority of the religion of Islam to all other religions will at last be established, and Islam will be the religion of the majority of the nations of the earth. No other scripture prophesies the triumph of the religion it preaches in such unmistakable terms.

2324 *Ashidda* is plural of *shadid*, which means ordinarily *firm, strong, powerful* (LA-LI), but also *brave, firm of heart* (LA, Q-LI). *Shiddat*, the root word, also signifies *firmness of heart* according to TA. The translation *fierce, or vehement*, adopted in English translations is not correct here.

CHAPTER XLIX  
THE CHAMBERS  
(*Al-Hujurát*)

REVEALED AT MEDINA.  
(2 sections and 18 verses)

**Abstract:**

- Sec. 1. Respect for the Prophet.
- Sec. 2. Respect for each other.

**The Title.**

THE chapter takes its title from v. 4, which enjoins the Muslims not to call out to the Prophet from behind the private *chambers*. As this chapter was revealed when large masses began to enter Islam and deputation after deputation came to Medina, it was necessary to teach these masses good manners as well as good morals, and herein we find a lesson in respect not only for the privacy of the Holy Prophet, but also for the privacy to be observed among Muslims. The Holy Prophet was not only the spiritual head of a people; he was also a prophet who had to direct his people in their religious and temporal affairs. He had to teach them manners as well as morals; to decide their cases and to make laws for them; to lead them to prayer, to bow before God, and into the field to fight against a powerful enemy; and, therefore, it was necessary that the new converts to Islam should appreciate the value of his time.

**Date of revelation, context, and subject-matter.**

The chapter was revealed at Medina in the year 9 A.H. The opening verses are unanimously referred to the time of the visit of the deputation of Bani Tamim. As the previous chapter speaks of victories for the Muslims, and as victory brings ease, this chapter denounces the vices of a civilized society living in ease and comfort. The first five verses teach what manners must be observed towards the Holy Prophet, the next three require all matters of importance to be referred to him, and the section is concluded with a statement requiring the Muslims to make peace between two Muslim parties who fight with each other. This last injunction is also based on respect for the Prophet, for all Muslims are spiritually his children; and therefore to make peace between them really shows respectfulness for him who laid the basis of the brotherhood of the different nations and tribes of the world. The second section teaches the Muslims some of the social virtues, and enjoins them to avoid certain vices which are the bane of society, as the evil propensities deal a death-blow to the loving affection which the principle of the common brotherhood of man established by Islam requires: a brotherhood which is not based on the distinctions of tribes and families, but on piety and righteousness, so that the most righteous shall be the most respected. The section concludes with the statement that men do not lay Islam under obligation by joining its brotherhood, but that Islam is a real blessing to them, and in failing to recognize this they cannot reap the advantages attendant upon joining the brotherhood of Islam.

## SECTION 1

## Respect for the Prophet

1-5. Believers should be respectful to the Prophet. 6-8. All matters of importance to be referred to him. 9, 10. Peace-making between believers.

In the name of Allah, the Beneficent, the Merciful.

Or, do not anticipate (any matter).

1 O you who believe! *be not forward* in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.<sup>2325</sup>

2 O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds become null while you do not perceive.<sup>2326</sup>

3 Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

Ar. *thee*.

4 (As for) those who call out to you from behind the private chambers, surely most of them do not understand.<sup>2327</sup>

Ar. *thou*.

5 And if they wait patiently until *you* come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

Ar. a transgressor.

6 O you who believe! if an *unrighteous man* comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.<sup>2328</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ  
يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ  
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ  
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْطَ  
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ  
إِنَّ الَّذِينَ يَصْخَرُونَ أَصْوَابَهُمْ عِندَ رَسُولِ  
اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ فَاُولَٰئِكَ  
لِلنَّارِ لَّهُمْ مَعْقِفَةٌ وَأَجْرٌ عَظِيمٌ  
إِنَّ الَّذِينَ يُبَادُونَكَ مِنَ وَرَاءِ الْحُجُرِ  
أَلَّا تَدْرَهُمْ لَا يَعْلَمُونَ  
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ  
لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ  
بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَآلِمِهِ  
تُظَاهَرُونَ عَلَيْهِ مَا لَكُم بِهِ دَرَمِينٌ

2325 *Tuqaddimū* is here equivalent to *tataqaddamū* (Rz). The ordinary rendering is given in the margin, because it requires an understood object, *do not anticipate any matter*. The presence of Allah means the presence of His commandments. The words imply the utmost obedience.

2326 The Qur-ān not only inculcates high morals but also regulates social conduct, because its teachings are intended for all grades of men. When large numbers of men began to enter Islam such directions became necessary, and they will always be needed by the masses in any society. A loud voice is expressive of arrogance or resentment.

2327 As already pointed out, when the masses began to enter Islam many of them were ignorant even of the ordinary social rules, and they called out to the Prophet with loud voices while he was within his house. The practice is deprecated because it meant disrespect to the Holy Prophet.

2328, see next page.



7 And know that among you is Allah's Apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way,

8 By grace from Allah and as a favour; and Allah is Knowing, Wise.

9 And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.<sup>2329</sup>

10 The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ كُنْتُمْ تُحِبُّونَ  
فِي كَثِيرٍ مِنَ الْأُمُورِ لَعَيْنَيْكُمْ وَلَكِنَّ  
اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ  
فِي قُلُوبِكُمْ وَكَرَّهَتْ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ  
وَالْعِصْيَانَ أُولَئِكَ هُمُ  
الرَّشِيدُونَ ۝

فَضَلَّاهُمُ اللَّهُ وَنِعْمَ مَا وَاللَّهُ عَلَيْهِمْ حَكِيمٌ  
وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا  
فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا  
عَلَى الْأُخْرَىٰ فَجَاهِلُوا الَّتِي تَبْغِي حَتَّىٰ  
تَنفِي عَنِ اللَّهِ فَإِنْ قَامَتْ فَاَصْلِحُوا  
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ  
يُحِبُّ الْمُقْسِطِينَ ۝

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ  
أَخَوَيْكُمْ وَأَقْوِمُوا إِلَى اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ ۝

2328 Such a direction was expedient when a condition of war necessitated prompt action to be taken against the enemy. But even the exigencies of war were to be carried out with the utmost carefulness, so that uninimical people should not suffer loss.

2329 It is related that the occasion of the revelation of this verse was a quarrel between Aus and Khazraj, the two chief tribes of Medina, which led to some blows being exchanged (Kf); but this does not mean that the verse applied only to that case. The verse, in fact, requires the Muslims not to be indifferent when one party of them quarrels with another. In such cases they must bring every kind of pressure within their reach to bear upon the party in error. Had the Muslims followed this injunction, their power would not have departed nor would the Muslim community have been at the mercy of a few mischief-makers who sowed disunion. An attitude of indifference towards *fatwas* of *kufr*, directed against their own brethren by ignorant Mullahs, has dealt a fatal blow to the union of the Muslim brotherhood, and if the Muslims do not in one mass raise their voice against these *fatwas* they must never hope to make any progress towards real union.

## SECTION 2

## Respect for each other

11, 12. Muslims enjoined to avoid what leads to another's disrespect. 13. Principle of the brotherhood of man laid down. 14-18. Novices in Islam.

11 O you who believe! let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.<sup>2330</sup>

12 O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

13 O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.<sup>2331</sup>

14 The dwellers of the desert say: We believe. Say: You do not believe but say, We

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تُلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۝

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ نُؤْمِرُوا بِاللَّحْنِ قُلُوا

2330 This verse and those that follow deal with some of the evils which are most rampant in civilized societies, and which corrupt a society to its core. These evils mostly arise with wealth, for, living in ease, people are most concerned with seeking each other's faults, and thus mutual hatred takes the place of brotherly love and friendly concord.

2331 The principle of the brotherhood of man laid down here is on the broadest basis. The address here is not to believers, as in the two previous verses, but to men in general, who are told that they are all, as it were, members of one family, and their divisions into nations, tribes, and families should not lead to estrangement from, but to a better knowledge of, each other. Superiority of one over another in this vast brotherhood does not depend on nationality, wealth, or rank, but on the careful observance of duty—moral greatness.

submit; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving Merciful.<sup>2332</sup>

15 The believers are only those who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

16 Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognisant of all things.

Ar. thee.

17 They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.

18 Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

أَسْلَمْنَا وَكُنَّا يَدُجُلَ الْإِيمَانِ فِي قُلُوبِكُمْ  
وَأَنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَيْسَ لَكُمْ  
مِنْ أَعْمَالِكُمْ نَيْبَاءٌ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ  
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ  
رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بَأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
أُولَئِكَ هُمُ الصَّادِقُونَ  
قُلْ أَعْلَمُونَ اللَّهُ يَدِينُكُمْ وَاللَّهُ يَعْلَمُ  
مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ  
يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا مَمْنُوعَ  
عَلَى إِسْلَامِكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ  
أَنْ هَذَا كُمْ لِلْإِيمَانِ أَنْ كُنْتُمْ صَادِقِينَ  
إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ  
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

2332 Here the Muslims are enjoined to deal kindly and leniently, even with those who, being novices, were not yet really grounded in the faith, though they were members of the Muslim brotherhood.

## CHAPTER L

QAF

REVEALED AT MECCA

(3 sections and 45 verses)

### SECTION 1

#### The Resurrection

1-5. The unbelievers wonder. 6-11. Nature testifies to the truth of resurrection. 12-15. A lesson in the fate of former peoples.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 Almighty God<sup>2333</sup> and the  
glorious Qur-án<sup>2334</sup>

قَدْ قَرَأْنَا الْقُرْآنَ الْحَمِيدَ

#### Abstract:

Sec. 1-3. The Resurrection.

#### The Title and subject-matter.

THIS chapter, which is entitled the *Qaf*, from its initial letter calling attention to the greatness of the power of the Divine Being, deals with the resurrection. The first section draws attention to the testimony of nature, and to there being a lesson in the fate of former peoples; the second shows that every action has a consequence, and these consequences shall be made manifest on the day of judgment; and the third states that the good and the bad must each receive their due, and that the judgment must be brought about in this life as well as in the hereafter. In fact, the judgment of this life is inseparably mingled with the judgment of the next throughout this chapter.

#### Context and date of revelation.

The last chapter dealt with certain manners and morals which are the necessary concomitants of a state of ease. And, as it is this state of ease that contributes to neglect of the hereafter—and the judgment that overtakes men here as well as hereafter is entirely overlooked when this condition obtains—the connection of this chapter with the one preceding it is clear. The chapter is unanimously regarded as a Meccan revelation, and may be assigned to the early Meccan period.

2333 The letter *qáf* stands either for the name *Qádir*, or *Qadr*, of the Divine Being, meaning *Almighty God*, or for the phrase *قضى الامر*, i.e. *the affair* (meaning *the doom*) is decreed (Rz).

2334 An expression of wonder at the unbelief of Meccans. The whole of the Qur-án is spoken of as one book even at this early period.

2 Nay! they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing:

3 What! when we are dead and have become dust? That is a far (from probable) return.

4 We know indeed what the earth diminishes of them, and with Us is a writing that preserves.<sup>2335</sup>

5 Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.<sup>2336</sup>

6 Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps.

7 And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,

8 To give sight and as a reminder to every servant who turns frequently (to Allah).

9 And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,

10 And the tall palm-trees having spadices closely set one above another,

11 A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.<sup>2337</sup>

12 (Others) before them rejected (prophets): the people of Noah and the dwellers of Ar-Rass<sup>a</sup> and Samood,<sup>b</sup>

13 And 'Ad<sup>c</sup> and Pharaoh and Lot's brethren,

بَلْ يَعْجَبُونَ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ يُعْجِبُ

عَادًا مِمَّا نَكُونُ أَهْلًا لِرَبِّكَ بَعِيدٌ

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ

وَعِنْدَنَا كِتَابٌ حَفِظٌ

بَلْ كَذَّبُوا بِآيَاتِنَا لَمَّا جَاءَهُمْ ثُمَّ فِي

أَمْرِ قَرَارٍ

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ

بَيَّنَّهَا وَزَيَّنَّهَا وَمَا لَهَا مِنْ فُرُوجٍ

وَالْأَرْضِ مَدَنُومًا وَالْعِزَّةَ فِيهَا دَوَابٍ

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ يَخْرُجُ

بَصِيرَةً لَعَلَّ عَبْدًا مُنِيبٌ

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا

بِهِ جَنَّتٍ وَحَبَّ الْحَبِيدِ

وَالنَّخْلَ بَسِطَتْ لَهَا طَلْعُ نَضِيدٍ

وَرَزَقْنَا الْعِبَادَ وَالْحَيَاةَ بِهِ بَلَدَةً مِّنْأَنَاءٍ

كَذَلِكَ الْخُرُوجُ

كَذَّبَتْ قَوْمُ نُوحٍ وَآصْحَابُ الرِّبِّ

وَشُعُودٌ

وَعَادُ وَفِرْعَوْنُ وَآخَوَانُ لُوطٍ

<sup>a</sup> 1786.  
<sup>b</sup> 911, 914.  
<sup>c</sup> 903, 907.

2335 This refers to a record of the consequences of one's actions, what is necessary for a life after death being preserved in its entirety.

2336 They are said to be in a state of confusion as not knowing how to treat it. They had seen by this time that their first opinion about it was wrong, and the truth of it was becoming clear day by day. But having rejected it once, they found it difficult to admit its truth.

2337 This is a reference to the regeneration to be effected by the Qur-án.

a 1347.

b 2274.

Ar. proved  
true.

14 And the dwellers of the grove<sup>a</sup> and the people of Tuba';<sup>b</sup> all rejected the apostles, so My threat came to pass.

15 Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.<sup>2338</sup>

وَأَهْلَ الْأَيْكَةِ وَقَوْمِ تُبَا' كُلٌّ كَذَّبَ  
الرُّسُلَ فَحَتَّ وَعِيدَهُ  
أَفَعِيبُنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي  
لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

## SECTION 2

## The Resurrection

16-18. Every word and action of man is preserved. 19-22. Removal of veil. 23-29. The disclosure of hell.

16 And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.

17 When the two receivers receive, sitting on the right and on the left.

18 He utters not a word but there is by him a watcher at hand.<sup>2339</sup>

19 And the stupor of death will come in truth; that is what you shunned.

Ar. thou  
didst shun.

20 And the trumpet shall be blown;<sup>c</sup> that is the day of the threatening.

c 789.

21 And every soul shall come, with it a driver and a witness.<sup>2340</sup>

Ar. thou  
wert.

22 Certainly you were heedless of it, but now We have removed from you your veil, so your sight to-day is sharp.<sup>2341</sup>

Ar. thee.  
Ar. thy.  
Ar. thy.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ  
بِهِ نَفْسُهُ وَمَنْ أُوْثِرَ إِلَىٰ يَمِينِ جَبَلٍ أَوْرَثَهُ  
إِذْ تَبْلُقُ الْمُنْتَاقِينَ عَنِ الْيَمِينِ وَعَنِ  
الشِّمَالِ قَعِيدٌ  
مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ  
وَجَاءَتْ سَكْرَتُ الْمَوْتِ بِالْحَقِّ ذَلِكَ  
مَا كُنْتُمْ مِنْهُ تَخِيدُ  
وَيُفْعَلُ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ  
وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ  
وَشَهِيدٌ  
لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا  
عَنْكُمْ غُطَاءَكُمْ فَبَصَرُكُمُ الْيَوْمَ حَدِيدٌ

2338 The meaning is that Allah did not lack power in dealing with the former generations so that they should doubt His power in dealing with a new one. Or, the first creation is the physical creation of man, and the second creation his spiritual regeneration.

2339 The three verses impress on man that all his deeds and words bear fruit, that nothing is said or done in vain. The *yamtu*, or the right side, represents the *good*, and the *shimal*, or the left side, the *evil* (TA).

2340 The *driver* signifies the *impeller to evil*, and the *witness* the *caller to truth*. Some other explanations are also given (Bq).

2341 This verse shows clearly that the consequences of evil actions which remain hidden from the eye of man in this life shall be made manifest after death. This is the significance of the sight being made sharp, so that he shall then see what he is unable to see here. Such is hell, according to the teachings of the Qur-an, viz. the hidden consequences of evil deeds, when made manifest to a man, become his hell.

	23 And his companion shall say: This is what is ready with me.	وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عِينِدُ
	24 Do cast into hell every ungrateful, rebellious one, <sup>2342</sup>	الْقِيَاءِ فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ
	25 Forbiddere of good, ex-ceder of limits, doubter,	مُتَكَبِّرٍ لَا يُؤْمِنُ بَعْدَ مَوْعِدٍ
	26 Who sets up another god with Allah, so do cast him into severe chastisement.	وَالَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيْهِ
	27 His companion will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error.	فِي الْعَذَابِ الشَّدِيدِ
Ar. remote.	28 He will say: Do not quarrel in My presence, and indeed I gave you the threaten-ing beforehand:	قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ
	29 My word shall not be changed, nor am I in the least unjust to the servants.	كَانَ فِي ضَلَالٍ بَعِيدٍ
Ar. the word with Me.		قَالَ لَا تَحْصِمُوا لَدَيْ وَقَدْ قَدَّمْتُ
		إِلَيْكُمْ يَا لَوْعِيدٍ
		مَا يَسِدُّ الْقَوْلُ لَدَيَّ وَمَا أَنَا
		بِظُلْمٍ لِّلْعَالَمِينَ

2342 The word in the original which I translate as *do cast* is *alqiyā*, the form used being dual, and the same word is repeated in v. 26. Some think that two angels are addressed, but more learned opinion favours a different explanation. Kf, Bd, Rz and others hold that it is allowable to take the person addressed as being only one person, though the form used is dual, because this is allowed by Arab idiom. Kf gives two reasons. The first reason is that given by Mubarrad: *the making of the nominative dual, stands for the repetition of the verb, because of their oneness, and thus the dual form may stand for alq-i alq-i* (i.e. *cast, cast*), indicating force. The other reason is that the Arabs have a custom that most often one of them would have two companions on a journey, so that the use of the dual became frequent among them, and one of them would say, *my friend and my companion*, and *stay ye two*, and *be ye two happy*, so that they would use the dual even when addressing one man. Thus of Hajjaj it is reported that he used to say: *يا حرمى اضربا عنقه*, i.e. *O my guard: do strike his neck*, using the dual *iqriba* instead of *iqrib*. Bq quotes a verse

فَان تَزْجُرَانِي يَا بَنَ عَفَانَ انْزَجِرْ وَأَنْتَ تَدْعَانِي أَحْمَ عَرْضًا مِّنْجَا

where the dual forms *تَزْجُرَانِي* and *تَدْعَانِي* are used, while only the singular is meant. And the same authority adds that it is permissible that the *alif* (in *alqiyā*, which gives the verb a dual form) may stand for the *nūn* of *takīd* (i.e. *intensiveness*), and this explanation, he says, is supported by a reading of Hasan, who read *alqiyan* instead of *alqiyā*. It is undisputed that the variety of reading affords an explanation of the meaning of the original word, and hence I think the dual form *alqiyā* is properly rendered by *do cast*, which gives an idea of the force of the original.



## SECTION 3

## The Resurrection

30-35. The evil and the good each receive their recompense. 36, 37. A warning. 38. The power of Allah. 39, 40. Patience is necessary. 41-45. The destructive cry.

Ar. art  
thou.

30 On the day that We will say to hell: *Are you* filled up? And it will say: Are there any more?

31 And the garden shall be brought near to those who guard (against evil), not far off:

32 This is what you were promised, (it is) for every one who turns frequently (to Allah), keeps (His limits);

33 Who fears the Beneficent God in secret and comes with a penitent heart:

34 Enter it in peace, that is the day of abiding.

35 They have therein what they wish and with Us is more yet.<sup>2343</sup>

36 And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands: is there a place of refuge?

37 Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

38 And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.<sup>2343a</sup>

Ar. thy.

39 Therefore be patient of what they say, and celebrate the praise of *your* Lord before the rising of the sun and before the setting.

Ar. pros-  
trations.

40 And glorify Him in the night and after the *prayers*.

يَوْمَ نَقُولُ لِيَحْمِلْهُ هَلْ امْتَلَأْتَ وَتَقُولُ  
هَلْ مِنْ مَزِيدٍ

وَأَرْفَعُ الْجَنَّةَ لِمُتَّقِينَ غَيْرَ بَعِيدٍ

هَذَا مَا نُوْعِدُكُمْ لِكُلِّ الْعَابِ حَفِيفٌ

مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَاءَ

بِقَلْبٍ مُنِيبٍ

يَدْخُلُونَهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قُرُونٍ هُمْ أَشَدُّ

مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ

مِنْ مَخْرَجٍ

إِنَّا فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ

أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ

رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

2343 *Mazid*, or *more*, here signifies the sight of the Divine Being, which shall be the highest bliss of those in paradise (Rz).

2343a The Bible says: "And He rested on the seventh day from all His work which He had made" (Gen. 2:2). The act of taking rest applies to one who is tired, and hence the Qur-án negatives any such idea in relation to God, Who does not stand in need of rest; hence it says: *there touched Us not any fatigue*.

41 And listen on the day  
when the crier shall cry from  
a near place,

42 The day when they shall  
hear the cry in truth; that is  
the day of coming forth.

43 Surely We give life and  
cause to die, and to Us is the  
eventual coming;

44 The day on which the  
earth shall cleave asunder  
under them, they will make  
haste; that is a gathering to-  
gether easy to Us.

45 We know best what they  
say, and *you are* not one to  
compel them; therefore remind  
him by means of the Qur-ān  
who fears My threat.

Ar. *thou*  
*art.*

وَاسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ  
قَرِيبٍ ۝

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۝

ذَلِكَ يَوْمُ الْخُرُوجِ ۝

إِنَّا نَحْنُ نُحْيِي وَنَمِيتُ وَإِنَّا الْمَوْدِي ۝

يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ فَرَاعًا ۝

ذَلِكَ حَتْرٌ عَلَيْنَا يَسِيرٌ ۝

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ مَا أَنْتَ عَلَيْهِمْ

بِعَبَادٍ فَادُّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَرَعِيدٌ ۝

CHAPTER LI  
THE SCATTERERS  
(*Az-Zāriyāt*)

REVEALED AT MECCA  
(3 sections and 60 verses)

SECTION 1

Falsehood is doomed

1-6. Manifest evidence of the coming of the judgment. 7-9. Evidence of nature. 10-14. Punishment of those who lie. 15-19. Reward of the good. 20-23. Signs of the truth of judgment.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالَّذِينَ يَدْعُونَ  
فَالْخَلِيلَ وَقُرْآنًا

a 2099.

- 1 Consider\* those scattering  
broad-cast,
- 2 Then those bearing the  
load,

**Abstract:**

- Sec. 1. Falsehood is doomed.
- Sec. 2. The fate of previous nations.
- Sec. 3. The Meccans shall be judged.

**The Title and subject-matter.**

THE title of this chapter is taken from the mention of the *Scatterers* of truth in the first verse. It deals with the fact that the Meccans who reject the truth shall be judged, attention being drawn in the first section to the gradual advancement of truth, which was, quite naturally, daily gaining ground, and the whole section lays stress upon the certainty of the judgment; the second section, opening with the announcement of the birth of a son to Abraham (from whom descended the greatest of the prophets), deals with the fate of some previous nations who were judged because of their evil deeds; and the third again, after an exhortation to seek a refuge in Allah—because the service of Allah is the object of the creation of man—warns the Meccans that their turn of good fortune is about to be ended and they shall be judged even as those before them.

**Context and date of revelation.**

While the last chapter dealt with the resurrection—the resurrection of the dead in a life after death as well as the resurrection of those who were spiritually dead—the one under consideration states that those who give the lie to this truth shall be judged according to their evil deeds. The chapter is undoubtedly an early Meccan revelation and may without hesitation be assigned to the early Meccan period.

a 2099.

3 Then those running easily,  
4 Then those dividing the  
affair;

5 What you are threatened  
with is most surely true,

6 And the judgment must  
most surely come about.<sup>2344</sup>

7 Consider\* the heaven full  
of ways,<sup>2345</sup>

8 Most surely you are at  
variance with each other in  
what you say,

9 He is turned away from it  
who would be turned away.<sup>2346</sup>

10 Cursed be the liars  
11 Who are in a gulf (of  
ignorance) neglectful;

12 They ask: When is the  
day of judgment?

13 (It is) the day on which  
they shall be tried at the  
fire.<sup>2347</sup>

14 Taste your persecution!  
this is what you would hasten  
on.<sup>2348</sup>

فَاجْرِبْتِ يَسْرًا ۝  
فَالْمَقِيْمَتِ اَمْرًا ۝  
اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۝  
وَلَا تَالِيْنَ لَوَاعِقِهِ ۝  
وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ۝  
اِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝  
يُوَفَّقُكَ عَنْهُ مَنْ اَفَكَ ۝  
فَتِلْ اَلْحَرَّاصُوْنَ ۝  
الَّذِيْنَ هُمْ فِيْ غَفْوَةٍ سَاهُوْنَ ۝  
يَسْأَلُوْنَ اَيَّانَ يَوْمِ الدِّيْنِ ۝  
يَوْمَ هُمْ عَلَى النَّارِ يُقْتَلُوْنَ ۝  
ذُوقُوا فِتْنَتَكُمْ هَٰذَا الَّذِيْ كُنْتُمْ  
بِهٖ تَسْتَعْجِلُوْنَ ۝

2344 In the first four verses of this chapter attention is called to certain facts by means of what is generally understood to be an oath, for which see 2099, while the two verses that follow indicate the conclusion to which those facts lead. It is generally considered that by the "broadcast scatterers" are meant the winds that raise up dust before the coming of a cloud. The bearers of the load are the clouds that carry rain; the easy runners are the winds that carry the clouds along, and the dividers are the winds that distribute the rain: attention being drawn in this description to a similar arrangement in the spiritual world by which truth gradually advances. But we may as well say that attention is herein drawn to more manifest facts, to the scattering of truth broadcast through the Holy Prophet and his faithful followers, which led to some bearing the load of it as if they had become pregnant with truth, while others ran easily towards the acceptance of truth. Others there were who were termed the dividers of the affair—those who are elsewhere called *muqtasimin*, i.e. *dividers*, because they divided the Qur-ân into portions, admitting one part and rejecting another (15:90). In the existence of these three classes, of which the first two increased day by day, while the third was gradually but slowly diminishing, there was a clear sign that the triumph of Islam would soon be established in the land. Or, again, the reference may be to the battles which were ultimately intended to accomplish the overthrow of the Meccans.

2345 The description of heaven as *full of ways* is one which an ordinary Arab of 1,300 years ago could not give. It is, however, in perfect agreement with the most recent scientific discoveries, which show every star to be the centre about which planets revolve, even as our own sun is the centre around which the earth and several other planets revolve. The *ways* in the heavens are the orbits of the various planets.

2346 Note the clear statement that only those are turned away from the truth who themselves turn away.

2347 The fire in this world stands for the battles which brought destruction upon them.

2348 *Fitnatakum* or *your persecution* signifies *their persecution of the Muslims*, for which they are threatened with a punishment which they will have to taste.

15 Surely those who guard  
(against evil) shall be in gardens  
and fountains,

16 Taking what their Lord  
gives them; surely they were  
before that the doers of good.

17 They used to sleep but  
little in the night.

18 And in the morning they  
asked forgiveness.

19 And in their property was  
a portion due to him who  
begs and to him who is denied  
(good).<sup>2349</sup>

20 And in the earth there  
are signs for those who are  
sure,

21 And in your own souls  
(too); will you not then see?<sup>2350</sup>

22 And in the heaven is your  
sustenance and what you are  
threatened with.<sup>2351</sup>

23 And by the Lord of the  
heavens and the earth! it is  
most surely the truth, just as  
you do speak.<sup>2352</sup>

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۝

أُخِذْنَ مِنْ قَبْلِ أَنْ يَدْخُلُوا فِيهَا وَأَنْهُمْ فِيهَا كَانُوا ۝

فَبَلَ ذَلِكَ الْمُحْسِنِينَ ۝

كَانُوا قَلِيلًا مِنَ الَّذِينَ يَكْتُمُونَ ۝

وَمَا أَكْتُمُوا إِلَّا أَنْفُسَهُمْ يَسْتَغْفِرُونَ ۝

وَفِي أَمْوَالِهِمْ حَقٌّ لِلَّذِينَ سَأِلُوا مِنَ الْحَرْثِ ۝

وَفِي الْأَرْضِ آيَاتٌ لِلْمُتَوَقِّينَ ۝

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝

وَفِي السَّمَاءِ رِجْزٌ مِمَّا تُوعَدُونَ ۝

قُورَيْبًا لِلَّذِينَ فِي الْأَرْضِ إِنَّهُ عَلَى شَيْءٍ مُدَبِّرٌ ۝

مَا تَكْفُرُونَ ۝

## SECTION 2

### The Fate of previous Nations

24-37. A son announced to Abraham and Lot's people destroyed. 38-40. Pharaoh. 41, 42. 'Ad. 43-45. Samood. 46. Noah's people.

Ar. thee.

24 Has there come to you  
information about the honoured  
guests of Abraham?

25 When they entered upon  
him, they said: Peace. Peace,  
said he, a strange people.

26 Then he turned aside to  
his family secretly and brought  
a fat (roasted) calf,<sup>a</sup>

<sup>a</sup> 1187.

27 So he brought it near  
them. He said: What! will  
you not eat?<sup>b</sup>

<sup>b</sup> 1188.

هَلْ تَنْكَحَدَيْنَ صِيفِ إِبْرَاهِيمَ لَمَّا كُنَّا فِيهِ ۝

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ

سَلَامٌ قَوْمٌ مُنْكَرُونَ ۝

فَوَاعِدَ إِلَى أَهْلِهِ أَنْجَاءً بِعِجْلِ سَمِينٍ ۝

فَقَرَّبَ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۝

2349 The word *maḥrūm* is understood by some to mean a poor man who does not beg (Kf), and by others, one who has not the faculty of speech, like the dog and the cat (Har-LL).

2350 That is, signs showing that truth was gaining ground.

2351 That is, Allah has both a goodly sustenance and a punishment in store for you and He will give you what you deserve.

2352 Note the high degree of certainty, the unshakable faith in the ultimate triumph of the truth at this early period.

28 So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.

29 Then his wife came up in great grief, and she struck her face and said: An old barren woman!

Ar. thy.

30 They said: Thus says your Lord: Surely He is the Wise, the Knowing.

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ  
وَبَشِّرُوهُ بِنِعْمَةٍ عَلَيْنَا ۝  
فَأُفْلِكَ إِمرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ  
وَجْهَهَا وَقَالَتْ عَجْزٌ زَعِيمٌ ۝  
قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ  
الْحَكِيمُ الْعَلِيمُ ۝

## PART XXVII

31 He said: What is your affair then, O messengers!

32 They said: Surely We are sent to a guilty people

33 That we may send down upon them stones of clay,

Ar. thy.

a 918.

34 Sent forth from your Lord for the extravagant.\*

35 Then We brought forth such as were therein of the believers.

Ar. the  
Muslims.

36 But We did not find therein save a (single) house of those who submitted.

37 And We left therein a sign for those who fear the painful chastisement.

38 And in Moses: When We sent him to Pharaoh with clear authority.

39 But he turned away with his forces and said: An enchanter or a mad man.

40 So We seized him and his hosts and hurled them into the sea, and he was blameable.

b 910.

41 And in 'Ad: When We sent upon them the destructive wind.\*

42 It did not leave aught on which it blew, but it made it like ashes.

43 And in Samood: When it was said to them: Enjoy yourselves for a while.

44 But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.\*

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ  
قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ۝  
لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ۝  
مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ۝  
فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ  
فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْنٍ مِنَ الْمُسْلِمِينَ  
وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَفُونَ  
الْعَذَابَ الْآلِيمَ ۝  
وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ  
بِسُلْطَنِ مُّبِينٍ ۝  
فَتَوَلَّىٰ رُكُودًا وَقَالَ سِحْرٌ أَوْ أَجْنُونُ  
فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُ فِي الْيَمِّ  
وَهُوَ مُّلِيمٌ ۝  
وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ  
مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا  
جَعَلْنَاهُ كَالرَّمِيمِ ۝  
وَفِي ثَمُودَ إِذْ دَخَلُوا عَلَيْهِمُ فَاسْتَوَوْا لَهُمْ  
فَقَالُوا أَتُوقِنُ أَنَّكُمْ لَأَنْتُمْ الصَّادِقُونَ  
وَهُمْ يَنْظُرُونَ ۝

c 915.

45 So they were not able to rise up, nor could they defend themselves;

46 And the people of Noah before: surely they were a transgressing people.

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِفِينَ  
وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا  
قَوْمًا فَاسِقِينَ ۝

## SECTION 3

## The Meccans shall be Judged

47-51. Refuge to be sought in Allah. 52-55. A warning given. 56-58. Man created to serve Allah. 59, 60. Their doom will come to pass.

47 And the heaven, We raised it high with power, and most surely We are the makers of things ample.

48 And the earth, We have made it a wide extent: how well have We then spread (it) out.

49 And of every thing We have created pairs that you may be mindful.

50 Therefore fly to Allah, surely I am a plain warner to you from Him.

51 And do not set up with Allah another god: surely I am a plain warner to you from Him.

52 Thus there did not come to those before them an apostle but they said: An enchanter or a mad man.

53 Have they charged each other with this? Nay! they are an inordinate people.

54 Then turn *your* back upon them for *you* are not to blame.

55 And continue to remind, for surely the reminder profits the believers.

56 And I have not created the jinn and the men except that they should serve Me.

57 I do not desire from them any sustenance and I do not desire that they should feed Me.

وَالسَّمَاءَ بَنَيْنَاهَا بِإِيمَانٍ وَإِنَّا لَمُوسِعُونَ  
وَالْأَرْضَ فَشَرْنَاهَا فَفِجَعًا لِّالْكَافِرِينَ  
وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ  
تَذَكَّرُونَ ۝

فَعِبَادُوا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ  
وَلَا تَتَّخِذُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ  
مِنْهُ نَذِيرٌ مُبِينٌ ۝

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ  
رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ۚ  
أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ  
فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ۝  
وَدَكَّرْ فَإِنَّ الذِّكْرَ لَيَنْفَعُ الْمُؤْمِنِينَ  
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِعِبَادَتِي  
مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ  
أَنْ يُبْطِعُونِ ۝

Ar. thy.  
Ar. thou  
art.

2353 Turning the back here upon the unbelievers does not signify departing from them, as the revelation of this chapter belongs to an early period. The words that follow make this clear, for the Prophet is enjoined to continue to remind, for there will be some who will believe, and these will profit by the reminder. The meaning of turning the back is to disregard their reviling, as pointed out in the two previous verses.



58 Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.

59 So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.

60 Therefore woe to those who disbelieve because of their day which they are threatened with.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْتَبَّيْنِ  
فَإِنَّ الَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ نُوْتٍ  
أَصْحِبِهِمْ فَلَا يَسْتَجِئُونَ  
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ  
الَّذِي يُوعَدُونَ ۝

## CHAPTER LII

### THE MOUNTAIN

(At-Tûr)

REVEALED AT MECCA

(2 sections and 49 verses)

#### SECTION 1

##### Success of the Faithful

1-6. A comparison with Moses. 7-16. Those who oppose shall be punished.  
17-28. Reward of the faithful.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْقُرْآنِ  
وَكِتَابٍ مَّسْطُورٍ  
فِي رَقٍّ مَّنْشُورٍ  
وَالبَيْتِ الْمَعْمُورِ  
وَالسَّعْفِ الْمَبْرُورِ  
وَالْبَحْرِ الْمُنْجَرِ  
إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

a. 2099.

1 Consider\* the Mountain,  
2 And the Book written  
3 In an outstretched vellum,  
4 And the house that is  
visited,

Or. empty.

5 And the elevated canopy,  
6 And the swollen sea;

Ar. thy.

7 Most surely the chastise-  
ment of *your* Lord will come  
to pass; <sup>2354</sup>

#### Abstract:

Sec. 1. Success of the Faithful.

Sec. 2. The opponents are doomed.

#### General remarks.

THIS chapter refers to the *Mountain* to which Moses was called in its opening verse; thus indicating the similarity between the Holy Prophet and the Israelite lawgiver, because it was also in the cave of a mountain that the Holy Prophet received a call. It contains only two sections; the first speaks of the reward of the faithful, the second of the punishment of those who opposed the preaching of the truth and contrived plans to nip it in the bud. The judgment of the wicked in the last chapter called for an assurance of success for the faithful, which is the real object of this chapter—the destruction of the opponents being necessary for the attainment of that object. The chapter belongs to the same period as the two previous chapters—the early Meccan period.

2354 The first six verses draw attention to a set of parallel facts in the revelations of Moses and Muhammad, may peace and the blessings of Allah be upon them. The mount in the one case is the mount Sinai, and in the other the mount Hira; the Book stands for the

8 There shall be none to avert it;

9 On the day when the heaven shall move from side to side,

10 And the mountains shall pass away passing away (altogether).

11 So woe on that day to those who reject (the truth),<sup>2355</sup>

12 Those who sport entering into vain discourses.

13 The day on which they shall be driven away to the fire of hell with violence.

14 This is the fire which you used to give the lie to.

15 Is it enchantment then or do you not see?

16 Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.

17 Surely those who guard (against evil) shall be in gardens and bliss,

18 Rejoicing because of what their Lord gave them, and their Lord saved them from the chastisement of the burning fire.

19 Eat and drink pleasantly for what you did,

مَا لَهُ مِنْ دَافِعٍ ۝

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝

وَتَسِيرُ الْجِبَالُ سِيرًا ۝

فَوَيْلٌ لِلْيَمِينِ لِلَّذِينَ يَتَّبِعُونَ ۝

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝

يَوْمَ يَكُونُ إِلَى نَارِ جَهَنَّمَ دَعَا ۝

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۝

اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا ۝

سَوَاءٌ عَلَيْكُمْ أَمْ أَنْتُمْ حُجْرُونَ مَا

كُنْتُمْ تَعْمَلُونَ ۝

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعِلْمٍ ۝

فَالَّذِينَ بِمَا كَسَبُوا رُحْمًا وَأُولَئِكَ هُمُ

الَّذِينَ فِي جَهَنَّمَ هُمْ فِيهَا جُجُوجٌ ۝

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝

Torah and the Qur-án; the house that is visited and the elevated canopy refer, on the one hand, to the tabernacle raised by Moses for the Israelites as a sacred place where they worshipped God and offered sacrifices, and on the other to the Sacred House at Mecca, which was to be the centre of the Muslims of all nations, all countries, and all ages, and where they were to offer sacrifices. The swollen sea represents the sea which brought destruction to Pharaoh and his hosts, while the Holy Prophet's enemies are told in the next verse that the punishment of their Lord would as surely overtake them on land as it overtook the enemies of Moses in the swollen sea. But note that the word *baḥr* signifies *sea* as well as *land*, and this word occurring in a saying of the Holy Prophet, *كتب لهم بحرهم*, is explained by IAs as meaning their *city* and *land*. The whole passage draws attention to the close similarity of the revelations of Moses and the Holy Prophet, and warns the unbelievers that their power shall be brought to naught, as it was in the case of Pharaoh. Here again we have the Prophet's likeness to Moses indicated in a very early revelation.

<sup>2355</sup> The most wonderful change that was to be brought about by the overthrow of a mighty nation, and the raising to the highest dignity of one who was considered a madman, is imaged in the words that the heavens shall move from side to side and the mountains (great men who opposed the Holy Prophet) shall pass away (see 1604 for this significance of the passing away of mountains). The result is that those who rejected the Holy Prophet shall be in woe. Note that the punishment that is promised to the unbelievers in this life and that which they must have hereafter are spoken of in one breath.

Or, white-eyed.  
Or, large-eyed.

Ar. pledged.

20 Reclining on thrones set in lines, and We will unite them to *pure, beautiful ones*.<sup>2356</sup>

21 And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring<sup>2357</sup> and We will not diminish to them aught of their work; every man is *responsible* for what he shall have wrought.<sup>2358</sup>

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ۝  
وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ۝

2356 The word *hūr* occurs four times in the Holy Qur-ān, here and in 44: 54, 55: 72, and 56: 22. It is a plural of *aḥwār* (applied to a man) and of *ḥaurā* (applied to a woman), signifying one having eyes characterized by the quality termed *ḥawār*, which means intense whiteness of the white of the eye and intense blackness of the black thereof. The word is from the same root as *ḥawārī*, which signifies a thing that is pure or unsullied, and hence denotes a true and a sincere friend. The word *aḥwār* (singular of *hūr*) also signifies pure or clear intellect (LL). The other word, 'in, is plural of *a'yan* (meaning a man wide in the eyes) and of 'ainā (meaning a woman beautiful and wide in the eye). The latter word also signifies a good or beautiful word, or saying (LL). It may be noted that whiteness is also a symbol of perfect and unsullied purity, and hence the two words *hūr* and 'in really stand for purity and beauty; and therefore, instead of white-eyed and large-eyed ones, which words give a more literal significance of the original words, I adopt the words *pure* and *beautiful ones* as being more expressive of the true significance, leaving the other significance for the margin.

What are these *pure, beautiful ones* or the *white-eyed, large-eyed ones*? I have already explained in 2110 that the Holy Qur-ān does not speak of any conjugal relations being maintained in a physical sense in the life to come. Moreover, it has been shown on various occasions that where the blessings of paradise or the torments of hell are spoken of, these are nothing but physical manifestations of the spiritual blessings which the doers of good enjoy in this life too. There are gardens, trees, rivers, milk, honey, fruits, and numerous other blessings spoken of as being met with in paradise, but that all these are not things of this life has been shown more than once in these footnotes, and a saying of the Holy Prophet already quoted makes it clear that the blessings of paradise are not the things of this life, for the Holy Prophet is reported to have said: *Allah says I have prepared for My righteous servants what no eye has seen and no ear has heard and what the heart of man has not conceived* (Bkh). The Holy Qur-ān also speaks of them in similar words: *No soul knows what is hidden for it*. These clear statements need no comment, and they establish beyond the shadow of a doubt that whatever blessings are spoken of as existing in paradise, the one thing sure about them is that they are not things of this world. Hence, even the *white-eyed, large-eyed ones*, or the *pure, beautiful ones*, the *hūr* and 'in of this verse, are not actually the beautiful women of this life. These are heavenly blessings which the righteous women shall have along with the righteous men, for v. 17 plainly says that those who guard against evil shall find these blessings, and therefore the *pure, beautiful ones* are as much a blessing meant for the righteous women as for the righteous men.

The question may still be asked, Why are these blessings described in words which apply to women? The fact is that the reward spoken of here is one having special reference to the purity of character and the beautiful deeds of the righteous, and it is womanhood, not manhood, that stands for a symbol of purity and beauty. Moreover, it should be noted that in Arabic *ṣāliḥāt* and *ṭayyibāt* signify good deeds and pure things as well as good women and pure women, and this is another reason why the reward of good and pure deeds is spoken of in terms which apply to women. But note also that both *hūr* and 'in are plurals of words applying to men as well as to women, as also to qualities and deeds.

2357, 2358, see next page.

22 And We will aid them with fruit and flesh such as they desire.

23 They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.<sup>2359</sup>

24 And round them shall go boys of theirs as if they were hidden pearls.<sup>2360</sup>

25 And some of them shall advance towards others questioning each other.

26 Saying: Surely we feared before on account of our families.<sup>2361</sup>

27 But Allah has been gracious to us and He has saved us from the chastisement of the hot wind:

28 Surely We called upon Him before: Surely He is the Benign, the Merciful.

وَأَمِّنْهُمْ بِفَالِكِهِمْ وَنَجْمِهِمْ إِسْمُهُمْ

يَتَنَاوَعُونَ فِيهَا كَأْسًا لَا لَغْوُ فِيهَا وَلَا

تَأْسِيمٌ ۝

وَيَطُوفُونَ عَلَيْهِمْ عِلْمَانٌ نُفَعُهُمْ كَأَتَمُّ

لَوْلُؤٍ مُّكُونٌ ۝

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ

قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِكُنَا مُشْفِقِينَ

فَرَّحَ اللَّهُ عَلَيْنَا وَفُتِنَا عَنْ آبِ السَّوْمِرِ

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ

الْبَرُّ الرَّحِيمُ ۝

## SECTION 2

### The Opponents are doomed

29-34. Opponents' conjectures regarding the Prophet. 35-43. Opposition shall not avail. 44-49. Punishment here and hereafter.

29 Therefore continue to remind, for by the grace of *your* Lord, *you are* not a soothsayer, or a madman.

30 Or do they say: A poet, we wait for him the evil accidents of time.

31 Say: Wait, for surely I too with you am of those who wait.

32 Nay! do their understandings bid them this? Or are they an inordinate people?

فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ

وَلَا جَاهِلٍ ۝

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَبُّهُ

الْمُتَوَّصُونَ ۝

قُلْ نَزَّيْتُوْا إِنِّي مَعَكُمْ مِنَ الْمُنْتَزِعِينَ ۝

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ

قَوْمٌ طَاغُونَ ۝

Ar. thy.  
Ar. thou  
art.  
Ar. nor.

2357 Those who have done great deeds of sacrifice are united with their offspring; because even their children follow their footsteps and do the deeds their fathers did, reaping the benefit of those deeds.

2358 Note the clear doctrine of man's responsibility for his actions.

2359 This cup is therefore entirely of a different nature from what is known in this life.

2360 It should be noted that the boys spoken of as hidden pearls in this verse may either be the offspring of the faithful mentioned in v. 21, or these may be heavenly blessings of a nature similar to what is said of *hūr* in 2356.

2361 This is another clear statement showing that righteous women shall be in paradise along with righteous men. The difference of sex counts for nothing in the sight of Allah.

33 Or do they say: He has forged it. Nay! they do not believe.

34 Then let them bring an announcement like it if they are truthful.<sup>2362</sup>

35 Or were they created without there being any thing, or are they the creators?<sup>2363</sup>

36 Or did they create the heavens and the earth? Nay! they have no certainty.

Ar. *thy*.

37 Or have they the treasures of *your* Lord with them? Or have they been set in absolute authority?<sup>2364</sup>

38 Or have they the means by which they listen? Then let their listener bring a clear authority.<sup>2365</sup>

Ar. *doest thou*.

39 Or has He daughters while you have sons?

40 Or *do you* ask them for a reward, so that they are overburdened by a debt?

41 Or have they the unseen so that they write (it) down?<sup>2366</sup>

42 Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.<sup>2367</sup>

أَمْ يَقُولُونَ نَقُولُهُ ۚ بَلْ لَا يُؤْمِنُونَ

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۚ بَلْ

لَا يُوقِنُونَ ۝

أَمْ جُنُدُهُمْ خِزَائِنُ رَبِّكَ أَمْ هُمُ

الْمُضْطَرُّونَ ۝

أَمْ لَهُمْ سُلُوكٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ

مُسْمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ۝

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ۝

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَعَزْمٍ مُتَقَلِّدُونَ

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا

هُمُ الْمَكِيدُونَ ۝

2362 If their calling it a forgery or the work of a poet or a madman is true, why are they unable to make an announcement like the one that is made by the Holy Prophet? So early did the Qur-án challenge its opponents to produce the like of it. See 36, as to the uniqueness of the Holy Qur-án.

2363 That is, without a cause, or without any purpose, or without there being an author of their existence.

2364 That is, their authority or power in the land would soon be brought to naught.

2365 This verse shows that the Arab astrologers and diviners pretended that they could listen to the secrets of the future, but their conjectures about the future failed to make any impression, as they did not turn out true. The word used here is *sullam*, which I translate as *means*. It signifies primarily a *ladder*, the Arabs believing that their diviners could ascend to the higher regions, and there obtain news of the future (Rgh). This throws light upon the statements made in 15:17, 37:8, 67:5, 72:8. From what is said farther on in v. 41, and elsewhere, challenging them to put down their pretended knowledge of the unseen in writing, a challenge repeatedly given but never accepted, it is clear that the diviners themselves knew that what they said was no more than mere conjecture.

2366 Here we have a clear proof that from the very beginning the Qur-án was written down as it was revealed. This chapter is one of the very early revelations, and here we find the opponents challenged to write down prophecies relating to the future, the suggestion clearly being that the prophecies of the Qur-án relating to the future were handed over to them in a written form.

2367 Mark the clear language in which wars are spoken of, and the consequent vanquishment of the unbelievers and the overthrow of their power. For *kaid* meaning *war* see LL,

	43 Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).	أَمْ لَهُمْ آلَهُ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ○
a 1468.	44 And if they should see a portion of the heaven coming down,* they would say: Piled up clouds.	وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ○
Or, made to lose reason.	45 Leave them then till they meet that day of theirs wherein they shall be smitten with punishment:	فَذَرَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ○
b 965.	46 The day on which their struggle <sup>b</sup> shall not avail them aught, nor shall they be helped. <sup>2368</sup>	يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ○
Or, nearer than.	47 And surely those who are unjust shall have a chastisement besides that, but most of them do not know. <sup>2369</sup>	وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنِ أَكْثَرُهُمْ لَا يَعْلَمُونَ ○
Ar. thy. Ar. thou art.	48 And wait patiently for the judgment of <i>your</i> Lord, for surely <i>you are</i> before <i>Our</i> eyes, <sup>2370</sup> and celebrate the praise of <i>your</i> Lord when <i>you rise</i> ;	وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ○
Ar. thy. Ar. thou risest.	49 And in the night, give Him glory too, and at the setting of the stars.	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ○

which gives this significance of the word on the authority of the best Arabic lexicons, TA, LA, Q, etc., and quotes the saying, غزا فلان فلم يلق كيده. i.e. *such a one went on a hostile expedition and found not war* (S,LA), i.e. *did not fight* (LL). For *makid* see JB and Kf, the latter of which interprets the words هم مكيدون thus: *They it is to whom the consequences of their war will return and their own plans would destroy them, and this was so, as they were slain on the day of Badr.*

2368 Mark the clearness and force with which the prophecy is continued.

2369 The two kinds of punishment with which the opponents were threatened are spoken of distinctly in this verse, viz. a punishment which was to overtake them in this very life in the form of famines, and the wars which were to result in a complete overthrow of their power, and a punishment in the form of spiritual torment in another life.

2370 The judgment of the Lord signifies the punishment of the wicked. The Prophet is not to have any fear, for he is spoken of as being *before Our eyes*.



## CHAPTER LIII

### THE STAR

(*An-Najm*)

REVEALED AT MECCA

(8 sections and 62 verses)

#### SECTION 1

Eminence to be attained by the Prophet

1-6. The Prophet does not err. 7-18. High eminence to which he shall attain. 19-25. Idol-worship denounced.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 2099,  
Or, portion  
that is  
revealed.

1 Consider<sup>a</sup> the star when  
it goes down.<sup>2371</sup>

وَالنَّجْمِ إِذَا هَوَىٰ ۝

#### Abstract:

- Sec. 1. Eminence to be attained by the Prophet.
- Sec. 2. Nothing shall avail against truth.
- Sec. 3. Allah's power manifested in the destruction of falsehood.

#### General remarks.

THE word *Star*, which gives its name to this chapter, occurs in the first verse. The last chapter dealt with the success of the faithful, and this speaks of the eminence to which the Holy Prophet must rise—thus the two chapters are connected. The first section states that the Prophet does not err, and therefore, being on the right way, must rise to the highest eminence to which man can rise; it denounces idol worship, which does not allow man to aspire to greatness and rise to the high eminence to which man can rise. The second section states that nothing can avail against truth, while the third refers to Allah's power as manifested in the destruction of falsehood. The date of the revelation of this chapter may be assigned to the fifth year of the call, and therefore it belongs, like the last chapter, to the early Meccan period.

2371 The words *والنجم إذا هوى* may be interpreted variously, according to the meaning of *najm* and *hawá* that is adopted. The best known significance of *najm* is the *star*, and when used as a proper noun it signifies the Pleiades, and *hawá* may signify, according to Rgh, *ذهاب في الخدار*, i.e. *going down low*. Now, the Arabs believed that when *An-najm* (the Pleiades) rose in the morning, disasters and calamities came to an end. Thus we have the remnant of this belief in a report *النجم ارتفعت العاهة العاهة* or *ما طلع إذا طلع النجم*, meaning that when the *najm* rises, no disaster remains on the earth; and IAs, who quotes this under the word *najm*, says that by its *fulwá* is

Or, does he deviate.	2 Your companion does not err, nor shall he fail. <sup>2372</sup>	مَا مَنَلْ صَاحِبَكُمْ وَمَا عَوَى ۝
	3 Nor does he speak out of desire. <sup>2373</sup>	وَمَا يَنْطِقُ عَنِ الْهَوَى ۝
	4 It is naught but revelation that is revealed,	إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ۝
	5 The Lord of Mighty Power has taught him, <sup>2374</sup>	عَلَّمَهُ شَدِيدُ الْقُوَى ۝

meant its rising at morning. And he adds: "The Arabs believe that between its rising in the morning and its disappearance there are diseases and plagues and calamities for men and camels and fruits." After its disappearance, we are told, it rises in the morning. Therefore its going down at morning time, i.e. its appearance in the west so as to be about to set, is a sign not only of its approaching disappearance, but also of the disappearance of the consequent calamities, and in *النجم اذا هوى* attention is clearly called to the disasters which were about to overtake the Arabs. This significance has a very clear connection with the end of the last chapter, in which the following pertinent passage occurs: "That day of theirs wherein they shall be smitten with punishment. . . . And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and celebrate the praise of your Lord when you rise; and in the night, give Him glory too, and at the setting of the stars." In the setting of the star the opponents are warned of the calamities which would soon overtake them, and then we are told that it is not an error on the part of the Prophet, but is a revelation granted by the Mighty One. In fact, it would be equivalent to telling them that their star of fortune was about to set.

There is, however, a less known significance of the word *najm*, which I give in the margin. It sometimes means a *portion of the Qur-án* (Bd, Rz, Kf). This meaning also suits the context. Attention in this case is drawn to the portions of the Qur-án revealed to the Holy Prophet, which are a clear proof that the Prophet is not erring (v. 2), for they do not contain any erroneous teaching. The 3rd verse and those that follow make this interpretation very clear, for there it is asserted that the Qur-án is a revelation from the Divine Being and the Prophet does not "speak out of desire" (v. 3). Kf and other commentators accept this as a correct interpretation, the former saying: "*Or najm indicates one of the portions of the Qur-án, and it was revealed in portions during twenty years. Hawá means when it descends or is revealed.*" Rgh gives the following interpretation: "*And it is said that by this (i.e. najm) is meant the Qur-án as revealed in portions, one part after another.* And by His saying *hawá* is meant its revelation; and the same interpretation must be adopted in His saying *بمراتع النجم*." The concluding words occur in 56:75, and, according to Rgh, the interpretation of the word *najm* adopted here also applies there, the meaning thus being *the revelation of the portions of the Qur-án*. There is also a third explanation, if *hawá* is taken to mean *rises*. The star when it rises is a guide for the wayfarer in a desert country like Arabia, and the spiritual wayfarer is told that he will find a sure guide in the Holy Prophet in his spiritual wanderings.

2372 The verse consists of two parts, the first part containing an assertion that *the Prophet does not err*, and the second giving, as it were, the argument for this assertion, viz. that *he shall not fail to attain the object*, for it is clear that if a person errs in starting and takes a wrong course he cannot attain the goal. The doubters are told that if the Prophet attains the object, that will be a clear proof that he is not erring. Or, adopting the alternative significance, *má qalla* means *he has a true knowledge*, and *má ghawá*, *he acts according to that knowledge*.

2373 This verse and the one preceding it conclusively establish the sinlessness of the Holy Prophet, for while the first denies that he *does* anything which is wrong, this verse denies that he *says* anything which is not an expression of Divine will.

2374 The Lord of Mighty Power that teaches the Holy Prophet, though generally supposed to be Gabriel, is Allah Himself. Compare 55:1, 2: "The Beneficent God taught the Qur-án."

Ar. drew  
nearer.

6 The Lord of Strength; so he attained completion,<sup>2375</sup>

7 And he is in the highest part of the horizon.<sup>2376</sup>

8 Then he drew near, then became lowly,<sup>2377</sup>

9 So he was the measure of two bows or closer still.<sup>2378</sup>

10 And He revealed to His servant what He revealed.<sup>2379</sup>

11 The heart was not untrue in (making him see) what he saw.

12 What! do you then dispute with him as to what he saw?<sup>2380</sup>

13 And certainly he saw Him in another descent,

14 At the farthest lote-tree;<sup>2381</sup>

دُورَةً قَاسَتْوَى ۝

وَهُوَ بِالْأَفْئُقِ الْأَعْلَى ۝

شَمَّرَدَنِي فَتَدَلَّى ۝

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۝

فَأَوْخَى إِلَى عَبْدِهِ مَا أَوْخَى ۝

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۝

أَفَتَمُرُّوهُ عَلَى مَا يَرَى ۝

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ۝

عِنْدَ سِدْرَةِ الْمُنْتَهَى ۝

2375 *بلغ اشده استوى الرجل* (M, Q), i.e. *he became full-grown and mature in body and intellect, or he attained the completion of his make and intellect* (LL). As there is no mention of Gabriel in any of the verses, the personal pronoun, therefore, does not refer to him. It is the Holy Prophet that is spoken of here as having attained spiritual completion because the Almighty Himself was his Teacher.

2376 The Prophet's being in the highest part of the horizon is in reference to the resplendence of his light, which was to illuminate all corners of the world: a prophecy, in fact, that he will shine out in the full brilliance of his light as the midday sun. It is to this that the following verse in praise of the Holy Prophet refers:

انت لما ولدت اشرقت الارض وضأت بنورك الافق

i.e. *when you were born the earth became bright and the horizon shone with your light.*

2377 *Tadallá* signifies *he was lowly or humble* (LL). The verse draws attention to the twofold perfection of the Holy Prophet, i.e. his nearness to the Divine Being, and his lowliness in his relations with men, and thus establishes his perfection as a man.

2378 The *qāb* of a *qaus* is the portion of a bow that is between the part that is grasped by the hand and the curved extremity (Q, Msb-LL). According to Qatada, its meaning is from one extremity of the twig to the other extremity (AH). According to Hasan and Mujāhid the *qāb* is from the chord to the twig in the middle of the bow near the place grasped by the hand (AH). IAs and LA favour *measure (qadr)* as the meaning of *qāb*, and the latter quotes the Arab proverb *بينهما قاب قوسين* i.e. *between them two is the measure of a bow*, which is a proverb to indicate close relationship between two persons. There is another proverb *رسمنا عن قوس واحد* i.e. *they shot at us from one bow*, denoting agreement (LL).

Whatever significance of the word *qāb* may be adopted, the mention of a single *qāb* for two bows indicates *close union*. The two bows seem to indicate the Holy Prophet's twofold perfection, i.e. his nearness to the Divine Being and his humility in his relations with men. The commentators generally understand the phrase as only indicating the distance of two bows.

2379 The *mā* (what) in *mā awhā* (i.e. *what He revealed*) is according to all commentators for the purpose of *tafkhim*, i.e. to indicate that a mighty revelation was given to him.

2380 That is, what he saw was a certain truth and not an imaginary picture.

2381 The *sidrah*, or the *lote-tree*, is, in Arabia, the tree in the shade of which people alight and rest (LL), or in the shade of which people gather together (Bḍ). The word occurs else-

15 Near which is the garden,  
the place to be resorted to.

16 When that which covers  
covered the lote-tree;

17 The eye did not turn  
aside, nor did it exceed the  
limit.

18 Certainly he saw of the  
greatest signs of his Lord.

19 Have you then considered  
the Lát and the 'Uzza,

20 And Manat, the third, the  
last?

21 What! for you the males  
and for Him the females!<sup>2382</sup>

عِنْدَهَا جَنَّةُ الْمَأْوَى ۝

إِذْ يَخْشَى الْيَسْدَرَةَ مَا يَفْتَنُ ۝

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ۝

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ۝

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى ۝

وَمَنْوَةَ الثَّالِثَةَ الْآخَرَى ۝

الْكَلَّمَ الذِّكْرَ وَلَهُ الْإُنْثَى ۝

where in the Qur-án as indicating a tree in paradise (56:28), and Rgh thus explains the word: "And the shade of it is sought, and thus it is made to serve as a parable for the shade of paradise and its blessings in the words *في سدر مخضود* on account of the amplexness of its shadow."

As for its meaning in this verse, the same authority takes it either as meaning a place in which the Holy Prophet, may peace and the blessings of Allah be upon him, was chosen for Divine favours and great blessings, or as signifying the tree under which the companions of the Holy Prophet took the pledge to defend him with their lives when at Hudaibiyya, the mention in the latter case being prophetic. The qualification of *sidrah* by the word *al-muntahá* shows that it is a place beyond which human knowledge does not go, one of the explanations given by Kf being, "the knowledge of angels and the others ends there, and no one knows what is beyond it." Hence the significance conveyed by the words is that the Prophet's knowledge of things Divine was the utmost which could be vouchsafed to man. According to some it conveys the same significance as 'illiyyn in 83:18 (Har-LL), for which see 2695.

2382 Verses 19-21 are made the basis of the false story of what is called the "Lapse of Muhammad," or "Compromise with idolatry," by the Christian writers. Certain reports narrated by Waqidy and Tabri are the sole authority for this charge against that incessant preacher against idolatry, every incident of whose life condemns it as a bare falsehood. Muir's assertion that "pious Muhammadans of after-days, scandalized at the lapse of their Prophet into so flagrant a concession, would reject the whole story," is without a grain of truth. Muhammad bin Ishâq, who died as early as 151 A.H., does not mention the incident, while Muir's earliest authority, Waqidy, was born more than forty years later. It is stated in the Bahrain that when questioned about it he called it a fabrication of the *Zindeeqs*. And the famous Bukharee, the most trustworthy authority on the sayings of the Holy Prophet, was Waqidy's contemporary, and his collection of sayings contains no mention of the story. As regards Waqidy, all competent authorities entertain a very low opinion of his trustworthiness. The *Meezân ul I'tidâl*, a critical work on the lives and characters of the reporters of sayings, speaks of Waqidy as *unreliable* and even as a *fabricator of reports*. As regards Tabri, Muir himself represents him as guilty of "indiscriminate reception." As against these two unreliable authorities, "those who reject this story are highly learned men" (*Rûh-ul Ma'âni*). The six collections of reports known as the *Sihah Sitta* (or the *six reliable works*) do not mention it at all, and contain instead a report which essentially contradicts the story of the so-called compromise. Internal evidence, too, is wholly against the story. We are told that instead of v. 21 the Prophet read the words: *تلك الغرائق العلى وإن شفاعتهن لترجى* i.e. "These are exalted females whose intercession is to be sought after." But the insertion of these few words in a chapter which is wholly directed against idolatry is quite out of place:

22 This indeed is an unjust division!

23 They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

24 Or shall man have what he wishes?

25 Nay! for Allah is the hereafter and the former (life).

تِلْكَ إِذْ أَقْسَمَهُ جُنُبِي ۝  
 إِنَّ هِيَ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ  
 وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ  
 إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى  
 الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى  
 أَمْ لِلْإِنْسَانِ مَا تَشَاءُ ۝  
 فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ۝

## SECTION 2

### Nothing shall avail against Truth

26-27. Intercession of angels shall not avail. 28-30. Conjectures do not avail against truth. 31, 32. Good and evil rewarded.

26 And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.

27 Most surely they who do not believe in the hereafter name the angels with female names.<sup>2383</sup>

28 And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.

29 Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُنْفَعُ  
 شَفَاعَتُهُمْ شَيْئًا وَلَا يَأْذَنُ بَعْضُهُمْ  
 لِلَّهِ لِمَنْ يَشَاءُ وَيَرْضَى ۝  
 إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
 لَيَسْمُونُ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى ۝  
 وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ  
 إِلَّا الظَّنَّ وَأَنَّ الظَّنَّ لَا يَنْفَعِي مَنْ  
 أَحَقُّ شَيْئًا ۝  
 فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا  
 وَلَمْ يُزِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۝

v. 23 condemns idols; v. 26 denies their intercession; v. 28 condemns the giving of names of female deities to angels, and so on. It is further asserted that 22:52 was revealed in connection with this change, but it should be noted that a period of at least eight years must have elapsed between the revelation of this verse and that of 22:52. Moreover, if the Prophet had made any such compromise it could not have been a sudden event, and traces of it should have been met with in other chapters revealed about the same time. But a perusal of these shows clearly that the Qur-án's condemnation of idolatry was never marked by the slightest change. See further 2387.

2383 The Arabs called the angels daughters of Allah (Bq).

Ar. thy.	30 That is their goal of knowledge; surely <i>your</i> Lord knows best him who goes astray from His path and He knows best him who follows the right direction.	ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَى ۝
	31 And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.	وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ يَجْزِي الَّذِيْنَ اَسَآءُاْ اِمَّا عِمْلًا وَّاجْزِي الَّذِيْنَ اَحْسَنُاْ اَبَاحْسَنٍ ۝
Ar. thy.	32 Those who keep aloof from the great sins and the indecencies but the passing idea: <sup>2384</sup> surely <i>your</i> Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).	الَّذِيْنَ يَحْتَبِئُوْنَ كِبٰرَ الْاِثْمِ وَالْ فَوَاحِشِ اِلَّا اللَّعْمَ طَانَ رَبَّكَ وَاِيسِرُ الْمَغْفِرَةِ هُوَ اَعْلَمُ بِكُمْ اِذَا اُنْشَاكُمْ فِي الْاَرْضِ وَاِذْ اَنْتُمْ اِحْشٰءٌ فِىْ بُطُوْنِ اُمَّهَاتِكُمْ فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَن اَلْفَى ۝

## SECTION 3

## Allah's Power manifested in the destruction of Falsehood

33-41. Man is rewarded according to his deserts. 42-46. Allah is the producer and destroyer. 47-54. Nations destroyed before. 55-62. Warning of the coming doom.

Ar. hast  
thou.

33 *Have you* then seen him who turns his back?

34 And gives a little and (then) withholds.

35 Has he the knowledge of the unseen so that he can see?

36 Or, has he not been informed of what is in the scriptures of Moses?

37 And (of) Abraham who fulfilled (the commandments):

38 That no bearer of burden shall bear the burden of another;<sup>a</sup>

<sup>a</sup> 851.

اَفَرَأَيْتَ الَّذِيْ نُوَلِّىْ  
وَاعْطٰى قَلِيْلًا وَّاَكْذٰبًا  
اِعِنْدَكَ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى  
اَمْ لَمْ يُبَيِّنْ اٰيٰتِىْ فِيْ صُحُفٍ مُّوسٰى  
وَإِبْرٰهِيْمَ الَّذِيْ وَفٰى  
اَلَا يَرٰوَرْدًا رُّوْدًا رُّوْحٰى ۝

2384 *Lamam* is, according to Rgh, from *المست* بكذا meaning *I alighted at it and approached it without falling into it*. Hence I render the word as a *passing idea* which makes no impression on the mind. Such an idea is forgiven, for a mortal cannot be proof against it. But this by no means amounts to an intention or an attempt to commit a sin.

Ar. thy.

a 1356A.

Ar. wilt  
thou.

39 And that man shall have nothing but what he strives for;

40 And that his striving shall soon be seen;

41 Then shall he be rewarded for it with the fullest reward;

42 And that to *your* Lord is the goal;

43 And that He it is who makes (men) laugh and makes (them) weep;

44 And that He it is who causes death and gives life;

45 And that He created pairs, the male and the female,

46 From the small life-germ\* when it is adapted;<sup>2385</sup>

47 And that on Him is the bringing forth a second time;

48 And that He it is who enriches and gives to hold:

49 And that He is the Lord of the Sirius;

50 And that He did destroy the 'Ad of old,

51 And Samood, so He spared not,

52 And the people of Noah before; surely they were most unjust and inordinate;

53 And the overthrown cities did He overthrow,

54 So there covered them that which covered.

55 Which of your Lord's benefits *will you* then dispute about?

56 This is a warner of the warners of old.

57 The near event draws nigh.<sup>2386</sup>

58 There shall be none besides Allah to remove it.

59 Do you then wonder at this announcement?

60 And will you laugh and not weep?

وَأَنْ يَكُنْ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۝

وَأَنْ سَعْيُهُ سَوْفَ يُرَى ۝

نَحْنُ نَجْزِيهِ أَجْرَهُ الْآلَافُ ۝

وَأَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۝

وَأَنَّهُ هُوَ أَهْلَكَ وَأَبْنَىٰ ۝

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَىٰ ۝

وَأَنَّهُ خَلَقَ الرُّوحَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝

مِنْ طَفْءٍ إِذَا السَّمْعَىٰ ۝

وَأَنْ عَلَيْهِ الشَّاعَةُ الْآخِرَىٰ ۝

وَأَنَّهُ هُوَ أَعْنَىٰ وَأَفْنَىٰ ۝

وَإِنَّهُ هُوَ رَبُّ الْيَعْرَىٰ ۝

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝

وَشَمُودًا فَمَا ابْنَىٰ ۝

وَقَوْمَ نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ

أَظْلَمَ وَأَطْغَىٰ ۝

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝

فَتَشْتَبِهَا مَا عَشَىٰ ۝

فَيَأْتِي الْأَكْثَرِيكَ تَتَمَارَىٰ ۝

هَذَا أَنْذِيرُكَ النَّذِيرَ الْأُولَىٰ ۝

إِذْ فِتِ الْأَرْفَىٰ ۝

لَيْسَ كَهَٰذَا مِنْ دُونِ اللَّهِ كَاشِفًا ۝

أَتَنْتَ هَٰذَا الْخَيْدَ بَيْتَ تَجْحُونُ ۝

وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝

2385 *Tum* means, according to Rgh, *tuqaddar*, i.e. adapted to circumstances. And according to LL, *mand* is also synonymous with *qadr*.

2386 The near event is the doom of the Quraish, the overthrow of their power, which was now being utilized against Islam.



Or, sport,  
are con-  
founded.

61 While you are inconsiderate.

62 So make obeisance to Allah and serve (Him).<sup>2387</sup>

وَأَنْتُمْ سَامِدُونَ

فَاَسْجُدُوا لِلَّهِ وَاعْبُدُوا

2387 Here is a command to prostrate oneself, which is literally obeyed by all Muslims when reciting the Qur-án or hearing it recited. This command, which is contained in eleven other chapters of the Holy Qur-án and thirteen times in all, was revealed for the first time in this chapter, and the chapter, when first revealed, was read in a large assembly containing Muslims as well as unbelievers. When the Holy Prophet prostrated himself in obedience to the command, not only did the Muslims prostrate themselves, but even the idolaters were so overawed that they also prostrated themselves, with the exception only of Umayya bin Khalf, who raised some gravel to his forehead. This man was afterwards killed, dying an unbeliever, says the report, evidently implying that all others were gradually converted to Islam (Bkh).

It is this simple incident which is connected with the story of the so-called "lapse" and is adduced as proof of its truth. But it will be seen that the prostration was made in obedience to the direct Divine command, *so make obeisance to Allah*, and had nothing to do with the worship of idols. The incidents narrated before it, relating to the grandeur and majesty of Allah and to the destruction of the wicked, are so impressive that the idolaters could not resist prostrating themselves. It is possible that the story of the prostration reached the Abyssinian exiles, some of whom might have returned under the impression that the unbelievers no longer opposed the movement.

CHAPTER LIV  
THE MOON  
(*Al-Qamar*)  
REVEALED AT MECCA  
(3 sections and 55 verses)

**Abstract:**

Sec. 1. Judgment shall overtake the Prophet's opponents as it overtook Noah's people and 'Ád.

Sec. 2. Samood and Lot's people.

Sec. 3. Pharaoh and the Prophet's opponents.

**The Title and subject-matter.**

THE word *Moon*, which occurs in the first verse and gives its title to this chapter, was a symbol of the power of the Arabs, and as the chapter deals with the fact that judgment has always overtaken the opponents of prophets, it refers to the overthrow of the power of the Quraish both in its opening and concluding verses. For a fuller explanation see 2388. As the last chapter referred to the eminence to which the Holy Prophet and his faithful companions were to rise, this one deals with the ultimate fate and overthrow of the opposition, even as resulted in the case of those who opposed former prophets. The first section, after clearly warning the opponents of the Holy Prophet, contains further mention of Noah and 'Ád, the second of Samood and Lot's people. The third, after a brief reference to Pharaoh and his hosts, contains a clear prophetic reference to the battle of Badr, which was to humble the power of the Quraish and be the means of elevating an oppressed and helpless community.

**Date of revelation.**

The date of revelation of this chapter cannot be later than the close of the early Meccan period, and it is simply absurd to assign to it a later date on the ground that it contains an order to the Holy Prophet to *turn his back* upon the polytheists; for, as I have already said, "turning the back" in this case signifies assuming an attitude of forbearance in reference to their persecutions, which had no doubt taken active shape by the commencement of the fourth year of the Call, at which time it was deemed necessary that the faithful should remove to Arqam's house for prayers, which were prohibited by the Quraish from being performed in public.

## SECTION 1

Judgment shall overtake the Prophet's Opponents as it overtook Noah's People and 'Ad.

1, 2. Rending asunder of the moon. 3-8. Meccans reject the Prophet, so they shall meet with a severe day. 9-17. Noah's people destroyed. 18-22. 'Ad overtaken.

In the name of Allah, the Beneficent, the Merciful.

1 The hour drew nigh and the moon did rend asunder.<sup>2388</sup>

2 And if they see a sign they turn aside and say: *Transient enchantment*!<sup>2389</sup>

Or, a powerful or continual enchantment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِذَا زُلْزِلَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ  
وَأَن يَرَوْا آيَةً يُحْزِنُوا وَيَقُولُوا  
سِحْرٌ مُّسْتَمَرٌّ

2388 The "rending asunder of the moon" in the time of the Holy Prophet is an incident related by a number of his companions; and the reports of this incident are classed as *Mashhūr* (i.e. well-known) (Rz), and are accepted as correct by such well-known Islamic authorities as Bukharee and Muslim. While the main fact is thus undisputed, there are some differences as to details. Imsd says that he saw the peak of the Mount Hira interposing between the two parts. I'Ab informs us that one of the two parts remained, while the other disappeared (Kf). Answering the objection to the possibility of such an unusual incident, Rz concludes from the different versions of the report that it was a kind of lunar eclipse, and the appearance of something in the form of half the moon in the firmament (Rz). The best authorities, however, agree that there is no reason to doubt the trustworthiness of the report, and that the same incident is referred to here. In the whole history of the miracles, this is the only miracle of which a contemporaneous record exists. It thus stands unique even among the miracles of the Holy Prophet.

A very few commentators are, however, of opinion that the verse under discussion refers to the rending asunder of the moon at the approach of the day of judgment. There is also a suggestion that *انشق القمر* means *ظهر الامر* i.e. *the matter has become manifest*, the reason given being that the Arabs used to set forth the example of *the moon* for an affair becoming manifest, as the morning is spoken of as *falaq*, literally a *split, fissure, or cleft* (AH). Rgh explains the phrase under the root *shaqq* as bearing any of the following three significances: "One explanation of the phrase is that the moon was rent asunder in the Holy Prophet's time; another, that the rending would be brought about at the approach of the Judgment Day; and a third, that the meaning is that the affair became manifest."

The scientific objections to the possibility of the incident may be dismissed in a few words. It may have been a particular kind of lunar eclipse, the moon appearing as if it were cloven into two, a part remaining bright and the other part darkening, this being the meaning of one part disappearing and the other remaining, or some great commotion might have taken place in the moon or some other unusual phenomenon may have occurred. It may be noted that the force of the sign lies in the incident having come to pass at a time prophesied by the Holy Prophet, not in its extraordinary nature.

The rending asunder of the moon, in whatever form it took place, signified the departure of the power of the Meccans. The moon was the motto of the Arabs. Safiyya, who was afterwards married by the Holy Prophet, had seen in a vision that she received the moon in her lap, and the dream was interpreted as meaning that she would marry the king of the Arabians. Hence the *moon* represented the power of the idolatrous Arabians, and its being cloven into two parts signified the departure of that power through the Holy Prophet's instrumentality.

2389 By calling it *transient enchantment*, they meant to indicate that it was a magical illusion, not an actual occurrence. But the word *mustamir*, which is here translated as *transient*, may bear either of the significances given in the margin.

Or, must draw to an end.	3 And they call (it) a lie, and follow their low desires; and every affair is settled. <sup>2390</sup>	وَكُنُوزُهُمْ وَأَتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ
Or, warners.	4 And certainly some narratives have come to them wherein is prevention— <sup>2391</sup>	وَلَقَدْ جَاءَهُمْ مِنَ الْآبَاءِ مَا فِيهِمْ
Ar. thing.	5 Consummate wisdom—but warnings do not avail;	مُرْدَجَرٌّ
	6 So turn (your) back on them (for) the day when the inviter shall invite them to a hard task,	حِكْمَةً بِالْغَيْهِ فَمَا تَتَّخِذُ النَّذْرُ قَوْلَ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِيَ إِلَى شَيْءٍ شَكْرٌ
	7 Their eyes cast down, going forth from their graves as if they were scattered locusts,	خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ
	8 Hastening to the inviter. The unbelievers shall say: This is a hard day. <sup>2392</sup>	كَانَهُمْ جَرَادٌ مُنتَشِرٌ
Or, re-strained with rough speech.	9 Before them the people of Noah rejected, so they rejected Our servant and called (him) mad, and he was driven away.	مُهْطِعِينَ إِلَى اللَّهِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ
	10 Therefore he called upon his Lord: I am overcome, come Thou then to help.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَحْشُونٌ وَآذَيْنَاهُ
	11 So We opened the gates of the cloud with water pouring down,	فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ
	12 And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.	فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ وَجَعَلْنَا الْأَرْضَ بِجُونَا فَاتَّقَى الْمَاءُ
	13 And We bore him on that which was made of planks and nails,	عَلَى أَمْرٍ قَدْ قُدِرَ
	14 Running on, before Our eyes, a reward for him who was denied.	وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ يُجْرَىٰ بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرْ

2390 According to Qatada, the meaning is *those who deserve good shall meet with good, and those who deserve evil shall meet with evil*; or the meaning is that *the truth will be established, and become manifest, and the falsehood pass away* (AH). In fact, the words are so clear that they hardly require an explanation; it is the affair of the punishment of the rejectors that is declared to be settled; or, adopting the interpretation given in the margin, the power of the opponents of the Holy Prophet must draw to an end.

2391 The fate of the ancients, of whom narratives are recited, should have prevented the Meccans from following in their footsteps.

2392 The commentators make all verses of this description apply to the life after death, but comparison with the fate of other people whose stories are narrated by way of illustration shows clearly that the punishment of this life is also meant. The *hard day* of trouble overtakes the opponents of prophets in this life, and the hereafter only brings it in a more palpable, and therefore more terrible, form. The inviter is the Prophet, who invites them to truth, and the graves may signify their homes because they are spiritually dead.

15 And certainly We left it as a sign, but is there any one who will mind? <sup>2393</sup>

16 How (great) was then My chastisement and My warning!

17 And certainly We have made the Qur-ān easy for remembrance, but is there any one who will mind?

18 'Ad treated (the truth) as a lie, so how (great) was My chastisement and My warning!

19 Surely We sent on them an intensely cold wind in a day of bitter ill-luck,

20 Tearing men away as if they were the trunks of palm-trees torn up.

21 How (great) was then My chastisement and My warning!

22 And certainly We have made the Qur-ān easy for remembrance, but is there any one who will mind?

Or, a vehemently loud.

وَلَقَدْ رَكْنَهَا آيَةً فَعَلَّامٌ مِّنْ مُّذَكِّرٍ ۝

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ۝

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ۝

كُن بَشَرًا فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ۝

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ

خَفِيسٍ مُّسْتَقِيمٍ ۝

تَذِرُغَ النَّاسِ كَأَنَّهُمْ عِجَارٌ حُنُلٍ

مُمْتَقِرٍ ۝

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ۝

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ

مِّن مُّذَكِّرٍ ۝

## SECTION 2

### Samood and Lot's People

23-32. Samood destroyed. 33-40. Lot's people destroyed.

23 Samood rejected the warning.

24 So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:

25 Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!

26 To-morrow shall they know who is the liar, the insolent one.

27 Surely We are going to send the she-camel as a trial for them;\* therefore watch them and have patience.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۝

فَقَالُوا ابْنُوا لِمَا رَمَيْنَا وَاحِدًا إِنَّا سَمِعْنَا

إِنَّا إِذْ أَلْفَيْ ضَلِيلٍ وَسَعِيرٍ ۝

ءَالْفَى الذِّكْرِ عَلَيْهِ مِن بَيْنِنَا بَلْ

هُوَ كَذَّابٌ أَشِيرٌ ۝

سَيَعْلَمُونَ عَذَابَ الْكَذَّابِ

الْأَشِيرِ ۝

إِنَّا مَرْسِلُوا النَّااقَةَ فِيْنَهُ لَنُفْتِنَهُمْ

فَارْتَبِعْهُمْ وَأَصْطَبِرْ ۝

\* 913.

2393 The fate of Noah's people is a sign to the deniers of the Holy Prophet. Compare 51: 37-46, where a sign is said to be left in the people of Noah, in Moses's enemies, in 'Ad and in Samood. The words "is there any one who will mind" support this conclusion, for the planks of the ark were not left as a sign for the Arabs of the Holy Prophet's time.

28 And inform them that the water is shared between them; every share of the water shall be attended.<sup>2394</sup>

29 But they called their companion, so he took (the sword) and slew (her).

30 How (great) was then My chastisement and My warning!

31 Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.<sup>2395</sup>

32 And certainly We have made the Qur-an easy for remembrance, but is there any one who will mind?

33 The people of Lot treated the warning as a lie.

34 Surely We sent upon them a stone-storm,<sup>2396</sup> except Lot's followers; We saved them a little before daybreak,

35 A favour from Us; thus do We reward him who gives thanks.

36 And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

وَبَيِّنْهُمْ أَنَّمَا إِلَهُ الْبَيْنَةِ بَيْنَهُمْ كُلُّ شَرْبٍ مُّخْتَصِرٌ ۝

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ۝

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ۝

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً

فَكَانُوا كَهَشِيمِ الْحَنْظَلِ ۝

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ

مِنْ مُّذَكِّرٍ ۝

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي ۝

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ

نَجَّيْنَاهُمْ بِسَحَابٍ ۝

بَعَثْنَا مِنْ عَيْنِنَا لَكَ خَيْرَ

مَنْ شَكَرَ ۝

وَلَقَدْ أَنذَرَهُمْ بَطْشَتَنَا فَتَمَارَا ۝

بِالَّذِي ۝

2394 Water is here said to be shared between them, i.e. *between the people themselves*, as the word *baina-hum* shows, and not between the people and the she-camel. The concluding statement, *كل شرب مختصر* signifies that "every share of the water shall be attended" by the *she-camel*, i.e. the water shall not be withheld from her on account of its division. These words, therefore, do not show that the she-camel had a whole day to herself, during which the people could not have a drink. All that they signify is that, because of a certain division between themselves, the camel was not to suffer from thirst, but that as a beast she should be at liberty to drink water at any time when there was access to water. See also 1821.

2395 The punishment which overtook Samood is called sometimes *rajfah*, i.e. the *earthquake* (7 : 78), sometimes *ṣā'iqah*, i.e. the *destructive punishment* (41 : 13 ; 51 : 44), sometimes *ṣaiḥah* as here, i.e. the *cry*, or the *rumbling before an earthquake*, and sometimes *ṭāghiyah* (69 : 5), which is synonymous with *ṣā'iqah*; but its description here, as also in 27 : 52, shows that it was a severe earthquake which destroyed the men and their houses. *Muḥtaṣir* is the maker of a *ḥaṣīrah*, which signifies an *enclosure made of dry canes, etc.*, to *confine and protect sheep or camels, etc.* (LL). *Hashīm* signifies the *dry fragments of wood*. This description also shows that they were destroyed by an earthquake.

2396 *Hāṣib* signifies a *thrower* or a *peller of stones* (TA-LL), that being its primary significance; hence it also comes to signify a *storm raining pebbles*. As other occasions on which details of the punishment are given show that it was a volcanic eruption, I render the word as meaning *stone-storm*, because stones mixed with ashes were rained upon them.

37 And certainly they endeavoured to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.<sup>2397</sup>

38 And certainly a lasting chastisement overtook them in the morning.

39 So taste My chastisement and My warning.

40 And certainly We have made the Qur-ān easy for remembrance, but is there any one who will mind?

وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِهِ فَمَسًّا  
أَعْيَاهُمْ فَذُنُوبًا وَعَدَ إِنِّي وَنَدَرُ  
وَلَقَدْ صَبَّحَهُمُ بَكْرَةً عَنَّا بَ  
مُسْتَقَرًّا  
فَذُنُوبًا وَعَدَ إِنِّي وَنَدَرُ  
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَكُنْ  
مِنْ مُذَكِّرٍ

### SECTION 3

#### Pharaoh and the Prophet's Opponents

41, 42. Pharaoh's people overtaken. 43-53. Forces of Meccan unbelievers shall be routed. 54, 55. The righteous shall be honoured.

41 And certainly the warning came to Pharaoh's people.

42 They rejected all Our communications, so We overtook them after the manner of a Mighty, Powerful One.<sup>2398</sup>

43 Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?

44 Or do they say: We are a host allied together to help each other?

45 Soon shall the hosts be routed, and they shall turn (their) backs.<sup>2399</sup>

46 Nay, the hour is their promised time, and the hour shall be most grievous and bitter.<sup>2400</sup>

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ  
كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ  
عَزِيزٌ مُقْتَدِرٌ  
الْقَارِعُ خَيْرٌ مِّنْ أَوْلِيكُمُ أَمْرًا  
بَرَاءَةٌ فِي الذُّبُرِ  
أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ  
سَيَهْرَمُنَا الْجَمْعُ وَيَوَلُونَ الذُّبُرَ  
بِئْسَ السَّاعَةُ مَوْعِدُهُمُ وَالسَّاعَةُ  
أَذَى وَأَمْرٌ

2397 They endeavoured to prevent him taking his guests into his house, but were unable to see their way to it.

2398 *Akhz* (infinitive noun) signifies a way or manner of life (LA, Q-LI).

2399 An incident of the battle of Badr, narrated by Bukharee in his comment on this verse, explains how the Holy Prophet and his companions understood such clear prophecies of the vanquishment of the Quraish. It is related by Ibn-i-Abbas that the Holy Prophet prayed within his tent on the day of Badr, saying: "O Lord! I beseech Thee according to Thy covenant and Thy promise; O Lord! if such is Thy will, Thou mayest not be served after this day." Abu Bakr took his hand and said: "Allah is sufficient for you, O Apostle of Allah." So he went out and he recited: "Soon shall the hosts be routed, and they shall turn their backs; but the hour is their promised time, and the hour shall be most grievous and bitter."

2400 See the last note, which shows that the Holy Prophet understood the *hour* to mean the *hour* or *time* of the discomfiture of the Quraish, and looked upon the battle of Badr as fulfilling this prophecy.



47 Surely the guilty are in error and distress.

48 On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.<sup>2401</sup>

49 Surely We have created every thing according to a measure.<sup>2402</sup>

50 And Our command is but one, as the twinkling of an eye.

51 And certainly We have already destroyed the likes of you, but is there any one who will mind?

52 And everything they have done is in the writings.

53 And everything small and great is written down.

54 Surely those who guard (against evil) shall be in gardens and *amplitude*,<sup>2403</sup>

55 In the seat of truth, with a most Powerful King.

Or, (among)  
rivers.

إِنَّ الْجُرْمِينَ فِي ضَلَالٍ وَسُعُرٍ  
يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ

دُورًا وَمَسَّ سَقَرٌ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْرِكٍ

وَكُلَّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ

وَكُلَّ صَغِيرٍ وَكَبِيرٍ مُسْتَنْطَرٍ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ

مُقْتَدِرٍ

2401 All these verses give a prophetic description of what happened at Badr. The Quraish who were slain at Badr were removed to a pit for burial: this is spoken of as their being *dragged upon their faces into the fire*. At the same time the Holy Prophet is reported as having addressed them in the following words: "Surely we have found true what our Lord promised us: have you too found true what your Lord promised you?" (Ibn-i-Hisham). The punishment of this life is called here a *touch of hell*.

2402 So that even nations and people cannot go beyond a certain limit.

2403 As contrasted with the disasters which were to befall the Quraish, the faithful are promised not only mastery over their opponents, but also other lands of gardens with rivers flowing in them.

CHAPTER LV  
THE BENEFICENT  
(*Ar-Rahmān*)

REVEALED AT MECCA  
(3 sections and 78 verses)

SECTION 1

Divine Beneficence

1-4. Revelation is an act of Divine beneficence. 5-9. A measure of all things. 10-25. Creation and its provision an act of beneficence.

In the name of Allah the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الرَّحْمَنُ ۝  
عَلَّمَ الْقُرْآنَ ۝

- 1 The Beneficent God,
- 2 Taught the Qur-ān.<sup>2404</sup>

**Abstract:**

- Sec. 1. Divine beneficence.
- Sec. 2. Judgment of the guilty.
- Sec. 3. Reward of the righteous.

**The Title.**

THIS chapter takes its title from the name of the Divine Being, *The Beneficent*, with which it begins, and the entire chapter speaks of the beneficence of Allah, repeating the words *which then of the bounties of your Lord will you reject?*

**Subject-matter.**

The chapter opens with the statement that the revelation of the Qur-ān to the Holy Prophet is an act of Divine beneficence, and then proceeds to speak of the means which Allah has created for the physical sustenance of man, showing that He who made such elaborate arrangements for the material welfare of man could not have neglected his spiritual care; it further enumerates certain bounties of the Divine Being. The second section speaks of the judgment which shall overtake the guilty because they persist in rejecting the benefits which a Beneficent God has provided for them; while the third deals with the reward that shall accrue to the faithful who avail themselves of those benefits. Thus it is shown that if the faithful are rewarded or the guilty visited with punishment, as the last two chapters show, it is not because there is any partiality in Divine nature, or because wrath takes precedence of mercy in Him in some cases, but because the people themselves reject the benefits of a Beneficent God and thus render themselves deserving of punishment.

As regards the date of revelation, like other chapters of this group, it can only be assigned to the early Meccan period.

2404 *Ar-Rahmān* is the Beneficent God who brought things into existence for the sustenance of man before his creation. Man has not earned them. The same Beneficent God, we are here told, has taught the Qur-ān, which is a necessity of the spiritual life of man, i.e. the Prophet did not produce it by his exertion, but it was a Divine gift for the spiritual sustenance of man, like so many gifts for his physical sustenance.

Or, the  
Man.  
Or, that  
wherein  
every-  
thing is  
made  
manifest.

- 3 He created *man*,<sup>2405</sup>  
4 Taught him the *mode of expression*.  
5 The sun and the moon follow a reckoning.  
6 And the herbs and the trees do adore (Him).<sup>2406</sup>  
7 And the heaven, He raised it high, and He made the measure,<sup>2407</sup>  
8 That you may not be inordinate in respect of the measure.  
9 And keep up the balance with equity and do not make the measure deficient.  
10 And the earth, He has set it for living creatures;  
11 Therein is fruit and palms having sheathed clusters,  
12 And the grain with (its) husk and fragrance.  
13 Which then of the bounties of your Lord will you reject?<sup>2408</sup>

خَلَقَ الْإِنْسَانَ ۝  
عَلَّمَهُ الْبَيَانَ ۝  
الشَّمْسُ وَالْقَمَرُ حُسْبَانٌ ۝  
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝  
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝  
أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝  
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝  
وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝  
فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝  
وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

2405 I translate *al-insân* as meaning *man* in a general sense, and accordingly translate *al-bayân* as meaning *the mode of expression*, because it is in the faculty of speech that lies man's superiority above other animals. But many commentators interpret *Al-insân* as meaning *the perfect man*, i.e. *the Prophet*, because *al-bayân*, or *that in which everything is made manifest* (LL) is an appellation applied to the Holy Qur-ân in 3:137.

2406 This verse and the one preceding it show how every thing created, from those large orbs in the heavens to the smallest herbs that grow on land, follows a law: is not, then, a law needed for the spiritual perfection of man?

2407 *Meezân* does not signify in the Holy Qur-ân a pair of scales for weighing things, but a *measure*, as signifying *any standard of comparison, estimation, or judgment*, and the term is here, as elsewhere, used in this broad sense. This is made plain in 57:25, "Certainly We sent Our apostles with clear arguments, and sent with them the book and the *measure* (Ar. *meezân*), that men may conduct themselves with equity," where the *meezân* is that which enables men to be just in their actions. It is in this sense that most of the commentators understand this word. Thus, according to Mjd, Tabri, and most commentators, *meezân* signifies 'adl, i.e. *justice* (AH), which is explained by Rz as meaning *the giving of their due to those who deserve it*.

2408 This verse is repeated several times in this chapter. In the original the dual form is used instead of the plural, and thus we have instead of *your Lord*, *rabbi-kumâ*, i.e. *the Lord of you two*, and instead of *will you reject?*, *tukazzibân*, i.e. *will you two reject?* The commentators generally take the dual form literally, and suppose that the two kinds of rational beings, i.e. the *jinn* and the *men*, are meant. But see 2342 on the meaning of the dual form, where it is shown that the form is sometimes used by the Arabs to give force to the meaning. That here the dual is used for this purpose is shown by the fact that the blessings mentioned are those which serve as means of sustenance for mankind, such as palms and grain, which are not needed for ethereal beings, as the *jinn* are considered to be. Hence it is mankind only that are addressed; and even if the dual is to be taken literally, the two classes addressed may be taken to be the believers and the unbelievers or the strong and the weak, divisions which are of frequent occurrence in the Holy Qur-ân.

Ar. two  
easts.  
Ar. two  
wests.

14 He created man from dry clay like earthen vessels,

15 And He created the jinn of a flame of fire.<sup>2409</sup>

16 Which then of the bounties of your Lord will you reject?

17 Lord of the *East* and Lord of the *West*.<sup>2410</sup>

18 Which then of the bounties of your Lord will you reject?

19 He has made the two seas to flow freely (so that) they meet together:

20 Between them is a barrier which they cannot pass.<sup>2411</sup>

21 Which then of the bounties of your Lord will you reject?

22 There come forth from them both pearls, large and small.

23 Which then of the bounties of your Lord will you reject?

24 And His are the ships reared aloft in the sea like mountains.<sup>2412</sup>

25 Which then of the bounties of your Lord will you reject?

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ  
وَخَلَقَ الْجَانَّ مِنْ نَارٍ مِنْ نَارٍ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ  
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
وَلَهُ الْخِزَانِ الْمُنْتَشِتُ فِي الْبَحْرِ  
كَأَلَا عُلَامٍ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا  
تُكْذِّبِينَ

## SECTION 2

### Judgment of the Guilty

26-28. Everything in nature is subject to decay except God. 29-34. All are dependent on and subject to Him. 35-45. The guilty shall be punished.

26 Every one on it must pass away.<sup>2413</sup>

كُلُّ مَنْ عَلَيْهَا فَانٍ

The former of these is specially referred to in the concluding words of the last chapter, and hence the personal pronoun *kumá* may refer to them; the jinn not being mentioned in any previous verse, the personal pronoun cannot be taken as referring to them.

2409 The creation of jinn from fire is also mentioned in 7:12 and 15:27, where it is contrasted with the creation of men from earth, and the meaning is explained in 862 and 1336.

2410 The two Easts and the two Wests signify the different points of the horizon at which the sun rises and sets at the summer and winter solstice.

2411 The two seas are mentioned in 25:53 and 35:12 as the sweet-water sea and the salt-water sea. A note on the first of these shows what the two seas represent. As in v. 22 here, we find that 35:12 also states that from both seas fresh flesh and ornaments are obtained; the significance being that useful men would continue to arise from among both believers and unbelievers. Taken literally, some understand the Red and the Mediterranean Seas to be meant. These seas were separated formerly, but are now united by the Suez Canal, and the verse is considered to contain a prophetic mention of their union.

2412 That is, He will make the Muslims masters of sea as well as of land.

2413 History bears out that, to say nothing of individuals, even the most powerful nations decayed and passed away, making room for others.

Ar. thy.

27 And there will endure for ever the person of *your* Lord, the Lord of glory and honour.

28 Which then of the bounties of your Lord will you reject?

29 All those who are in the heavens and the earth ask of Him: every moment He is in a state (of glory).<sup>2414</sup>

Or, an affair.

30 Which then of the bounties of your Lord will you reject?

31 Soon will We apply Ourselves to you, O you two armies.<sup>2415</sup>

32 Which then of the bounties of your Lord will you reject?

33 O assembly of the jinn and the men! if you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.<sup>2416</sup>

34 Which then of the bounties of your Lord will you reject?

35 The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.<sup>2417</sup>

36 Which then of the bounties of your Lord will you reject?

a 2593.

37 And when the heaven is rent asunder<sup>a</sup> then it becomes red like red hide.

كَوَيْفَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ الْإِكْرَامِ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
سَنَقْدِرُ لَكُمُ آيَةً الْتَقَانِ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
يَمْشُرُ الْجِنَّ وَالْإِنْسَ إِنْ اسْتَطَعْتُمْ  
أَنْ تَنْقُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ  
وَالْأَرْضِ فَأَنْقُذُوا مَا لَا تَنْقُذُونَ  
إِلَّا سُلْطٰنٍ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
رَّسُلٌ عَلَيْكُمُ شَوَاطِئُ مِنْ نَارٍ وَ  
خَاسٌ فَلَا تَنْتَصِرُونَ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ  
فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً  
كَالِدِّهَانِ

2414 LA thus sums up the comments on this verse: "It is His attribute to raise up a mighty one from the lowly and to bring down one who is mighty, and to enrich one who is poor and to impoverish one who is rich."

2415 *Saqalân*, dual of *saql*, signifies, literally, *things that a man has with him of such things as burden him* (Ham-LL), and then *the household and kindred and party or domestics or servants* (LL). And Ham explains the saying *كلا ثقلينا طامع بغيمة* as meaning *each of the two armies is longing for spoil* (LL). The two armies here are the believers and the unbelievers, and Allah's applying Himself to them signifies the judging of their cases so that each should have its reward or punishment. Ham understood the *Arabs* and the *foreigners* (LL), and thus the allusion may be to the conquest of Arabia and the foreign countries. This explanation lends support to what is stated in 2580, that the word *jinn* in the Holy Qur-ân sometimes stands for *foreigners*.

2416 The jinn and the men of this verse are the great and the small opponents of the Holy Prophet or the foreigners and the Arabs as shown in the previous foot-note. See also 2593. All these opponents are told that they cannot escape the punishment.

2417 The fire and the smoke were sent in this life in the form of battles that brought destruction upon them. Fire was a symbol of war among the Arabs, though the two terms would express modern warfare much better, which is nothing but fire and smoke. According to Az (TA-LL), all interpreters of the Qur-ân consider *nihās* as meaning *smoke* here. The smoke may also indicate the famine, as it is called *dukhān* in 44: 10

38 Which then of the bounties of your Lord will you reject?

39 So on that day neither man nor jinni shall be asked about his sin.

40 Which then of the bounties of your Lord will you reject?

41 The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

42 Which then of the bounties of your Lord will you reject?

43 This is the hell which the guilty called a lie.

44 Round about shall they go between it and hot, boiling water.<sup>2418</sup>

45 Which then of the bounties of your Lord will you reject?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
يَوْمَئِذٍ لَا يَسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ۝  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
يَعْرِفُ الْخَبِيرُونَ بَيْسَهُمْ فَيُؤْخَذُ  
بِالنَّاصِي وَالْإِغْدَامِ ۝  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا  
الْكَافِرُونَ ۝  
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِن  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

### SECTION 3

#### Reward of the Righteous

46 And for him who fears to stand before his Lord are two gardens.<sup>2419</sup>

47 Which then of the bounties of your Lord will you reject?

48 Having in them various kinds.

49 Which then of the bounties of your Lord will you reject?

وَلَسَنَ خَاتٍ مَقَامَ رَبِّهِ جَنَّاتٍ ۝  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
ذَوَاتَا أَفْنَانٍ ۝  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

2418 All these verses depict the evil plight in which the guilty will find themselves in this life as well as after death.

2419 The two gardens which are promised to the faithful followers of the Holy Prophet are the fertile lands watered by the Euphrates and the Tigris. The two *gardens* are spoken of as a sign of the fertility of the land, as in the case of the two gardens of Saba in 34 : 15 (see 2030), or the two gardens represent the two tracts of land watered by the Tigris and the Euphrates, which are called *the two fountains flowing* in v. 50. These two rivers, along with the two chief rivers of Persia, mentioned in v. 66, form the four rivers which, according to a report recorded in the *Sahih Muslim*, are the four rivers of *al-Jannah* or the *Garden*. That four rivers flowing on earth should be called *anhâr-ul-jannah*, or the *rivers of the garden*, by the Holy Prophet, shows clearly that the promises of *al-jannah* for the faithful were not limited to the life after death, but that these promises related also to this life. The saying of the Holy Prophet referred to above runs thus :

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم سيحان وجيحان  
والفرات والنيل كل من انهار الجنة

(Muslim, vol. 2, p. 351, ch. الجنة). (ما في الدنيا من انهار الجنة). It is therefore clearly shown that the lands watered by these four rivers, which form the gardens of this verse and v. 62, were promised to the Muslims.

50 In both of them are two fountains flowing.

51 Which then of the bounties of your Lord will you reject?

52 In both of them are two pairs of every fruit.

53 Which then of the bounties of your Lord will you reject?

54 Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.

55 Which then of the bounties of your Lord will you reject?

• 2110.

56 In them shall be those who restrained their eyes;\* before them neither man nor jinni shall have touched them.

57 Which then of the bounties of your Lord will you reject?

58 As though they were rubies and pearls.<sup>2420</sup>

59 Which then of the bounties of your Lord will you reject?

60 Is the reward of goodness aught but goodness?

61 Which then of the bounties of your Lord will you reject?

62 And besides these two are two (other) gardens:<sup>2421</sup>

63 Which then of the bounties of your Lord will you reject?

64 Both inclining to blackness.<sup>2422</sup>

65 Which then of the bounties of your Lord will you reject?

66 In both of them are two springs gushing forth.

67 Which then of the bounties of your Lord will you reject?

68 In both are fruits and palms and pomegranates.

69 Which then of the bounties of your Lord will you reject?

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ

إِسْتَبْرَقٍ وَجَنَّاتٍ مُتَجَنِّبِينَ دَانِ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

فِيَنَّهُنَّ فَوَاحِشُ الْأَطْنَبِ لَمْ يَطْمِثْهُنَّ

إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

هَلْ جَبَأُ إِلَّا إِحْسَانًا إِلَّا الْإِحْسَانُ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

وَمِنْ دُونِيهَا جَنَّاتٌ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

مُدْهَامَتَيْنِ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

فِيهِمَا عَيْنَانِ تَصَاحِرَانِ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

2420 The noble ladies of high families who were married by the Muslim conquerors after the conquest of Syria seem to be described here, so far as the promise relates to this life. As to the blessings which shall be granted to the righteous in the next life, the subject has been explained fully elsewhere; see 2356.

2421 These gardens refer to the fertile lands of Persia, so far as the promise relates to this life.

2422 Bq concludes from this description of these two gardens that these gardens will chiefly produce herbs or inferior kinds of vegetables, whereas the former will be planted chiefly with fruit trees. This distinction is a further proof that the fertile lands of Syria are referred to in the first description and those of Persia in the second.



Or, white-  
eyed.  
s. 2356.

70 In them are goodly things,  
beautiful ones.<sup>2423</sup>

71 Which then of the bounties  
of your Lord will you reject?

72 Pure ones<sup>a</sup> confined to  
the pavilions.

73 Which then of the bounties  
of your Lord will you reject?

74 Man has not touched  
them before them nor jinni.

75 Which then of the bounties  
of your Lord will you reject?

76 Reclining on green  
cushions and beautiful car-  
pets.<sup>2424</sup>

77 Which then of the bounties  
of your Lord will you reject?

Ar. thy.

78 Blessed be the name of  
your Lord, the Lord of Glory  
and Honour!

فِيهِمْ خَيْرٌ حَسَنٌ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

خُورٌ مَّقْصُودٌ فِي الْبُيُوتِ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

لَمْ يَطْمَسْهُمْ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

مُتَبَكِّينَ عَلَى رَفْرَفٍ خُضِرٍ وَخَفَرٍ ۝

حَسَنٍ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ

وَالْإِكْرَامِ ۝

2423 *Khairât* is plural of *khairah*, feminine of *khair*. Now *khairah* means a good thing of any kind, a good quality, an excellency (LL). The other word, *ḥisân*, is plural of *ḥasād*, which, applied to a woman, signifies comely, beautiful, or pleasing (LL). The significance as regards blessings of a life after death is the same as explained in 2356. As regards the promise of this life, noble ladies of high families and even ladies of royal descent in Persia were married by the Muslim conquerors.

2424 The costly furniture of the Persians fell into the hands of the Muslim conquerors, and thus the prophecy was fulfilled in this life, which serves as a proof and an example of its fulfilment in the hereafter.

CHAPTER LVI  
THE GREAT EVENT  
(*Al-Wāqiah*)

REVEALED AT MECCA  
(3 sections and 96 verses)

SECTION 1

Three Classes of Men

1-12. The coming of judgment and the division of men. 13-20. The foremost. 27-38. The righteous.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 When the great event  
comes to pass,<sup>2425</sup>

إِذَا وَقَعَتِ الْوَاقِعَةُ ۝

2 There is no belying its  
coming to pass—

لَيْسَ لَوْفِعِهَا كَاذِبَةٌ ۝

**Abstract :**

- Sec. 1. Three classes of men.
- Sec. 2. The guilty.
- Sec. 3. Judgment is inevitable.

**General remarks.**

THE title of this chapter also is taken from its first verse, and the "Great Event" referred to is the time of the meting out of reward and punishment to the faithful and the opponents respectively with which the last chapter deals. This chapter speaks of three classes of men, the foremost among the faithful being indicated as a separate class, while the other two are the believers and their opponents. The first section, after stating that men will be divided into three classes, speaks of the two classes of the faithful; the second refers to the guilty opponents, while the third states that judgment is inevitable and the three classes will receive what they deserve.

As regards the date of revelation, there is no reason to assign it to a period other than that at which the other chapters of this group were revealed. It is a Meccan revelation and belongs to the early Meccan period.

<sup>2425</sup> Note that the Holy Qur-ān speaks of the *hour* or the *event* not only as signifying the resurrection, but also very frequently as signifying the doom of its opponents. In fact, the doom of the opponents of the Holy Prophet in this life was a foretaste of what they would suffer in the life after death.

3 Abasing (one party), exalting (the other),<sup>2426</sup>

4 When the earth shall be shaken with a (severe) shaking,

5 And the mountains shall be made to crumble with (an awful) crumbling,<sup>2427</sup>

6 So that they shall be as scattered dust,

7 And you shall be three sorts.

8 Then (as to) the companions of good luck; how happy are the companions of good luck!

9 And (as to) the companions of ill luck; how wretched are the companions of ill luck!

10 And the foremost are the foremost,<sup>2428</sup>

11 These are they who are drawn nigh (to Allah),

12 In the gardens of bliss.

13 A numerous company from among the first,

14 And a few from among the latter.<sup>2429</sup>

15 On thrones inwrought,

16 Reclining on them, facing one another.

17 Round about them shall go youths *never altering in age*,<sup>2430</sup>

18 With goblets and ewers and a cup of pure drink;

19 They shall not be affected with headache thereby, nor shall they get exhausted;

حَافِضَةٌ دَافِضَةٌ ۝

إِذَا رَجَّتِ الْأَرْضُ رَجًّا ۝

وَبُسَّتِ الْجِبَالُ بَسًّا ۝

فَكَانَتْ هَبَاءً مُتَّبَثًا ۝

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۝

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ۝

وَالسَّابِقُونَ السَّابِقُونَ ۝

أُولَئِكَ الْمُقَرَّبُونَ ۝

فِي جَنَّاتٍ النَّعِيمِ ۝

ثَلَاثَةٌ مِنْ الْأُولَى ۝

وَقَلِيلٌ مِنَ الْآخِرِينَ ۝

عَلَى سُرُرٍ مَوْضُونَةٍ ۝

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ۝

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ۝

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ ۝

لَا يَصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ۝

Or, the  
right  
hand.  
Ar. what  
are.  
Or, the  
right  
hand.  
Or, the  
left hand.  
Ar. what  
are.  
Or, the  
left hand.

Or  
adorned  
with or-  
naments.

2426 This description of the great event is a clear testimony that it signifies the time when the opponents of the Holy Prophet will be humbled and the faithful followers exalted and made masters of the country in this life, though its complete manifestation can only be accomplished in the life after death.

2427 The crumbling of the mountains signifies the fall of great men. See 1604.

2428 The meaning is that those foremost in doing good shall be foremost in reaping their reward.

2429 Those who were foremost in accepting the Holy Prophet were raised to high dignities in the land. Those who accepted the Holy Prophet in the earlier stages of his mission, and were compelled to make great sacrifices, were adequately rewarded; but those who waited until Islam was established in the land rarely made any sacrifices. The pioneers were rewarded in this life by being made masters of the land, while a fuller reward is promised to them in the life after death. Compare 57:10 and see 2446.

2430 *Khallad-a* when used transitively signifies *he adorned another with ornaments* (AA-LL); and *mukhalladūn* therefore either signifies *adorned with ornaments* (Zj-LL), or *that never become decrepit* (Q-LL), or *never altering in age* (Fr-LL), because there is no decay in the life after death.

	20 And fruits such as they choose,	وَفَاكِهَةٍ مِّمَّا يَتَخَبَّرُونَ ۝
	21 And the flesh of fowl such as they desire.	وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝
a. 2356.	22 And pure, beautiful ones,*	وَحُورٍ عِينٍ ۝
	23 The like of the hidden pearls:	كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۝
	24 A reward for what they used to do.	جَزَاءً مِّمَّا كَانُوا يَعْمَلُونَ ۝
Ar. nor.	25 They shall not hear there in vain or sinful discourse,	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝
	26 Except the word peace, peace. <sup>2430a</sup>	إِلَّا قِيلًا سَلَامًا سَلَامًا ۝
	27 And the companions of good luck; how happy are the companions of good-luck! <sup>2431</sup>	وَأَصْحَابُ الْيَمِينِ ۝ مَا أَصْحَابُ الْيَمِينِ ۝
Or, the right hand.		فِي سِدْرٍ مَّخْضُودٍ ۝
Or, what are.	28 Amid thornless lote-trees, <sup>b</sup>	وَوُطْئٍ مَّقْضُودٍ ۝
Or, the right hand.	29 And banana-trees (with fruits), one above another.	وَوُطْئٍ مَّسْدُودٍ ۝
Or, lote-trees having branches bent (by abundance of fruit).	30 And extended shade,	وَمَاءٍ مَّسْكُوبٍ ۝
b. 2351.	31 And water poured forth,	وَفَاكِهَةٍ كَثِيرَةٍ ۝
Or, resting-places.	32 And abundant fruit,	لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝
	33 Neither intercepted nor forbidden,	وَفَرَشٍ مَّزْجُوعَةٍ ۝
	34 And exalted houses.	إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ۝
Or, virgins.	35 Surely We have made them to grow into a (new) growth,	بِحُكْمِنَا أَنْبَارًا ۝
	36 Then We have made them <i>unprecedented</i> ,	عُرُبًا أَتْرَابًا ۝
Or, the right hand.	37 Loving, equals in age,	لَا أَصْحَابُ الْيَمِينِ ۝
	38 For the sake of the companions of good-luck. <sup>2432</sup>	

2430a This description of the paradise in early revelation does not differ from that of later revelation. After various blessings are enumerated, their true nature is depicted in one word, *peace*.

2431 These represent another class of believers who, though not foremost, had the "good-luck" not to reject the Prophet. For the blessings promised to them see the last note.

2432 It is noteworthy that the blessings granted to the righteous, *the companions of good-luck*, are first spoken of as shades, water, fruits, and resting-places; and then, as it were, to dispel all doubts as to what these blessings of the next life are, it is said in v. 35, *We have made them to grow into a new growth*. These words settle conclusively that, whatever these blessings are, whether shades or trees or water or fruits, they are all the fruits of deeds which have been made to *grow into a new growth*. The words that follow this statement are no doubt primarily applicable to women, but, as shown in 2356, it is only because *womanhood stands as a symbol of purity and beauty*. Thus *abkâr*, plural of *bikr*, means a *virgin*, and also an *action that has not been preceded by its like* (Q-LL). Similarly, *atrâb*, or *equals in age*, as already shown in 2148a, signifies that the growth of those blessings begins with the growth of spiritual life in man; while '*urûb* is plural of both '*urûb* and '*arûb*, the former signifying a *woman that manifests love to her husband*, and the latter, a *man who is chaste in speech*, and thus conveys the idea of *chastity or love*. As applying to the conquests of this life, see 2419, 2420, etc.

## SECTION 2

## The Guilty

39, 40. The righteous. 41-56. The guilty are punished. 57-74. Creation testifies to judgment.

39 A numerous company from among the first,

40 And a numerous company from among the last.<sup>2433</sup>

41 And those of the left hand, *how wretched* are those of the left hand!

42 In hot wind and boiling water,

43 And the shade of. black smoke,

44 Neither cool nor honourable.<sup>2434</sup>

45 Surely they were before that made to live in ease and plenty.

46 And they persisted in the great violation.<sup>2435</sup>

47 And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?

48 Or our fathers of yore?

49 Say: The first and the last

50 Shall most surely be gathered together for the appointed hour of a known day.

51 Then shall you, O you who err and call it a lie!

52 Most surely eat of a tree of Zaqqoom,\*

53 And fill (your) bellies with it;

54 Then drink over it of boiling water;

55 And drink as drinks the thirsty camel.

56 This is their entertainment on the day of requital.

57 We have created you, why do you not then assent?

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ۝

وثلثةٌ مِنَ الْآخِرِينَ ۝

وَأَصْحَابُ الشِّمَالِ هُمَا أَصْحَابُ الْأُشْمَالِ

فِي سَمُومٍ وَحَمِيمٍ ۝

وَظِلٌّ مِّنْ يَّخْمُومٍ ۝

لَّا بَارِدٌ وَلَا كَرِيمٍ ۝

إِنَّهُمْ كَانُوا أَتَقَبِلَ ذَلِكَ مُتْرَوِّينَ ۝

وَكَانُوا يُبْصِرُونَ عَلَى الْحَسْبِ الْعَظِيمِ ۝

وَكَانُوا يَقُولُونَ هَ إِذَا مِنَّا وَكُنَّا

تَرَابًا وَعِظَامًا إِنَّا لَبَعُودُونَ ۝

أَوَابَاؤُنَا الْأَوَّلُونَ ۝

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۝

لَجُجُوعُونَ هَ إِلَىٰ مِيقَاتِ يَوْمٍ

مَّعْلُومٍ ۝

نَسُوا تَكْذِبَ إِتْمَانًا الصَّاكُونَ الْمَكَدَ بُونِ ۝

لَا يَكُونُ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ۝

فَمَالُؤُنَ مِنْهَا الْبُطُونُ ۝

فَمَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۝

فَمَشَارِبُونَ شَرِبَ الْهَنِيمِ ۝

هَذَا أَرْزُلُهُمْ يَوْمَ الدِّينِ ۝

لَخَنَّ خَلْقَكُمْ فَلَا تَصَدَّقُونَ ۝

Ar. *what*  
*are.*

\* 1442, 2111.

2433 Vv. 39 and 40 are in reference to what is said at the close of the last section. Note that these verses do not contradict vv. 13 and 14, as imagined by some Christian critics, for the latter speak only of those who were foremost in accepting the Holy Prophet.

2434 These verses draw a picture of the distress and abasement which were in store for the unbelieving Quraish in this life as well as in the hereafter.

2435 That is, the violation of Divine commandments.

Ar. *what*  
*you emit.*

58 Have you considered the life-germ?

59 Is it you that create it or are We the creators?

60 We have ordained death among you and We are not to be overcome.<sup>2436</sup>

61 In order that We may bring in your place the likes of you and make you grow into what you know not.

62 And certainly you know the first growth, why do you not then mind?

63 Have you considered what you sow?

64 Is it you that cause it to grow, or are We the causers of growth?

65 If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:

66 Surely we are burdened with debt:

67 Nay! we are deprived.

68 Have you considered the water which you drink?

69 Is it you that send it down from the clouds, or are We the senders?

70 If We pleased, We would have made it saltish; why do you not then give thanks?

71 Have you considered the fire which you strike?

72 Is it you that produce the trees for it,<sup>a</sup> or are We the producers?

73 We have made it a reminder and an advantage for the wayfarers of the desert.<sup>2437</sup>

74 Therefore glorify the name of *your* Lord, the Great.

a 2068A.

Ar. *thy.*

أَفَرَأَيْتُمْ مَا تُمْنُونَ ۝  
 ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ خُنُ الْمَالِقُونَ ۝  
 خُنُ قَدْ رَأَيْنَا بَيْنَكُمْ الْمَوْتَ وَمَا خُنُ  
 بِمُسْتَوِقِينَ ۝  
 عَلَى أَنْ يُدِيلَ أَمْنَا لَكُمْ وَنُشِئَكُمْ  
 فِي مَا لَا تَعْلَمُونَ ۝  
 وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا  
 تَذَكَّرُونَ ۝  
 أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ۝  
 ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ خُنُ الرَّارِعُونَ ۝  
 لَوْ نَشَاءُ جَعَلْنَاهُ حُطًا مَا فَطَرْنَا  
 نَفْسَكُمُونَ ۝  
 إِنَّا لَمَعْرِضُونَ ۝  
 بَلْ خُنُ خَرُومُونَ ۝  
 أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۝  
 ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ خُنُ  
 الْمُنْزِلُونَ ۝  
 لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا  
 تَشْكُرُونَ ۝  
 أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ۝  
 ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ خُنُ  
 الْمُنْشِئُونَ ۝  
 خُنُ جَعَلْنَاهَا نَارَ لَبِذَةٍ وَمَتَاعًا  
 الْغُفُورِينَ ۝  
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝

2436 These verses and the one that follows tell them plainly that they were ordained to be overtaken by death, others (the Muslims) taking their place, while they themselves were to be reduced to a state of abjection of which they had no knowledge. It is this state of abjection, that can never be realized by a powerful nation, that is referred to in the words of the next verse, and *make you grow into what you know not.*

2437 The fire burned at night points out to the desert wayfarer a habitation of men where he will be welcome. It is called "a reminder" because the fire served as a symbol of the wars which were to bring destruction upon the unbelievers; it also represents the reward of evil deeds in another life. The above verses all contain clear prophecies of the failure and final disruption of the power of the Quraish.

## SECTION 3

## Judgment is inevitable

75-80. The Qur-án is a Divine revelation. 81-87. Death an evidence of judgment. 88-95. Three classes in judgment.

Ar. swear  
by.  
Or, the set-  
ting or  
falling of  
stars.

75 But nay! I call to witness  
the revelation of the portions (of  
the Qur-án);<sup>2438</sup>

76 And most surely it is a  
very great oath if you only  
knew;

77 Most surely it is an  
honoured Qur-án,

78 In a book that is protected;

79 None shall touch it save  
the purified ones.<sup>2439</sup>

80 A revelation by the Lord  
of the worlds.

81 Do you then hold this  
announcement in contempt?<sup>2440</sup>

82 And to give (it) the lie  
you make your means of sub-  
sistence.<sup>2441</sup>

فَلَا أَفْسِمُ بِمَوَاقِعِ النُّجُومِ ۝  
وَأَنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٌ ۝  
إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝  
فِي كِتَابٍ مَّكْنُونٍ ۝  
لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝  
تَنْزِيلُ رَبِّ الْعَالَمِينَ ۝  
أَفِيهَذَا الْحَدِيثِ أَنتُمْ مُدْهِنُونَ ۝  
وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ  
تَكْفُرُونَ ۝

2438 The meaning adopted is in consonance with the context. As to *nujūm* meaning portions of the Qur-án see 2371, where this verse also is explained. *Mawāqif* is the plural of *mauqa'*, i.e. the time or place of the coming down of a thing, which is the revelation of the Qur-án in this case. V. 77 makes it clear that it is the revelation of the Qur-án, for it is to this that the personal pronoun *it* occurring there refers.

As already stated in 2099, the object of an oath in such cases is to draw attention to certain facts, hence I render the word *uqsim-u* as meaning *I call to witness*. The use of *lá* in such cases is explained in 2606.

2439 Vv. 77, 78, and 79 contain three statements regarding the Qur-án: (1) That it shall be an honoured reading; in other words, its reciters shall be honoured and great men; (2) that it shall be protected in all its purity in writing; and (3) that the impure idolaters shall not even touch it, i.e. they shall not derive advantage from it as long as they remain in their impurity. This also shows that an understanding of the Qur-án is granted only to those who are pure in heart. It also shows that the Qur-án should not be touched by one who is impure. Hence the companions were forbidden to carry the Qur-án to an enemy's country. *ثمينا ان نساقر بالقران الى ارض العدو* are the words of a report accepted by Bukharee. Both the verses and this report further show that the Qur-án existed in a written form from the first, otherwise such injunctions as not to touch or travel with it to the enemy's country would have been meaningless.

2440 *Mudhīn* is here equivalent to *متهاونون مكذبون* i.e. holding in light estimation, rejecting (JB). All interpreters accept this significance. As to how the word came to have this meaning, LL says: "It originally signified the anointing such a thing as a hide with some oil or the like; and as such a thing is rendered soft to the sense of feeling, it was used metaphorically to denote ideal softness, hence the treating with gentleness, soothing, coaxing, beguiling, or deluding . . . and then the word *mudhīnah* was tropically used as signifying the holding a thing in light estimation or in contempt (Mf, TA)."

2441 The meaning of the passage is quite clear, taking *rīzq* in its ordinary significance of means of subsistence, i.e. you are bent upon giving the lie to the Qur-án to such an extent



	83 Why is it not then that when it comes up to the throat,	فَلَوْلَا إِذَا بَلَغَتِ الْحُقُوفَ ۝
	84 And you at that time look on—	وَأَنْتُمْ حِينٍ تَنْظُرُونَ ۝
	85 And We are nearer to it than you, but you do not see—	وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ
Or, made low.	86 Then why is it not—if you are not <i>held under authority</i> —	لَا يُصِرُّونَ ۝
	87 That you send it (not) back—if you are truthful? <sup>2442</sup>	فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ۝
	88 Then if he is one of those drawn nigh (to Allah),	تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ۝
	89 Then happiness and bounty and a garden of bliss.	فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ۝
	90 And if he is one of those on the right hand,	فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ۝
Ar. thee.	91 Then peace to <i>you</i> from those on the right hand.	وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ۝
	92 And if he is one of the rejecters, the erring ones,	فَسَلَامٌ لَكَ مِنَ الْيَمِينِ ۝
	93 He shall have an enter- tainment of boiling water,	وَأَمَّا إِنْ كَانَ مِنَ الْمَكِيدِينَ الْفَاسِقِينَ ۝
	94 And burning in hell.	فَنُزُلٌ مِنْ حَمِيمٍ ۝
	95 Most surely this is a certain truth. <sup>2443</sup>	وَتَصْلِيَةٌ مِنْ جَحِيمٍ ۝
Ar. thy.	96 Therefore glorify the name of <i>your</i> Lord, the Great.	إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ۝
		فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ۝

as if to give it the lie were your means of subsistence without which you could not live. But the word has another significance, because you say *رزق فلانا* meaning *he thanked such a one* (LL). TA gives another instance of the same significance in the saying *فعلت ذلك لما رزقتني* i.e. *I did that since thou didst thank me*. The meaning of the passage would thus be: *And you make your thanking to be that you give (it) the lie*, i.e. Is this the thanks that you return for the benefit of Divine revelation, that you give it the lie?

2442 Sale and others translate *غير مدبرين* as meaning *not to be rewarded or not to be judged*, and call the passage obscure. But *madīnīn* means *mamlūkīn*, i.e. *held under authority* (Rz). Zj gives the same interpretation, which is accepted by LL, i.e. it means *not held under authority*. In fact the root word *dāna* means primarily *he became obedient*, or *he became abased and submissive* (Lār, Q, TA-LL). This interpretation makes the meaning quite clear: If you are your own masters and not subject to the authority of a Higher Power, why can you not resist death when it comes to you and prolong your lives?

2443 Mark the force and conviction of the truth of the judgment which is present to the Prophet's mind.

## CHAPTER LVII

### THE IRON

(*Al-Hadid*)

REVEALED AT MEDINA

(4 sections and 29 verses)

#### Abstract:

- Sec. 1. Greatness of the Divine kingdom.
- Sec. 2. The light of faith.
- Sec. 3. Unbelievers' enjoyment is short-lived.
- Sec. 4. Divine grace for believers.

#### The Title, subject-matter and context.

THIS chapter is entitled *The Iron*, in reference to the punishment which it was necessary should be inflicted upon the opponents who were bent upon extirpating Islam with the sword. It opens with a description of the vastness of the Divine kingdom and of the greatness of the power and knowledge of Allah, thus containing a clear prophecy of the future conquests of Islam, in contrast with the last group of Meccan revelation, which promised eminence and conquests in metaphorical language. They were wonderful prophecies, relating as they did to the eminence of one nation, almost non-existent at the time of their declaration, and the overthrow of another, holding all power in their hand. How were all these prophecies to be accomplished? By the greatness of the power and knowledge of Allah is the answer, and that is the answer given here; while the Muslims are told that they must spend money and exert themselves to their utmost, and thus sacrifice their own interests to the cause of the truth if they would be heirs to the Divine kingdom. There is also a clear reference to the vastness of the kingdom which was promised to the Muslims, a kingdom by no means to be limited to the confines of Arabia. Yet there were those who, while professing Islam with the lips, did not make the necessary sacrifices. The second section therefore tells us that these hypocrites, not having the light of faith, will ultimately find themselves in darkness, and concludes with an exhortation to the believers. The third section refers to the temporary nature of all those worldly enjoyments which keep a man away from the truth, and it closes with a reference to the punishment of those who take up the sword to annihilate Islam. The last section speaks of the Divine grace which is in store for the believers, the vast kingdom to which they are to be made heirs, again exhorting them that they can obtain that grace not by resorting to such practices as monkery, which Islam does not sanction, but by exerting themselves and thus employing their faculties for the attainment of the object which was set before them. The chapter, in fact, if it contains, on the one hand, a reply to those who object to the Muslims having emerged from a purely religious life and to their having taken up the sword in defence of the truth, is a warning, on the other hand, to the Muslims themselves against following monkish practices. For just as truth would have perished if they had not been allowed to defend it, the greatness to which they attained could not have been maintained had they neglected the cares of this life. Islam, moreover, required a development of all the human faculties, while a purely religious life would have led to a practice resembling monkery, and thus most of the faculties granted to man would have remained quite dormant in him.

## SECTION 1

## Greatness of Divine Kingdom

1-6. Knowledge and power belong to Allah. 7-10. Muslims shall be given the kingdom, so they must spend.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.

2 His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.

3 He is the First and the Last and the Ascendant (over all) and the Knower of hidden things,<sup>2444</sup> and He is Cognizant of all things.

4 He it is who created the heavens and the earth in six periods, and He is firm in power;<sup>a</sup> He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

5 His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

6 He causes the night to enter in upon the day, and

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ وَ

يُعِثُّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

وَهُوَ يُجَلِّ شَيْءٌ عَالِمٌ

هُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ

سِتَّةَ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ

مَا يَلِي فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا

يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَهُوَ

مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ وَإِلَى اللَّهِ

رُجْعُ الْأُمُورِ

يُورِثُ الْيَتَامَى فِي النَّهَارِ وَ

a. 895.

## Date of revelation.

With this chapter is introduced a group of Medinian revelation which is continued to the 66th chapter. That this chapter was revealed at Medina there can be little doubt, the fact being established by the most influential section of Muslim opinion (AH). The dissenting voices are, in fact, quite unworthy of serious consideration. The date assigned to it by Noéldeke is between the battles of Uhud and the Allies; but in face of indisputable statements relating to the conquest of Mecca, this view is absolutely untenable.

<sup>2444</sup> The Holy Prophet has thus explained the four attributes of the Divine Being mentioned here: "Thou art *al-Awwal*, i.e. *the First*, so that there was nothing before Thee, and Thou art *al-Akhir*, i.e. *the Last*, so that there is nothing after Thee, and Thou art *az-Zâhir*, i.e. *the Ascendant* over all, so that there is nothing above Thee, and Thou art *al-Bâtin*, i.e. *the Knower* of the hidden things, so that there is nothing hidden from Thee" (JB). How sublime is the conception of the Divine attributes expressed here!

Ar. breasts.

causes the day to enter in upon the night, and He is Cognizant of what is in the *hearts*.

7 Believe in Allah and His Apostle, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.

8 And what reason have you that you should not believe in Allah? and the Apostle calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.<sup>2445</sup>

9 He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.

10 And what reason have you that you should not spend in Allah's way? and Allah's is the inheritance of the heavens and the earth; not alike among you are those who spent before the victory<sup>2446</sup> and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.

يُورِيهِ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ  
بِأَيِّ الصُّدُورِ  
آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْقِفُوا مِمَّا  
جَعَلَكُمْ مَسْخُوفِينَ فِيهِ قَالَتِ  
الَّذِينَ آمَنُوا مِنْكُمْ وَأَنْقِفُوا لَكُمْ أَجْرًا كَبِيرًا  
وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ  
يَدْعُوكُمْ لِيُؤْمِنُوا بَرِّكُمْ وَذَنِّ أَخَذَ  
مِثْنًا فَكَمْ إِنْ كُنْتُمْ مُؤْمِنِينَ  
هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ آيَاتِ بَيِّنَاتٍ  
لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ  
إِنَّ اللَّهَ بِكُمْ لَعَزِيزٌ  
ذَمًّا لَكُمْ أَلَا تَتَّقُونَ فِي سَبِيلِ اللَّهِ  
وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ مَا لَا  
يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ  
وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ  
الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا  
وَكُلًّا وَّعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ

2445 The believers, who are addressed, are exhorted to be true to their belief and make their actions correspond with their doctrines.

2446 The *victory* means the conquest of Mecca; it is in this sense that the word *fat-h* is taken ordinarily, when it stands alone (Rz). Prior to the conquest of Mecca the Muslim power was not firmly established, and Islam was surrounded on all sides by enemies, therefore only those who were ready to lay down their lives in the cause of truth could openly join the ranks of Islam. These men had to make great sacrifices, while those who joined the ranks after the Muslim power became predominant in Arabia neither suffered the persecutions to which the earlier converts were subjected nor made those sacrifices in the cause of truth which were the distinctive characteristic of the early believers. It should be noted that the *foremost* mentioned in 56:10 are here plainly stated to be those who made sacrifices for Islam before the conquest of Mecca; see 2428.

## SECTION 2

## The Light of Faith

11, 12. Believers guided by light of faith. 13-15. Hypocrites shall have no light. 16-19. Believers exhorted to what may give them their light and reward.

a 321.

Ar. 'hou  
wilt.

11 Who is there that will offer to Allah a good gift<sup>a</sup> so He will double it for him, and he shall have an excellent reward.

12 On that day *you* will see the faithful men and the faithful women—their light running before them and on their right hand<sup>2447</sup>—good news for you to-day: gardens beneath which rivers flow, to abide therein, that is the grand achievement.

13 On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be chastisement.<sup>2448</sup>

14 They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited<sup>2449</sup> and doubted, and vain desires deceived you till the threatened punishment<sup>2450</sup> of Allah came, while the arch-deceiver deceived you about Allah.

15 So to-day ransom shall not be accepted from you nor from

مَنْ ذَٰلِكَ الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا  
يُضَاعِفُهُ لَهٗ وَلَهُ أَجْرٌ كَرِيمٌ  
يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى  
نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ  
الْيَوْمَ حَسْبُكُمْ يَخْرُجُونَ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ  
يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ  
لِلَّذِينَ آمَنُوا انظُرُوا نَارَنا نَقْتَسِمُ مِنْ نُورِهِمْ  
فَيَقُولُ رَجِعُوا وَارَاءُكُمْ فَانظُرُوا ۚ وَارِثَةُ  
الْأَرْضِ يَوْمَ ۖ تَبْتَغُونَ مِنْكُمْ بَابَ بَاطِنَةٍ  
فِيهِ الرِّحْمَةُ وَظَاهِرَةٌ مِنْ قِبَلِهِ الْعَذَابُ  
يَسَادُ وَنُهُمُ ۚ أَلَمْ تَكُنْ مَعَكُمْ ۚ قَالُوا  
بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ  
وَأَرْبَبْتُمْ ۚ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ  
أَمْرُ اللَّهِ ۚ وَغَرَّكُمْ بِلَٰهِ الْغَدْرِ ۚ  
قَالُوا لَمْ يَكُنْ مَعَكُمْ ۚ قَالُوا لَمْ يَكُنْ مَعَكُمْ ۚ

2447 The light of faith which guided the faithful to the truth will become a manifest light on the day of resurrection.

2448 Although the hypocrites remained mixed with the believers for a time, yet separation was brought about even in this life. As the resurrection will bring hidden things to light, the hypocrites will find themselves devoid of light, because they did not possess the light of faith in this life.

2449 The hypocrites hoped that the Muslims would be annihilated by their powerful opponents.

2450 *Amr-Ullah* signifies the threatened punishment of Allah (LL).

those who disbelieved; your abode is the fire; it is your friend,<sup>2451</sup> and evil is the resort.

16 Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? and (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

17 Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.

18 Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion,\* it shall be doubled for them and they shall have a noble reward.

19 And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light; and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.

الَّذِينَ كَفَرُوا مَا وَلَهُمْ الشَّارِهُي  
مَوْلَاهُمْ وَبَشِ الْمَصِيرِ

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ  
قُلُوبُهُمْ لِكُرْبِ اللَّهِ وَمَا تَزَكَّ مِنْ لِحْيٍ  
وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ  
مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ  
فَقَسَتْ قُلُوبُهُمْ وَلَكِنَّ رُءُوسَهُمْ  
فَيَسْقُونَ

اعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا  
قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ  
إِنَّ الْمَصْدِقِينَ وَالْمَصَدِّقَاتِ  
وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يضاعِفُ  
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ  
هُمْ الصِّدِّيقُونَ وَالشَّهِيدَاءُ  
عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
وَالَّذِينَ كَفَرُوا وَلَكِنْ بَايَعْتَنَا  
أُولَئِكَ أَصْحَابُ الْحَجِيرِ

a 321.

Ar. with.

2451 The fire is here called a *maula*, or a *friend* or *guardian*, of the unbelievers, thus showing that it is for their good that they will have to undergo the suffering of fire. In fact, hell is elsewhere also represented to be a place or a state which will ultimately lead to the purification of man, as fire purifies gold of dross. Those who do not prepare themselves in this life for a life after death, will have to be purified of their evil deeds and inclinations in the next life, so that they may be fit to make the spiritual progress necessary for a heavenly life. The process of purification, which is in other words *hell*, is thus a necessary stage in the spiritual perfection of those who do not avail themselves of the opportunity granted to them in this life. The keenness of the torments of that other life are due to the keener perception of the soul, which is the necessary result of its separation from the earthly vessel. Bliss and torment therefore grow equally keener in that life.

## SECTION 3

## Unbelievers' Enjoyment is short-lived

20. Unbelievers' enjoyment shall be changed into torment. 21. Greatness of the reward of believers. 22-24. They should suffer patiently. 25. Justice required the punishment of the guilty.

20 Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children,<sup>2452</sup> like the rain, whose causing the vegetation to grow, pleases the husbandmen;<sup>2452a</sup> then it withers away so that you will see it become yellow, then it becomes dried up and broken down;<sup>2453</sup> and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure;<sup>2454</sup> and this world's life is naught but means of deception.

21 Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth;<sup>2454a</sup>

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ  
وَرِيشَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ  
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَحْبَبَ الْكُفَّارَ  
بَنَاتُهُ ثُمَّ يَهْبِطُ فَنَرُّهُ مَضْطَرًا شَرًّا  
يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ  
شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ  
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ  
سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّنَ رَبِّكُمْ وَجَنَّةٍ  
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ

Ar. thou  
wilt.

2452 This world's life in the Holy Qur-án stands for the vanities of life, as this passage clearly shows. The meaning is that life must be taken seriously, not devoted to sport and worldly enjoyment, but turned to good use. The earnestness, the seriousness, of life is a factor which is gradually losing its importance in the daily lives of most men and women in civilized society.

2452a The word *kuffār*, which by the consensus of the opinion of all interpreters signifies here *husbandmen*, is the plural of *kāfir*, and has been used throughout the Holy Qur-án to signify *unbelievers*. But the context here does not allow us to adopt that significance, hence the departure. It will thus be seen how sometimes a well-known significance of a word may be misleading, and how we are compelled at times to give a word a significance other than that which ordinarily obtains.

2453 The fate of the unbelievers, i.e. of those who take life for a sport, is likened to vegetation that will soon decay and be dried up. The parable shows that their power must soon be broken. This is made clear by what follows, and in the hereafter is a severe chastisement. But it is equally a warning to the Muslims that if they do not take life seriously their power will also come to naught.

2454 Note how Divine forgiveness is constantly mentioned when punishment is spoken of, to show that the attribute of mercy is the predominant attribute in Divine nature.

2454a The garden or the paradise is here said to be as extensive as the heavens and the earth, and a similar statement occurs in 3:132, where it is said: "And hasten to forgiveness from your Lord, and (to) a garden, the extensiveness of which is as the heavens and the earth." These statements afford us the key to a right conception of the Muslim paradise. It is not limited to one particular place but is as wide as the heavens and the earth. The following incident is related under 3:132: "A messenger of Heracleus asked the Holy Prophet: 'If paradise were as extensive as the heavens and the earth, where would be hell?' The Prophet



it is prepared for those who believe in Allah and His apostles; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.

22 No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:

23 So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:

24 Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He who is the Self-sufficient, the Praised.

25 Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the measure,<sup>2455</sup> that men may conduct themselves with equity; and We have made the iron,<sup>2456</sup> wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret; surely Allah is Strong, Mighty.

Ar. sent  
down.

أَعَدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا  
فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ  
نَبْرَاهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

لِيَكْلَأَ تَأْسُؤَاعَلَى مَا تَأْتِيهِمْ وَلَا تَفْرَحُوا بِمَا  
آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ  
ۚ الَّذِينَ يَتَّبِعُونَ وَيَأْمُرُونَ النَّاسَ  
بِالتَّحِلِّ ۚ وَمَنْ يَتَّبِعْ فَإِنَّ اللَّهَ هُوَ

الْعَزِيزُ الْحَكِيمُ ۝

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا

مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ

بِالْقِسْطِ ۚ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ

شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ

اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ

ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝

replied: سبحان الله ذان الليل اذا جاء النهار i.e. 'Glory be to Allah, where is the night when the day comes?' (Rz). The two verses referred to above and this incident show clearly that heaven and hell are not the names of two places, but really two conditions, because if paradise were the name of a particular place, hell could not exist, as paradise would according to those verses extend over the whole of space. This conclusively settles the nature of heaven and hell.

2455 As to what is meant by *mizân*, or *the measure*, see 2407. In fact, the statement here is clear enough, for the object of sending down the *mizân* is stated to be *that men may conduct themselves with equity*. It therefore stands for rules of justice or principles of equity. Bq thus explains the word: "So that rights may be sought thereby equitably and justice may be maintained." For *sending it down*, see the next note.

2456 Of all the metals none has proved of greater utility than iron, and this metal has played an all-important part in civilization, which, indeed, would have been well-nigh impossible without this factor in its development. The meaning of these words could not have been so clear to the mind of an Arab 1300 years ago as it is to ours to-day. It should be noted that *inzâl* (infinitive noun of *anzala*) does not only signify the *sending down* of a thing from above, but it also means *causing a thing to grow*, or *bringing the means of it into existence* (Rz). Hence it is that in the Holy Qur-ân we find the word used with reference to the clothes that a man wears, and to cattle, etc.

The mention of *iron* undoubtedly refers to the resistance against the enemy, which as a

## SECTION 4

## Divine Grace for Believers

26, 27. Monks are not a Divine institution. 28, 29. Great reward in store for believers.

Ar. placed  
in.

26 And certainly We sent Noah and Abraham, and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors.

27 Then We made Our apostles to follow in their footsteps, and We sent Jesus son of Mary afterwards, and We gave him the Gospel; and We put in the hearts of those who followed him kindness and mercy; and (as for) monks, they innovated it—We did not prescribe it to them—only to seek Allah's pleasure, but they did not observe it with its due observance;<sup>2457</sup> so We gave to those of them who believed their reward, and most of them are transgressors.

28 O you who believe! be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy,<sup>2458</sup> and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;

وَلَقَدْ أَرْسَلْنَا نُوحًا وَابْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ  
ثُمَّ تَقَبَّلْنَا عَلَىٰ أَنْفُسِهِمْ رُسُلَنَا وَتَقَبَّلْنَا يُعْسَىٰ بِنِ قَرِيمٍ وَأَتَيْنَاهُ الْإِنجِيلَ ۖ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَجَعَلَ لَكُمُ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

last resource had to be effected with the sword. Rz gives several explanations of the three things mentioned here together, viz. *the Book, the measure, and the iron*. One of these is that a man's dealings with Allah are judged by the Book (i.e. Divine revelation), his dealings with men in general by the *mizân*, i.e. the principle of equity, and his dealings with his enemies by the *ḥadid*, i.e. the sword or war. Another explanation is that there are three kinds of men (as indicated in ch. 56): (1) the foremost, who deal with men according to the Book, so that they give them their dues without exacting their own; (2) those who take a middle course, giving to others their dues and exacting their own—these act according to the principle of equity; (3) those who are unjust, not giving to men their dues while exacting their own—they must be dealt with by *ḥadid*, which stands for severity and punishment.

2457 لا رهبانية في الاسلام i.e. *there is no monks in Islam*, is a well-known saying of the Holy Prophet, quite in accordance with this verse, which states that even among the Christians monks are an institution which was introduced by themselves, not being a Divine ordinance, although it is quite true that their object in adopting this innovation was  
2458, see next page.

29 So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.<sup>2459</sup>

لَا يَخْلَعُ أَهْلَ الْكِتَابِ إِلَّا بِقُدْرَتِهِ  
عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ  
بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ

to seek Divine pleasure. The Muslims were now becoming a great nation, and as they were brought up in the utmost simplicity, and were also enjoined to disdain the gaiety of this life, they are told that their greatness as a nation depended upon the development of all their faculties, so that they, while retaining their simplicity of life, should not stoop to practices like that of monkery. Indeed, to stick to a middle course is the most difficult task. People generally go to this or that extreme. The Muslims are, however, told that they must neither lean to the extreme of worldliness nor to the extreme of monkery—evils which are both represented in their worst form in the Christian religion.

2458 By *two portions of mercy* is meant only a great mercy. The double mercy promised here is indicated in the words that follow, i.e. forgiveness of faults and the granting of a light as a guide for the future. It is not meant, as usually supposed, that believers from among the people of the Book will get a reward the double of that which is given to other believers. And it should be borne in mind that a greater reward is only the result of greater exertion in the cause of truth. See 1888, where the double reward is due to their being steadfast and to their repelling evil with good and spending out of what is given to them.

2459 The great reward which the Muslims would have from Allah, and the light which would guide their steps aright, would convince the followers of the Book that Allah's grace was not to remain with them for ever, and that He had now chosen the Muslims for the manifestation of His grace.

CHAPTER LVIII  
**THE PLEADING ONE**  
(*Al-Mujādilah*)

REVEALED AT MEDINA  
(3 sections and 22 verses)

**Abstract:**

- Sec. 1. Safeguarding of women's rights.
- Sec. 2. Secret counsels condemned.
- Sec. 3. Internal enemy to be guarded against.

**The Title and subject-matter.**

THE title of this chapter is taken from the circumstances narrated in its first section. There was an old Arab custom of putting away the wife by calling her a mother, but she was not divorced, neither did she continue to hold the status of a wife. A Muslim did the same. The wife complained to the Holy Prophet, and it is by reason of her complaint that she is called *one who pleads*. The custom was, however, abolished. The whole of the first section is devoted to this matter. The second section condemns secret counsels against the Holy Prophet, which, owing to Islam having gained power, had become very frequent at Medina—the hypocrites, and the Jews especially, taking part in these conspiracies. The third section speaks more plainly of the hypocrites and the Jews, and enjoins the Muslims to be wary of them, and, as they were hidden enemies of Islam, not to befriend them.

**Context.**

The last chapter having referred to the future conquests of the Muslims, this warns them of the secret plans of the enemies of Islam, which were now being employed against them to encompass their fall. Overt means had failed, and, notwithstanding the severest opposition from outside, Islam was daily gaining ground; therefore, as an internal enemy was now using covert means, this chapter is employed to warn the Muslims of the new danger.

**Date of revelation.**

As regards the date of revelation, the chapter, which is regarded as Medinian by general consent, may be placed a little before the 33rd chapter, for the custom known as *ḡihār* is fully dealt with here, while only a reference to it is contained in the 33rd chapter. And as the case of Khaulah shows (see 2460) that the Prophet waited for the Divine revelation before giving a decision, it is evident that the reference to *ḡihār* contained in 33:4 was a later revelation. The subject is thought not to be relevant, but, as already remarked in the second chapter, it was one of the first needs of a progressive society that a period should be put to the cruel treatment of women. The reformation wrought by the Holy Qur-ān would have been incomplete had it neglected the rights of half the human race. Hence the subject of the greatness of the Muslim nation is always attended with references to the rights of, and the relations with, women. This chapter, read concurrently with the one preceding it, affords an instance of this.

## SECTION 1

## Safeguarding of Women's Rights

1-4. Abolition of the custom of *ḡhār* and atonement for it. 5, 6. The Prophet to be obeyed.

## PART XXVIII

In the name of Allah, the Beneficent, the Merciful.

Ar. *thee*.

1 Allah indeed knows<sup>2460</sup> the plea of her who pleads with *you* about her husband and complains to Allah, and Allah knows the contentions of both of you ; surely Allah is Hearing, Seeing.

2 (As for) those of you who put away their wives by likening their backs to the backs of their mothers,<sup>2461</sup> they are not their mothers ; their mothers are no others than those who gave them birth ; and most surely they utter a hateful word and a falsehood ; and most surely Allah is Pardoning, Forgiving.

3 And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other ; to that you are admonished (to conform) ; and Allah is Aware of what you do.

Ar. *does not find*.

4 But whoever *has not the means*, let him fast for two months successively before they touch each other ; then as for him who is not able, let him

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِيعٌ عَلِيمٌ  
مَّا وَرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ  
الَّذِينَ يُطْهَرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ  
مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُسْهُنَّ إِلَّا  
الْكُفَى وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ  
مُنْكَرًا مِنَ الْقَوْلِ زَوْرًا وَإِنَّ اللَّهَ  
لَعَفُوفٌ رَحِيمٌ

وَالَّذِينَ يُطْهَرُونَ مِنْ نِسَائِهِمْ ثُمَّ  
يَعُودُونَ لِمَا قَالُوا فَتَحْجِرْ لِرَبِّكِ  
قَبْلَ أَنْ يَتِمَّ شَأْنُ ذَلِكَ لَعَلَّكُمْ تَعْظُونَ  
وَاللَّهُ يَبْشُرُ بِمَا تَعْمَلُونَ خَيْرٌ  
فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ  
مَنْ قَبْلَ أَنْ يَتِمَّ شَأْنُ لَمْ يَسْتَطِعْ

<sup>2460</sup> سمع الله قولك signifies *Allah knows your saying* (LL). The woman referred to was Khaula, wife of Aus bin Šamit, who was separated by her husband in an old Arab form, the husband saying to the wife, *Thou art to me as the back of my mother*, the word *ḡhār* being derived from *ḡahr*, meaning back. The result of the pronouncement of these words was a total estrangement of the husband from the wife, but the woman was not free to marry. The Prophet refused to interfere until he received this revelation abolishing this objectionable practice.

<sup>2461</sup> For this form of putting away the wife see 1967, under 33 : 4, where the abolition of this practice is also referred to. This revelation, however, seems to be earlier, the reference to it in 33 : 4 being only for the sake of the abolition of another practice.

feed sixty needy ones; that is in order that you may have faith in Allah and His Apostle, and these are Allah's limits, and the unbelievers shall have a painful chastisement.

5 Surely those who act in opposition to Allah and His Apostle shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.

6 On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.

فَاطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِنُؤْمِنُوا  
بِاللَّهِ وَرَسُولِهِ ۚ وَذَلِكَ حُدُّ اللَّهِ

وَاللَّكْفِيرِينَ عَذَابٌ أَلِيمٌ ۝

إِنَّ الَّذِينَ يَخَادُونَ اللَّهَ وَرَسُولَهُ

يَكُونُوا كَمَا كَانَتِ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ

أَنْزَلْنَا آيَاتٍ يَتَذَكَّرُ ۖ وَاللَّكْفِيرِينَ عَذَابٌ

مُهِينٌ ۝

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا

عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ ۗ وَاللَّهُ

عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝

## SECTION 2

### Secret Counsels condemned

7-10. Secret counsels against the Holy Prophet. 11-13. Manners in the Prophet's assembly, and how to take advice from him.

Ar. dost  
thou.

7 *Do you* not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.<sup>2462</sup>

Ar. hast  
thou.

8 *Have you* not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels<sup>2463</sup> for sin and revolt and disobedience to the Apostle; and when they

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَ  
مَا فِي الْأَرْضِ مَا يَكُونُ مِنْ جُحَى ثَلَاثَةٍ

إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ

سَادِسُهُمْ وَلَا أَذَى مِنْ ذَلِكَ وَلَا

أَنْزَلَا هُوَ مَعَهُمْ إِنْ مَا كَانُوا ۚ ثُمَّ

يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لِكُلِّ

شَيْءٍ عَلِيمٌ ۝

أَلَمْ تَرَ إِلَى الَّذِينَ نَهَوُا عَنِ الْبُحْثِ ثُمَّ

يَعُودُونَ لِمَا نُهَوْا عَنْهُ وَيَتَنَبَّؤْنَ بِالْأَمْرِ

وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا

<sup>2462</sup> The unbelievers and the Jews were always engaged in plots against the Holy Prophet and the Muslims. They are here told that Allah will bring their secret counsels to naught.

<sup>2463</sup> All opponents of the Holy Prophet are spoken of.

Ar. *thee*.  
Ar. *thee*.

Ar. *thge*.

come to *you* they greet *you* with a greeting with which Allah does not greet *you*,<sup>2464</sup> and they say in themselves: Why does not Allah chastise us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

9 O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to whom you shall be gathered together.<sup>2465</sup>

10 Secret counsels are only (the work) of the devil that he may cause to grieve<sup>2466</sup> those who believe, and he cannot hurt them in the least except with Allah's permission; and on Allah let the believers rely.

11 O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample; and when it is said, Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees, and Allah is Aware of what you do.<sup>2467</sup>

جَاءَوكَ جِيءَ بِمَا لَمْ يَحْكَمْ بِهِ اللَّهُ  
وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا  
اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْطَلُونَهَا  
فَيَسَّ الْمَصِيرُ  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا  
تَنَاجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ  
الرَّسُولِ وَتَنَاجُوا بِالْبِرِّ وَالْتَّقْوَىٰ وَ  
اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ  
إِنَّمَا الْخَوْفُ مِنَ الشَّيْطَانِ الْخَرَزِ الَّذِي  
آمَنُوا وَلَيْسَ بِضَائِهِمْ شَيْئًا إِلَّا يَأْذُرُ اللَّهَ  
وَعَلَى اللَّهِ فليتوكل المؤمنون  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا  
فِي الْمَجَالِسِ فَانْفَسَحُوا يَفْسَحِ اللَّهُ لَكُمْ  
وَإِذَا قِيلَ لَكُمْ ائْتُوا فَانْشَرُوا وَابْرِجِ اللَّهُ  
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ  
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

2464 The meaning is that they invoke death and destruction for you while Allah wishes that you should live and prosper. There is a report that the Jews used to say when they came to the Prophet: **السلام عليك**, i.e. *death overtake you!* instead of **السلام عليك** i.e. *peace be with you*, the two phrases sounding nearly alike.

2465 Islam condemns secret societies, whose object is frequently the destruction of law and order. No Muslim should be a member of a secret society.

2466 *Ĥazana-hū*, the aorist being *yahzun*, signifies the same as *ahzana-hū*, i.e. *he caused him to be affected with grief*, or *grieved him* or *made him sad or unhappy* (S, Msb, Q-LI). It is the devil's object to cause the believers to grieve, but that his efforts are unsuccessful is herein shown.

2467 As I have already stated, the progress of Islam brought large numbers of people into its fold who stood in need of being taught manners as well as morals. In their assemblies they crowded and pressed upon each other in order to be able to sit nearest to the Holy Prophet. The injunction to make room in assemblies means, either that room should be made for others, or that the people should not sit close to each other, but leave ample space between one another (Bd).



12 O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.<sup>2468</sup>

13 Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَاخَرْتُمُ الرَّسُولَ  
فَقَدْ مَوَّابِينَ يَدْنَىٰ بِحَوْلِكُمْ صَدَقَةٌ  
ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝  
عَاسَفَقْتُمْ أَنَّ لُفْدَ مَوَّابِينَ يَدْنَىٰ بِحَوْلِكُمْ  
صَدَقَةٌ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ  
فَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا  
اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

### SECTION 3

#### Internal Enemy to be guarded against

14-19. Those who assure the Muslims of their friendship but are secret enemies. 20, 21. They shall be abased. 22. Muslims should not befriend them.

Ar. *has*  
*thou.*

14 *Have you* not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.<sup>2469</sup>

15 Allah has prepared for them a severe chastisement; surely what they do is evil.

16 They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

17 Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.<sup>2470</sup>

لَمْ تَرَ إِلَى الَّذِينَ قَالُوا أَنَا زَكَاةٌ أَغْضَبَ اللَّهُ  
عَلَيْهِمْ مَا هُمْ بِمُسْلِمِينَ وَلَا مِنْهُمْ وَلَا يَحْزَنُونَ  
عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ۝  
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِذْ كَانُوا  
يُفْسِدُونَ ۝  
يَتَّخِذُوا أَيْمَانَهُمْ جُجَاءً وَاعْتَنَ  
سَبِيلَ اللَّهِ فَالَهُمْ عَذَابٌ مُّهِينٌ ۝  
لَنْ نُنْفِىَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَولَادَهُمْ  
مِّنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ۝

2468 This is an instance of a verse being declared as abrogated without the least possible reason. The verse that follows does not cancel the injunction of the previous verse, but rather shows that the injunction contained in v. 12 is not obligatory but optional; the legal alms called the *zakaat* being the only obligatory alms, as is shown by the words *keep up prayer and pay the poor-rate*. It should also be noted that the Prophet and his family derived no benefit whatever from the alms, for to them the alms were totally prohibited.

2469 The Jews were the people on whom Allah had sent down His wrath and the people who befriended them were the hypocrites (JB). The Jews also played a double policy.

2470 This prophecy was abundantly verified in the case of both the Jews and the hypocrites, as Medina was ultimately cleared of both.

18 On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.<sup>2471</sup>

19 The devil has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the devil's party; now surely the devil's party are the losers.

20 Surely (as for) those who act in opposition to Allah and His Apostle, they shall be among the most abased.

21 Allah has written down: I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty.<sup>2472</sup>

Ar. thou  
shalt.

22 *You shall* not find a people who believe in Allah and the latter day<sup>2473</sup> befriending those who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk;<sup>2474</sup> these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah's party: now surely the party of Allah are the successful ones.

لَوْ مَبْعُوثُهُمْ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ  
كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى  
شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الَّذِينَ يُونُونَ

إِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ  
اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ  
الشَّيْطَانِ هُمُ الْخَاسِرُونَ

إِنَّ الَّذِينَ يَخَادُّونَ اللَّهَ وَرَسُولَهُ  
أُولَٰئِكَ فِي الْأَذَلِّينَ

كَتَبَ اللَّهُ لَا غَلِبَتْنَا أَنَا وَرُسُلُنَا ۚ إِنَّ  
اللَّهَ قَوِيٌّ عَزِيزٌ

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ  
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ  
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ  
زَادَهُمْ بُرُودًا مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ  
حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ  
الْمُفْلِحُونَ

2471 By *something* is meant *some excuse* which might avail them.

2472 Note the certain conviction of the final triumph of truth which is expressed here. The next verse concludes with similar words: *Surely the party of Allah are the successful ones.*

2473 Note that the Muslims are described as the people who believe in Allah and the latter day; hence this description applies only to the Muslims.

2474 In a state of war between the two parties, friendly connections with the hostile tribes were prohibited, as these would have resulted in great harm to the weaker community of the Muslims. As to those who were not actually engaged in hostilities against the Muslims, see the express directions contained in 60:8, "Allah does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes that you show them kindness and deal with them justly."

CHAPTER LIX  
THE BANISHMENT  
(*Al-Hashr*)

REVEALED AT MEDINA  
(3 sections and 24 verses)

SECTION 1

The Exiled Jews

1-4. The Bani Naḍir banished. 5-10. Disposal of the property left behind.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

2 He it is who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment;<sup>2475</sup> you did not think that they would go forth, while

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ  
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا  
مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ  
لَا أُولَئِكَ خَشِيعَةٌ مِمَّا خَشَفْتُمْ أَنْ تَخْرُجُوا

**Abstract:**

- Sec. 1. The exiled Jews.
- Sec. 2. Hypocrites fail to fulfil their promises to Jews.
- Sec. 3. An exhortation.

**General remarks.**

THIS chapter is appropriately termed the *Banishment*, as it deals entirely with the banishment of the Jewish tribe called the *Banī Naḍir*, and matters arising out of it. The last chapter warned the Muslims of the secret plans of the Jews and the hypocrites, and this offers an example. The first section deals with the banishment itself and the property acquired thereby; the second shows how the hypocrites gave the Jews secret promises of help, but failed to fulfil them; and the third ends the chapter with an exhortation to the faithful and an exposition of some of the Divine attributes, indicating the greatness and purity of the Divine Being.

The chapter is undoubtedly a Medinian revelation, and the date of revelation may be placed a little after the banishment which it narrates.

<sup>2475</sup> The banishment spoken of here took place six months after the battle of Uhud, when the Banī Naḍir, a Jewish tribe of Medina who had at first entered into a covenant

they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!<sup>2476</sup>

3 And had it not been that Allah had decreed for them the exile, He would certainly have chastised them in this world, and in the hereafter they shall have chastisement of the fire.

4 That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).

5 Whatever palm-tree you cut down or leave it standing

ظَنُّوا أَنَّهُمْ حَصُونُهُمْ مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يحتَسِبُوا وَقَدْ فِى قُلُوبِهِمُ الرَّجَىٰ فَيُجْرَبُونَ يَوْمَهُمْ بِأَيْدِيهِمْ وَأَيْدِى الْمُؤْمِنِينَ فَاعتَبِرُوا يَا أُولِى الْأَبْصَارِ ۝ وَلَوْ لَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآةَ لَعَذَّبَهُمْ فِى الدُّنْيَا وَلَهُمْ فِى الْآخِرَةِ عَذَابُ النَّارِ ۝ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ مَا فَطَعْنَا مِنْهُ لَبِنَةً أَوْ رَكْمًا مِّمَّا

with the Holy Prophet, showed signs of treachery and were punished with banishment (Bkh). This is called the *first banishment*, to distinguish it from the second, which took place in the time of 'Umar, when the Jews settled at Khaibar were banished to Syria, and which is prophetically referred to in the words *awcal-il-hashr*, or the *first banishment*, to distinguish it from a *second* or later banishment. The following detailed account is given by Rā: The Banī Naḍīr made a treaty with the Holy Prophet to stand neutral between him and his enemies. When he was victorious at Badr, they said that he was the Prophet promised in the Torah, on account of the victory, but when the Muslims suffered a loss on the day of Uhud, they (i.e. the Banī Naḍīr) repudiated their vow and broke the agreement. Ka'b, son of Ashraf, went to Mecca with forty horsemen and made an alliance with Abū Sufyān. As a consequence, Ka'b was murdered, and the Holy Prophet told the tribe to leave Medina. They wanted ten days for preparation, but Abdulla bin Ubayy (the head of the hypocrites) advised them not to leave Medina, but remain and fight against the Holy Prophet, promising the help of his own men. He also assured them that if they were compelled to go forth he would depart with them. So they fortified themselves within their strongholds. After having remained besieged for twenty-one days, and having despaired of help from the hypocrites, they surrendered. The Prophet raised the siege on the condition that they would depart from Medina. With the exception of two families that chose to remain at Khaibar, they all went to Syria.

Dr. Prideaux, so notorious for vilifying Islam, says that the Prophet ordered a party of the Muslims to pursue the emigrants, and that thus they were all put to death. Sale has shown in his note on this verse that the incident from which Dr. Prideaux draws this strange conclusion relates really to the murder in cold blood of seventy Muslims, who, being invited to preach Islam, were treacherously put to death by an Arab tribe. Strange are the ways of the learned Christians when they write anything about Islam!

2476 The Banī Naḍīr, being granted ten days in which to collect and take with them such of their property as they desired, devoted the time at their disposal to the destruction of their houses, lest they should be a source of strength to the Muslims. What remained of them was demolished by the Muslims.

upon its roots, it is by Allah's command, and that He may abase the transgressors.

6 And whatever Allah restored to His Apostle from them, you did not press forward against it any horse or a riding camel, but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things.

7 Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil).<sup>2477</sup>

قَائِمَةً عَلَى أَصْوَاعٍ فَإِذَا دَرَأَ اللَّهُ  
لِيُخْرِجَ الْفَاسِقِينَ ۝

وَمَا آفَاءُ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا  
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ  
اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ ۝  
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

مَا آفَاءُ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى  
فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَ  
الْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ  
كُلٌّ لِّمَا كَانُوا دُولَهُ لَا يَخْتَلِفُ أَعْيُنُكُمْ  
وَمَا أَنْتُمْ بِالرَّسُولِ فَتَنُّوهُ وَمَا  
يَحْكُمُ عَنْهُ فَإِنَّهُمْ نَوَاهٍ وَالنَّفْوَا لِلَّهِ  
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

2477 This verse relates to the third kind of property acquired in war, which is called *al-fai*, being derived from *afā'a*, which occurs in this verse, the other two being mentioned in 8:1 and 8:41, for which see 979 and 1007. *Afa'tu-hu* means *I made it to return* (O-LL), and accordingly *إفاء الله على المسلمين مال الكفار* signifies, according to LL, *God restored to the Muslims, or gave to them as spoil, the property of the unbelievers* (S). Hence *fai* comes to mean *such of the possessions of the unbelievers as accrue to the Muslims without war* (TA-LL), or *such as are obtained from the believers in a plurality of gods after the laying down of arms* (A'Obeid, Mgh, and Msh-LL).

The *fai* is not distributed among the warriors for the very reason that there has been no fighting. It is described here as being for Allah and for the Apostle, the near of kin, the orphans, the needy, and the wayfarer. From this it will be seen that the whole of it was to be distributed in exactly the same manner as the one-fifth of the *ghanimah*, for which see 1007. A reference to that note will show that the Prophet's share was for the benefit of the Muslims. Bq states that there are three different opinions as to the Prophet's share after his death. According to one it should go to the *Imām* or the head; according to a second, it should be spent on the army and the fortification of the boundaries; and according to a third, it is for the benefit of the Muslims in general. The lives of the Holy Prophet and his earlier successors—a conqueror like 'Umar, wearing patched clothes, before whom was brought all the hoarded wealth of Persia and Syria—are a sufficient testimony that the Prophet's share was always spent for the benefit of the Muslims. In fact, this share was considered as a part of the *Bait-ul-Mal*, the public treasury, for when, after the Holy Prophet's death, his daughter Fatima claimed a share of *Fidk*, which was also a part of *fai*, Abū Bakr refused it on the ground that it was not the personal property of the Holy Prophet (Rz), and he decided in fact that a prophet does not leave any property to be inherited by his heirs. The feud which thus arose rent the Muslim world into two great schools. The prohibition contained in the words *so that it may not be a thing taken by turns among the rich of you* is directed against the Prophet's share being inherited at all.

8 (It is) for the poor who fled, those who were driven from their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Apostle: these it is that are the truthful.<sup>2478</sup>

Ar. breasts.

9 And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.<sup>2479</sup>

10 And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ  
دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا  
مِّنَ اللَّهِ وَرِضْوَانًا وَيَصْمُرُونَ اللَّهَ وَ  
رَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ  
وَالَّذِينَ تَبَوَّءُوا الدَّيَارَ وَالْإِيمَانَ مِن قَبْلِهِمْ  
يَحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ  
فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَ  
يُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ  
خَصَاصَةٌ وَمَنْ يُوْثِقْ شَيْئًا لِّنَفْسِهِ  
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ  
وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ  
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ  
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ

2478 It should be noted that the *Muhājirîn* in general did not receive any share of this property: it was only to the poor Refugees that something was given for maintenance, the reason of which is stated clearly in the verse, viz. they had lost everything and had to leave their homes as well as their property. It is necessary to remember, moreover, that one of the important heads of expenditure in the public treasury of the Muslims, which is called the *Bait-ul-Māl*, was the help of the poor and those who were unable to earn their own livelihood, and thus with all its poor laws and old age pension rules, the English law is yet far behind that early Muslim law. It was under that head that the Refugees who had lost all their wealth and homes and were still so poor that they could not carry on any business of their own were to receive anything from what the Bani Naḍir left, all of which became part of the public funds. Sale's note, "wherefore Muhammad distributed those spoils among the *Muhājirîn* . . . and gave no part thereof to the *Anṣār*," is simply a distortion of the facts, borne out by his own admission that three of the *Anṣār* "who were in necessitous circumstances" also received help. See also next note.

2479 By those who made their abode in the city and in the faith are meant the *Anṣār* or the *Helpers*, i.e. the Muslim residents of Medina. *Dār* means a house or a mansion as well as a country, or a city or a town or village (Mgh, Q-LL), and with the article *al*, *al-madīnah* or the city of the Prophet (Q-LL). The meaning is that they made an abode in the city of the Prophet and the faith; the faith being likened to a place of abode. *Before them* signifies before their (i.e. the Refugees') coming to Medina.

When the Muslims fled from Mecca they found a refuge in Medina, where the Muslim inhabitants received them as if they were their brothers, lodging them in their own houses, and many of them were still living in the houses of their benefactors when the banishment of the Bani Naḍir took place. On this the Holy Prophet asked the Helpers to consent to either of the two proposals, i.e. to have a share of what was acquired from the Bani Naḍir and give part of their houses and wealth to the Refugees, or to let the (poor) Refugees alone have a share in that property, so that with it they might build their houses and make a start in some business or trade. The *Anṣār* replied that they were willing that the Refugees alone should have a share, and, notwithstanding that, they might continue to lodge in their houses (RZ).

spite to remain in our hearts  
towards those who believe;  
our Lord! surely Thou art  
Kind, Merciful.<sup>2480</sup>

فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا  
إِنَّكَ رءُوفٌ رَحِيمٌ

## SECTION 2

## Hypocrites fail to fulfil their Promise to Jews

11, 12. Hypocrites' secret promise of help to Jews and failure to keep it.  
13-17. End of the guilty.

Ar. hast  
thou.

11 *Have you* not seen those  
who have become hypocrites?  
they say to those of their  
brethren who disbelieve from  
among the followers of the  
Book: If you are driven forth,  
we shall certainly go forth with  
you, and we will never obey  
any one concerning you, and if  
you are fought against, we will  
certainly help you; and Allah  
bears witness that they are  
most surely liars.<sup>2481</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ  
لِأَخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ  
مَعَكُمْ وَلَا نُسَبِّحُ فِيكُمْ أَحَدًا أَبَدًا  
وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ  
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

12 Certainly if these are  
driven forth, they will not go  
forth with them, and if they  
are fought against, they will  
not help them, and even if they  
help them, they will certainly  
turn (their) backs, then they  
shall not be helped.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ  
وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ  
نَصَرُوهُمْ لَيُكُوِّنَنَّ الْأَدْبَارُ مِنْهُمْ  
لَا يَنْصُرُونَ

Ar. breasts.

13 You are certainly greater  
in being feared in their *hearts*  
than Allah; that is because  
they are a people who do not  
understand.

لَا أَتْلُو سُنَّةَ رَهْبَةٍ فِي صُدُورِهِمْ مِنْ  
اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ  
لَا يَفْقَهُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى  
مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسِهِمْ  
يَنْتَهُمُ شِدَادًا خَسِبَهُمْ جَمِيعًا وَقُلُوبُهُمْ  
شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ  
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَبَاذِلُوا أَوْبَالَ

Ar. thou  
mayest.

14 They will not fight against  
you in a body save in fortified  
towns or from behind walls;  
their fighting between them is  
severe; *you may* think them as  
one body, and their hearts are  
disunited; that is because they  
are a people who have no sense.

15 Like those before them  
shortly,<sup>2482</sup> they tasted the evil

2480 This description may apply to all Muslims of later ages.

2481 The hypocrites deceived the Jews with false promises, and thus brought them into opposition to the Holy Prophet. See 2475.

2482 According to some, this description applies to the Bani Qainuqa', and according to others, to the Quraish slain in the field of Badr.



result of their affair, and they shall have a painful chastisement.

Ar. *theo.*

16 Like the devil when he says to man, Disbelieve, but when he disbelieves, he says: I am surely clear of *you*; surely I fear Allah, the Lord of the worlds.

17 Therefore the end of both of them is that they are both in fire to abide therein, and that is the reward of the unjust.

أَمْرُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ  
كَذَلِكَ لَئِيَّا قَالُوا لِلْإِنْسَانِ الْقَرُّ  
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي  
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ  
فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ  
فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ

### SECTION 3

#### An Exhortation

18-21. Believers enjoined to be true to their duty. 22-24. Perfect attributes of the Divine Being.

18 O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

19 And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.

20 Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.

a 1604.  
Ar. *thou*  
*wouldst.*

21 Had We sent down this Qur-ān on a mountain,\* *you would* certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.

22 He is Allah besides whom there is no god: the Knower of the unseen and the seen; He is the Beneficent, the Merciful.<sup>2483</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ  
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ  
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ  
أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ  
لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ  
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ  
لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ  
خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ  
وَذَٰلِكَ الْأَمْتَالُ نُصَرِّفُهَا لِلنَّاسِ لَعَلَّهُمْ  
يَتَفَكَّرُونَ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ  
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

Or, free  
from  
defects.

Or, Restorer  
of every  
loss.

23 He is Allah, besides whom there is no God; the King, the Holy, the *Author of peace*, the Granter of security, Guardian over all, the Mighty, the *Supreme*, the Possessor of every greatness; Glory be to Allah from what they set up (with Him).

24 He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ  
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ ۝

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْبَصِيرُ  
لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

CHAPTER LX  
THE EXAMINED ONE  
(*Al-Mumtahanah*)

REVEALED AT MEDINA  
(2 sections and 13 verses)

**Abstract:**

- Sec. 1. Friendly relations with enemies of Islam forbidden.
- Sec. 2. Other friendly and social relations.

**General remarks.**

THE whole of this chapter deals with the relations between the Muslims and the non-Muslims, and in particular with the undesirability of relations with those enemies who were bent upon extirpating Islam, and who, not being satisfied with expelling the Muslims from their homes, now made war on them. It is in this connection that the Holy Prophet is enjoined to *examine the women* who came to him from among the idolaters for the purpose of embracing Islam, so that if they are found to be inspired by sincere motives they should be retained. It is this circumstance which gives the title of the *Examined One* to this chapter, and thus it shows that, notwithstanding enmity, the Muslims were required to be fair in their dealings with the unbelievers. The connection with the last chapter is self-evident. A clear statement was needed regarding the relations of the two communities on account of the hostilities which had sprung up between them.

The first section opens with an injunction against entering into friendly relations with the enemies of Islam, whose hostile attitude had now assumed the gravest aspect, and the example of Abraham is quoted, who was similarly compelled to sever his connection with his opponents when they became hostile to him. The second section, however, adds that every non-Muslim is not to be regarded as an enemy; a distinction is drawn between the conduct which should be observed towards enemies and mere unbelievers. This direction, given as it was at a very late date, furnishes a basic principle in a discussion of the question of friendly relations. It is then stated that women who fled from Mecca to escape persecutions could be given shelter if they were found on examination to be sincere. Marriage relations between Muslim husbands and idolatrous wives, and idolatrous husbands and Muslim wives, were declared to be void, arrangements being made for the compensation of dowries. The chapter closes with a statement as to the pledge which should be demanded from women coming over to Islam, for the pledge in the case of men included the defence of the faith against the enemies, a duty which women could not perform.

The date of the revelation of this chapter may be approximately placed about the year 8 A.H., between the truce made at Hudaibiyya and the conquest of Mecca.

## SECTION 1

## Friendly Relations with Enemies of Islam forbidden

In the name of Allah, the Beneficent, the Merciful.

1 O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? <sup>2484</sup> If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.

2 If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, <sup>2485</sup> and they ardently desire that you may disbelieve.

3 Your relationships would not profit you, nor your children, on the day of resurrection; He will decide between you, and Allah sees what you do.

4 Indeed, there is for you a good example in Abraham and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, <sup>2485A</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي  
وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ  
بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ  
مِّنَ الْحَقِّ ۚ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ  
أَن تَوَافِقُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ  
خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ  
مَرْضَاتِي تُبَسِّطُونَ إِلَيْهِم بِالْمُودَّةِ  
وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ  
وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ

سَوَاءَ السَّبِيلِ ۝  
إِن يَتَّبِعُوكُمْ يَكُونُوا أَعْدَاءً  
بِغَضُوِّ إِلَيْكُمْ آيَاتِ لَهُمْ وَالسِّنَنُ  
بِالشُّؤْمِ وَوَدُّوا لَوْلَاكَ ۝  
لَن تَنفَعَكُمْ أَرْحَامُهُمْ وَلَا آبَاؤُهُمْ  
يَوْمَ الْقِيَامَةِ يُفَصِّلُ بَيْنَكُمْ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ ۝  
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي  
أَبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا  
لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنكُمْ وَمِمَّا  
تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ

2484 It should be noted that the reason given for not befriending the unbelievers is that they are the enemies of Allah and His Apostle, who have driven out the Apostle and the Muslims from their homes. To say that the passage was revealed on account of Hatib ibn Abi Balta', who had sent a letter informing the Meccans of the Holy Prophet's advance on Mecca, is only to give an instance of the harm which may result from friendship with an enemy in a state of war.

2485 That is, they would slay you with their hands and revile you with their tongues.

2485A كَفَرْنَا بِكُمْ also means *he declared himself to be clear or quit of such a thing* (Msb-LL). As the ordinary significance of the word *kufr* does not apply here, this significance has been adopted.

Ar. between  
you.

and enmity and hatred have appeared between us and *you* for ever until you believe in Allah alone—but not in what Abraham said to his sire: I would certainly ask forgiveness for *you*, and I do not control for *you* aught from Allah<sup>2486</sup>—Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:

Ar. thee.  
Ar. thee.

5 Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.

6 Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.

وَرَبَّ آبَيْنَا وَيَسْئَلُكَ الْعَدَاوَةُ  
الْبَعْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ  
وَحَدَّثَ الْآلَاقُولَ إِنزِهِمْ لَا يَبْهَمُ  
لَا تُسْتَغْفِرُكَ لَكَ وَمَا أَمَلْتُ لَكَ  
مِنَ اللَّهِ مِنْ شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا  
وَإِلَيْكَ أَبْنَا وَإِلَيْكَ الْمَصِيرُ  
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا  
وَاعْفُ عَنَّا رَبَّنَا إِنَّكَ أَنْتَ  
الْعَزِيزُ الْحَكِيمُ  
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ  
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَ  
مَنْ يُؤْتِ اللَّهَ الْغَنَىٰ فَالْحَمْدُ لِلَّهِ

## SECTION 2

### Other Friendly and Social Relations

7-9. Relations with unbelievers, not enemies of Islam, allowed. 10, 11. Marriage ties between idolatrous enemies and Muslims to be treated as dissolved. 12. Pledge from female converts to Islam. 13. Friendly relations with Jews forbidden.

Ar. between  
those.

7 It may be that Allah will bring about friendship between you and *those* whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.<sup>2487</sup>

8 Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ  
الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ  
قَدِيرٌ وَاللَّهُ عَفْوٌ رَحِيمٌ  
لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ  
فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ

2486 As shown in 790, it was not Abraham's father for whom he thus prayed, for ultimately this sire of Abraham proved to be a deadly enemy. Abraham's example is quoted to show how loving and tender he was towards his people, yet when it became clear to him that they were bent upon uprooting the truth, even Abraham could not maintain relations of friendship with them. The Holy Prophet and his companions were in like manner now obliged to renounce all relationships of friendship with a people who were not only the avowed enemies of the Muslims but also in a state of continual war with them. For Abraham's promise to ask forgiveness for his sire, see 19: 47.

2487 This verse makes it clear that the prohibition against friendly relations with the unbelievers was only temporary, to be operative only so long as the war continued. The friendship prophetically referred to here was brought about after the conquest of Mecca.

your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.<sup>2488</sup>

9 Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

10 O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers;<sup>2489</sup> neither

دِيَارَكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ○

لَا تَأْتِيهِمْ كُفْرًا مِنْ آلِ يَنْ قَالُوا لَهُمْ

فِي الدِّينِ وَأَخْرَجُوهُمْ مِنْ دِيَارِهِمْ

وَنَظَاهِرُهُمْ دُعَاءُ لَأُخْرِجَكُمْ أَنْ تُولَّوْهُمْ

وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ

الْمُؤْمِنَاتُ مِنْهُنَّ فَامْتَحِنُوهُنَّ

اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ

مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ

2488 This verse and the one that follows, revealed as they were at a time when the relations between the Muslims and the unbelievers were most strained, on account of the existence of a continual state of war between the two parties, settle conclusively that friendly relations between Muslims and non-Muslims, as such, are not prohibited by the Holy Qur-ān. It is in the light of these verses that all the verses forbidding friendly relations with the unbelievers should be read, because here the true principle is revealed in unmistakable language, allowing friendly relations with one kind of unbelievers and prohibiting such relations with those of another kind. It also upsets the oft-repeated libel of Christian writers, wherein the uninformed are led to believe in the existence of a fanatic intolerance of all non-Muslims on the part of the followers of the Holy Prophet.

2489 It appears from the above that, up to this time, not only did people continue to embrace Islam at Mecca, although there was now no preacher of the faith there, but that this gradual conversion to Islam also continued notwithstanding the bitter persecution of the new converts, which still compelled them to flee from their homes. It is an unparalleled example of the deep impression which the Holy Prophet's truth had made upon the Meccans. The example cited here relates to believing women who fled to Medina under these circumstances. But note the broadness of the principles of Islam. These women are not taken unconditionally, for they might have deserted their husbands. The Holy Qur-ān requires that they should be examined. In accordance with this injunction we find it related that the Holy Prophet obtained the assurance of such women under oath that they had not left their homes except on account of Islam, and that it was not the desertion of their husbands or the love of any one that had prompted them to flee (JB, Kf). Those women who gave a satisfactory answer to these questions were not returned to the unbelievers. It is an error to suppose that this was a violation of the conditions of the truce made at Hudaibiyya, for had it been so, the Meccans would not have remained silent. There was no doubt a condition in that truce that the Meccans who went over to the Holy Prophet should be returned to Mecca, and that condition, which only related to *men*, was faithfully observed by the Holy Prophet, who refused to allow the Muslims who fled from the persecutions of the Meccans to remain with him, and these *men* had therefore to make a colony of their own, having no connection whatever with the Medina Muslims, nor were they subject to the Meccans. The truth of this is further clarified by the incident relating to Umm-i-Kalsum, daughter of Aqaba and wife of Amr bin 'As, who was accompanied by her two brothers, Ammara and Walid: both were handed over by the Holy Prophet to the unbelievers, but not their sister (Rz). In fact, the

are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries;<sup>2490</sup> and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you; and Allah is Knowing, Wise.<sup>2491</sup>

11 And if any thing (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.<sup>2492</sup>

12 O Prophet! when believing women come to *you* giving *you* a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of *themselves*, and will not disobey *you* in what is good, accept their pledge, and

Ar. *thee*.

Ar. *thee*.

Ar. *between their hands and their feet*.  
Ar. *thee*.

لَهُنَّ حَقُّ لِهَؤُلاَئِهِمْ وَلَا لَهُمْ بِمَا يَحْكُمُونَ لَهُنَّ  
وَأَنَّهُمْ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ  
أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ جُوزُهُنَّ  
وَلَا تَسْكُوا بِيَعْتِمُ الْكَوَافِرَ وَسْئَلُوا  
مِمَّا أَنفَقْتُمْ وَلَيْسَ لَكُم مَّا أَنفَقُوا  
ذَلِكُمْ حُكْمُ اللَّهِ فِي بَيْنِكُمْ ۚ  
اللَّهُ عَلِيمٌ حَكِيمٌ ۝

وَأَن تَأْتِيَهُنَّ نِسَاءُ الَّذِينَ إِلَى الْفَقْدِ  
تَعَابَتُمْ فَأُولَئِكَ يَنْبَغِي  
أَزْوَاجَهُمْ مِّثْلَ مَا أَنفَقُوا ۚ وَاللَّهُ  
الَّذِي فِي أُنْفُسِهِمْ مُؤْمِنُونَ ۝  
يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ  
يُبَايِعْنَكَ عَلَى أَن لَّا يَشْرِكْنَ بِاللَّهِ  
شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ  
أَوْ لَا دِهْنَ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْقَهُنَّ  
بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا  
يُعْصِيَنَّ فِي مَعْرُوفٍ بَابِعْنَّ وَ

condition was introduced by the Quraish to guard against the growing strength of the Muslims by permitting the converts to come over to them; and hence they were quite satisfied when the Holy Prophet told them that the condition did not apply to women. And though the condition did not apply to women, yet these women were only granted protection after their dowry was returned to their husbands, who were not allowed to suffer a loss. The acceptance of the dowry by the husband brought about a divorce, and these women could then be married by the Muslims.

2490 Whereas payment of a dowry to the first husband marked the termination of the marriage relationship with him, the payment of a dowry to the wife was necessary for the new conjugal relationship.

2491 The state of permanent warfare maintained between the Muslims and the unbelievers did not allow of any social relationships to be established between the two parties; hence the marriage relationships between Muslim men and unbelieving women as well as those between the Muslim women and the unbelieving men could no longer be maintained: each party having returned the dowry, divorce, *ipso facto*, automatically resulted.

2492 It is a case in which a Muslim husband is allowed to recoup the loss sustained of an unbelieving wife's dowry who has deserted him, from the sum due for the payment of a Muslim woman's dowry who has fled from the unbelievers and joined the Muslims, or from the acquisition gained in war (Kf). This was necessary because the unbelievers refused to return the dowries of women who had gone over to them. It should be noted, however, that, notwith-



ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.<sup>2493</sup>

13 O you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter, as the unbelievers despair of those in tombs.<sup>2494</sup>

اسْتَغْفِرْ لَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ  
اللَّهُ عَلَيْهِمْ قَدْ يَسْأَلُونَ مِنَ الْآخِرَةِ كَمَا يَسْأَلُ  
الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ

standing this treatment which the Muslims suffered at the hands of the unbelievers, the Muslims were enjoined to make over to the unbelievers the dowries of the women who came over to them.

2493 Most of the commentators think that the pledge spoken of in this verse was only taken by the Holy Prophet after the conquest of Mecca, when large numbers of women as well as men embraced Islam. Rz relates the whole of this incident in detail, in which some lively responses by Hind, wife of Abu Sufyan, are given.

2494 The reference is to the Jews. One sect of the Jews denied resurrection, to which reference is contained in the concluding words of the verse.

## CHAPTER LXI

### THE RANKS

(*As-Saff*)

REVEALED AT MECCA

(2 sections and 14 verses)

#### SECTION 1

##### Triumph of Islam

1-4. Muslims exhorted to be strong in defence of faith. 5. Troubles of Moses. 6, 7. Jesus' prophecy regarding advent of the Holy Prophet. 8, 9. Prophecy of the triumph of Islam over all other religions.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ

1 Whatever is in the heavens  
and whatever is in the earth  
declares the glory of Allah;  
and He is the Mighty, the  
Wise.

#### Abstract :

Sec. 1. Triumph of Islam.

Sec. 2. Great sacrifices must be made.

#### General remarks.

THE Muslims, having been enjoined in the last chapter to have no friendly relations with the unbelievers, and a hint being given in v. 7 that friendly relations would soon be restored, are herein told that the final triumph of Islam would bring about this restoration, for so long as the unbelievers retained power, their efforts would always be directed to extinguish the light of Islam. Hence, it was only by means of the establishment of a Muslim government that a state of peace would be established in the peninsula. The title of this chapter is taken from the injunction to the Muslims to fight in defence of the faith in *ranks*, for fighting was now essential for the preservation of the very life of the Muslim community. After giving that injunction, the first section proceeds to cite an example of the persecution of Moses at the hands of his own people, and then a prophecy announced by Jesus as to the Holy Prophet's advent, which made it clear that truth should be finally victorious. Then follows a prophecy of the triumph of Islam over all other religions, the basis of whose fulfilment was laid in the lifetime of the Holy Prophet in the vanquishment of all religions within Arabia. The second section exhorts the Muslims to exert themselves in the cause of truth if they would see that prophecy fulfilled, citing the example of Jesus, whose followers, notwithstanding the apparent triumph of the enemy, finally succeeded in propagating the truth.

2 O you who believe! why do you say that which you do not do?

3 It is most hateful to Allah that you should say that which you do not do.<sup>2495</sup>

4 Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

5 And when Moses said to his people: O my people! why do you give me trouble? and you know indeed that I am Allah's apostle to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

6 And when Jesus son of Mary said: O children of Israel! surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmad;<sup>2496</sup> but when he came to them with clear arguments

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ○

كِبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ○

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَمَا أَنَّهُمْ بَيْنَا قَرَضَوْهُ ○

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمْ تَوَقِّرْهُ وَكَانُوا عَلَيْهِ كَافِرِينَ ○

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ

#### Date of revelation.

The chapter is by all authorities admitted to be a Medinian revelation. The actual date is not certain, but it may be approximately assigned to the year 4 A.H.—a time of despondency for the Muslims on account of the loss sustained at Uhud. From the first we find prophecies of the triumph to have been announced at a time when conditions leading to such a triumph were most adverse, and consequently when the assurances were most needed.

2495 It is an exhortation to those who professed belief in the truth to make their actions correspond to their assertions.

2496 Jesus' verification of the Torah, or the books of Moses, here, refers to the prophecy therein about the advent of the Holy Prophet, which is clearly stated in the latter part of the passage, where Jesus is spoken of as prophesying the advent. It should be borne in mind that the Holy Prophet had two names: he was called Muhammad as well as Ahmad, both names being derived from the same root *ḥamd*, which signifies *praising*, the word *Muḥammad* meaning *a man praised much or repeatedly or time after time* (LA, Q-LL), and *Aḥmad* meaning *one who praises much*. It should not be supposed that Jesus uttered the very words which are reported in the Holy Qur-ān, for he spoke the Hebrew language and not Arabic. Another great difficulty is that the actual words of Jesus Christ are not preserved in the Gospels, and we have to depend on a Greek translation, in which we find the word *paraclete*, which is translated in English as *comforter*. We are well aware how translations are sometimes misleading, and therefore the use of the word *paraclete* in the Greek version, or that of *comforter* in the English version, does not show what the actual word in the language spoken by Jesus was. But all those qualifications which are given in John 14:16 and 16:7 are met with in the person of the Holy Prophet. He is stated to be one who shall abide for ever, and

they said: This is clear enchantment.<sup>2497</sup>

7 And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.<sup>2498</sup>

8 They desire to put out the light of Allah with their mouths, but Allah will perfect His

قَالُوا هَذَا سِحْرٌ مُّبِينٌ  
وَمَنْ أَظْلَمُ مِمَّنْ انْتَرَى عَلَى اللَّهِ  
الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ  
يَا فُؤَادِهِمْ وَاللَّهُ مُتِمُّهُ

so is the Prophet's law; for after him comes no prophet to promulgate a new law. He is spoken of as teaching all things, and it was with a perfect law that the Holy Prophet came. And clearest of all are the words of John 16:12-14: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify Me." Now, this prophecy about the *spirit of truth*, which is the same as the *comforter*, clearly stated in John 14:17, establishes the following points: (1) Jesus could not guide into all truth, because his teaching was really directed only to the reform of the Israelites, and he denounced only their crying evils; but the teaching of the *comforter* would be a perfect one, guiding men into all truth, and the Holy Qur-án is the only book which claims to be a perfect law. (2) That the *comforter* would not himself speak a word, but that which he shall hear he shall speak; the words conveying exactly the same idea as those of Deut. 18:18, "And I will put My words in his mouth," a qualification which is met with only in the person of the Holy Prophet Muhammad. (3) That he will glorify Jesus, and the Holy Prophet did glorify Jesus by denouncing as utterly false all those calumnies which were heaped upon Jesus and his mother. The only Christian objection to this clear fulfilment of the prophecy in the person of the Holy Prophet Muhammad is, that the *comforter* is here called the *spirit of truth*, and that hence the words cannot be applicable to a man. But it is equally difficult to see why Jesus should call him *another comforter*, as he does in John 14:16, thus showing that he would come as a human being as he himself had come; and then, according to all sacred history, the teachers have been always *men*. Moreover, we cannot imagine a spirit not speaking of himself, but speaking only that which he shall hear, which a comparison with Deut. 18:18 clearly shows to be a prophet like Moses. And it should be noted that the Holy Prophet is frequently called *The Truth* in the Holy Qur-án, as in 17:81, "And say, *The Truth* has come and the falsehood vanished."

Another point worth mentioning is that the different prophecies about the Holy Prophet really refer to the different phases of his life. The two aspects of the life of the Holy Prophet are *jalál* and *jamál*, i.e. *an aspect of glory* and *an aspect of beauty*, the first finding its manifestation in the name *Muhammad* and the second in *Ahmad*. Each of the two great prophets, Moses and Jesus, prophesied about the Holy Prophet in words expressing that aspect of his life which was in consonance with his own nature: glory finding greater expression in Moses, who was prophet, law-giver, and king at the same time; and beauty in Jesus, on account of the beauty of his moral teachings, while both these elements were combined in the person of the Holy Prophet.

2497 The Holy Prophet is referred to here, as the next verse clearly shows; see the foot-note that follows.

2498 By the words, "who forges a lie against Allah and he is invited to Islam," are to be understood the rejecters who called the truth an enchantment, as stated at the end of the last verse, and as shown by the words that follow here, *And Allah does not guide the unjust people*. It was these people that were invited to Islam, while the Prophet was an inviter, as he is elsewhere called; see, for instance, 3:192, 20:108. Their polytheistic beliefs are repeatedly called a forgery in the Holy Qur-án, as, for instance, in 6:138, and again in 6:139.

light, though the unbelievers may be averse.

9 He it is who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.<sup>2499</sup>

تَوْبِهِ وَلَوْ كَرِهَ الْكَافِرُونَ  
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَلَوْ كَرِهَ الْمُشْرِكُونَ ٥

## SECTION 2

### Great Sacrifices must be made

10-13. Necessity of sacrificing life and property in the cause of truth.  
14. Example of Jesus' disciples.

10 O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?

11 You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!

12 He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;

13 And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.<sup>2500</sup>

14 O you who believe! be helpers (in the cause) of Allah, as Jesus son of Mary said to (His) disciples<sup>a</sup>: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ  
تُنَجِّيكُمْ مِنْ عَذَابِ آلِ يَمِينٍ  
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي  
سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٥  
يُخَفِّرْ لَكُمْ ذُكُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً  
فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْقَوْلُ الْعَطَافُ  
وَأُخْرَى يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَ  
فَتْحٌ قَرِيبٌ ۖ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ٥  
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ  
كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ  
مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ  
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

<sup>a</sup> 433.

2499 Verses 8 and 9 contain two different prophecies. In the first of these we are told that all attempts to annihilate Islam will fail, and they did fail. In the second it is affirmed that Islam will be made the predominant religion, the truth of which was witnessed by Arabia in the lifetime of the Holy Prophet. But both prophecies have a wider significance. Attempts are still being made to annihilate Islam, and the Divine promise is that all these attempts shall be brought to naught; while the predominance of Islam over all the religions of the world would in time be established as clearly as it was in Arabia. The commentators say that this predominance will be brought about through the Promised Messiah (Rz).

2500 The prophecy in the previous verse relates to the hereafter, while that in this verse relates to the victories of the Muslims over the unbelievers.

So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became predominant.<sup>2501</sup>

فَامَنَّ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ  
وَكَفَرَتْ طَائِفَةٌ ۚ فَأَيَّدَ تَالِئِينَ  
أٰمَنُوٓاْ عَلَىٰ عَدُوِّهِمْ ۖ فَاصْبَحُوا ظٰلِمِيْنَ ۝٢٥٠١

2501 The description applies to the triumph of the teachings of Christ over those who opposed the dissemination of his teachings, and speaks prophetically of the ultimate triumph of Islam over all other religions of the world.

CHAPTER LXII  
**THE CONGREGATION**  
(*Al-Jumu'ah*)

REVEALED AT MEDINA  
(2 sections, 11 verses)

SECTION 1

Muslims chosen for Divine Favours

1-4. Divine grace is granted to Muslims through the Prophet. 5-8. Example of Jews as a warning.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

2 He it is who raised among the *Meccans*<sup>2502</sup> an Apostle from among themselves, who recites to them His communications

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يُسَبِّحُ اللَّهَ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ  
الْحَكِيمُ  
هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ  
رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ

Or, *illiterates*.

**Abstract :**

- Sec. 1. Muslims chosen for Divine favours.
- Sec. 2. Friday prayers.

**General remarks.**

THIS chapter receives its name from the exhortation to gather together on the day of congregation, or *Friday*. The first section, after stating that the Prophet was a purifier of his immediate followers as well as of those who would come later on, warns the Muslims of the danger which brought about the downfall of the Jewish nation. They had with them the letter of the law, but were not true to its spirit. The reason of this was that they gave themselves up to worldly occupations and did not even observe their Sabbath, which was set apart for religious devotion. The second section therefore enjoins the Muslims not to neglect their prayers in congregation, and the congregation of Friday is specially spoken of.

The date of the revelation of this chapter may be assigned to about the second year of Hejira.

2502 *Ummul-qurá* is the name by which Mecca is known, and hence a Meccan is called an *ummi* (*Majma'-ul-Bihár*), the other significance of the word being *illiterate*. For a full discussion of the meaning of the word see 117, 950.

and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,

3 And others from among them who have not yet joined them; and He is the Mighty, the Wise.<sup>2503</sup>

4 That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.

5 The likeness of those who were charged with the Torah, then they did not observe it, is as the likeness of the ass bearing books; evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

6 Say: O you who are Jews, if you think that you are the favourites of Allah to the exclusion of other people, then invoke death if you are truthful.<sup>2504</sup>

7 And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.

8 Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.

وَيُكَفِّرُهُمْ وَيُطَهِّرُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ  
وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط  
هُوَ الْعَزِيزُ الْحَكِيمُ ○

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ○

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَا يُحْمِلُهَا  
كَمَثَلِ الْحَمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ  
مَثَلُ الْقَوْمِ الَّذِينَ كُنُوا بِآيَاتِ اللَّهِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ  
أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ  
فَمَمُوكَ الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ○  
وَلَا تَمْنُونَهُ أَبَدًا إِمَّا قَدْ مَتَّيْلَكُمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

قُلْ إِنْ الْمَوْتَ الَّذِينَ يَتِفَرُّونَ مِنْهُ  
فَأَنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ  
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ○

2503 Abu Huraira says: "We were sitting with the Holy Prophet when the chapter entitled *Friday* was revealed to him, and in it the words *others from among them who have not yet joined them*. I asked the Holy Prophet: 'Who are these?' He gave no reply until I questioned him thrice. Salmán, the Persian, was sitting among us, and the Holy Prophet placed his hand on Salmán and said, 'Even if faith were near the Pleiades, men (or a man) from among these would surely find it'" (Bkh). This report would show that the verse applies to one man or certain men of Persian descent. But commentators understand that non-Arabs are meant (Rz); others think that all Muslims coming after the time of the Holy Prophet are meant (Rz, JB). But while the general significance of the words must be regarded as true, Bkh's report shows the reference to be to a man in particular. As other reports show that the Messiah would appear among the Muslims at a time when they would have the letter of the law with them but would not be true to its spirit, the reference in the report given here is particularly to the Messiah or to his time. The significance is that after a time, when the true spirit of Islam should have been lost, a man or a people would be raised who, again receiving the light from the Holy Prophet, would spread the light of Islam in the world.

2504 The prayer for death spoken of here is the same as that in 2:94, for which see 138.



## SECTION 2

## Friday Prayer

Or, the day  
of congrega-  
tion.

9 O you who believe! when the call is made for prayer on *Friday*, then hasten to the remembrance of Allah and leave off traffic; that is better for you, if you know.<sup>2505</sup>

10 But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

11 And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ  
لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا  
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ  
فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي  
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا  
اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ  
وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا  
إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ  
اللَّهِ خَيْرٌ مِنَ الْهَوَى وَمِنَ التِّجَارَةِ  
وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝

2505 The time of the *Jumu'ah* prayer is just after noon, and the service, which consists only of two *rak'ats* instead of the four *rak'ats* of the early afternoon prayer, is preceded by a sermon. The words of this verse and those of the following show that ordinary business may be carried on by a Muslim on Friday before or after the *Jumu'ah* prayer. Hence, unlike the Jewish and the Christian Sabbaths, it is not necessarily a day of rest. But attendance at the *Jumu'ah* prayers is obligatory, and as soon as the call to prayer is given, every Muslim is bound to leave business of every kind and immediately to hasten to the mosque. It is a pity that in a country like India, having seventy millions of Muslims, officialdom did not recognize the necessity of the Muslims performing this obligatory duty until a very late date, and even now it is only partially recognized. Every nation has a Sabbath, or a so-called day of Divine service set apart from the ordinary weekdays, but in practice, the whole day is never given to prayer. In fact, a Muslim, who is allowed to do his ordinary work on Friday, gives more time to his prayers than the majority of those who recognize a seventh day as their Sabbath. The idea underlying the Sabbath is, no doubt, a temporary cessation of the material and physical activities, to give place to spiritual exercise and to holding communion with the Divine Being, but in practice that idea is practically non-existent. Islam, on the other hand, requires communion with the Divine Being to be observed throughout the entire week, and five times daily, in the most occupied hours of business; thus it gives a real chance to its followers for the exercise and development of the spiritual faculties which in others lie quite dormant. The Islamic division of prayers is much more suited to elevate a man spiritually, affording true spiritual food to the soul, than is to be discovered in any other form of worship.

## CHAPTER LXIII

### THE HYPOCRITES

(*Al-Munāfiqūn*)

REVEALED AT MEDINA

(2 sections and 11 verses)

#### SECTION 1

##### The Hypocrites

In the name of Allah, the Beneficent, the Merciful.

Ar. *thee*.

Ar. *thou*  
*art*.

Ar. *thou*  
*art*.

1 When the hypocrites come to *you*, they say: We bear witness that *you are* most surely Allah's Apostle; and Allah knows that *you are* most surely His Apostle, and Allah bears witness that the hypocrites are surely liars.

2 They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.

3 That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.<sup>2506</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ  
أَنَّكَ لِرَسُولِ اللَّهِ م وَاللَّهُ يَعْلَمُ إِنَّكَ  
لِرَسُولِهِ وَاللَّهُ يَشْهَدُ أَنَّ السَّافِقِينَ  
لَكَذِبُونَ  
اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ  
سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ  
ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَغَبَهُ  
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

#### Abstract:

Sec. 1. The hypocrites.

Sec. 2. An exhortation.

#### General remarks.

THE entire chapter, as its name shows, deals with the *Hypocrites* and condemns *hypocrisy*. The first section speaks of the hypocrites, their false promises and their desire to see Islam abased and trampled under foot, while the second section concludes with an exhortation to the Muslims to be sincere and not to be led away by the love of wealth and children. The hypocrisy of the upholders of a cause is fatal to its advancement; hence its connection with the last chapter.

The date of revelation may be assigned to a time when the hypocrites became separated from the believers, which first took place in the battle of Uhud, and therefore it was probably in the third year of Hejira that it was revealed.

2506 Note how the setting of a seal upon the hearts is described here. It is man's own action which is the cause, while the setting of the seal is only the necessary consequence of that action.

Ar. thou  
seest.  
Ar. thee.  
Ar. thou  
wilt.

4 And when *you see* them, their persons will please *you*, and if they speak, *you will* listen to their speech; (they are) as if they were big pieces of wood clad with garments: they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back? <sup>2507</sup>

Ar. thou  
mayest.

5 And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and *you may* see them turning away while they are big with pride.

Ar. thou.

6 It is alike to them whether *you* beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

7 They it is who say: Do not spend upon those who are with the Apostle of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

8 They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Apostle and to the believers, but the hypocrites do not know. <sup>2508</sup>

وَاِذَا رَايْتَهُمْ تُحِبُّكَ اَجْسَامُهُمْ  
وَلَنْ يَقُولُوا لَكَ لَوْ اَنَّكَ كَانَتْهُمْ  
خَشَبٌ مُسْتَمَدَّةٌ طَيِّبُونَ كُلٌّ صِغَرٌ  
عَلَيْهِمْ هُمُ الْعَدُوُّ وَكَأَحَدٌ زَعَمُ قَاتِلُهُمْ  
اللَّهُ اَتَى يَوْمَ فُكُونٍ ۝

وَاِذَا قِيلَ لَهُمْ تَعَالَوْا نَسْتَغْفِرْ لَكُمْ  
رَسُولُ اللَّهِ لَوْ اَرَادَ وَسْهُمْ وَرَايْتَهُمْ  
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۝

سَوَاءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ  
تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ اِنَّ  
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلٰى  
مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا  
لِلَّهِ خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلَكِنَّ  
السُّفٰهَانَ لَا يَفْقَهُونَ ۝

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِيْنَةِ  
يَخْرُجَنَّ اِلَا عِزُّهَا الْاَكْذَابُ وَ  
لِلَّهِ الْعِزَّةُ وَرَسُولُهُ وَلِلْمُؤْمِنِيْنَ  
وَلَكِنَّ السُّفٰهَانَ لَا يَعْلَمُونَ ۝

2507 By the cry is here meant the hostile incursion of the enemy by which the tribes are surprised (TA-LI). Whenever there was an incursion of the enemy they showed cowardice and thought that the Muslims would be crushed by their adversaries.

2508 So late as this revelation, the hypocrites considered themselves, in conjunction with their unbelieving friends, to be the stronger party and the Muslims to be the weaker party, whom they could easily drive out of Medina. But they are told that they themselves shall be disgraced, and so it was, for when the hypocrites were expelled from the mosque, each one's name was called out aloud; ultimately their opposition came to naught. See 1090.

## SECTION 2

## An Exhortation

Ar. *nor.*

9 O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

10 And spend out of what We have given you before death comes to one of you, so that he should say: My lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

11 And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ  
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ  
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ  
وَأَنْفُسُكُمْ مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ  
يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا  
أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصْدَقَ  
وَكَفُّ مِنَ الضَّالِّينَ  
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا  
وَاللَّهُ يُخَيِّرُ مِمَّا نَحْنَلُونَ ۝

CHAPTER LXIV  
THE MANIFESTATION OF DEFECTS

(At-Taghábun)

REVEALED AT MEDINA  
(2 sections and 18 verses)

**Abstract:**

Sec. 1. Unbelievers warned.

Sec. 2. An exhortation for believers.

**General remarks.**

As the previous chapters speak of believers and unbelievers separately, we now arrive at a chapter which speaks of them together, wherein the latter are warned of the consequences of their deeds, and the former are exhorted to continue their march towards spiritual excellence, not permitting worldly attractions to interfere in the necessary attainment of perfection. The reference to both unbelievers and believers is contained in the second verse. The chapter is appropriately entitled *The Manifestation of Defects*, because, not only will unbelievers find their defects manifested on a certain day, but believers will also find such defects manifested if they have failed in their conduct and have abandoned those principles which have been promulgated for their guidance, allowing worldly attractions to distract their minds from the attainment of religious and moral perfection.

The first section, after referring to Allah as being the Creator of both believers and unbelievers, and to His great knowledge, warns the unbelievers of their fate and of the consequences on a certain day of gathering, the reference being clearly prophetic of the first great gathering of the believers and the unbelievers in the field of Badr, as well as of the day of resurrection. The second section exhorts the Muslims to be obedient to the Apostle, and not to be led into a wrong course by the worldly allurements of wealth and families.

There is a difference of opinion as to whether this chapter is of Meccan or Medinian origin; the majority incline to the latter opinion. Internal evidence shows it to be an early Medinian revelation; so early indeed does its date appear to be that the battle of Badr is still prophetically referred to; the later growth of hypocrisy is, however, only remotely hinted at, in the exhortation against being led away by attractions of wealth and family. It is due to its early revelation at Medina that some have spoken of it as a Meccan revelation. But the weight of opinion is in favour of its Medinian origin.

## SECTION 1

## Unbelievers warned

1-4. Allah has created believers and unbelievers, and He knows what they do. 5-7. Unbelievers reminded of the fate of opponents of apostles. 8-10. They are warned of a day of gathering which will bring to light their defects.

In the name of Allah, the Beneficent, the Merciful.

1 Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.

Ar. from  
among.  
Ar. from  
among.

2 He it is who created you, but *one of you* is an unbeliever and *another of you* is a believer; and Allah sees what you do.

3 He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.

Ar. breasts.

4 He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the *hearts*.

5 Has there not come to you the story of those who disbelieved before, then tasted the evil result of their affair, and they had a painful chastisement?

6 That is because there came to them their apostles with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

7 Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.

8 Therefore believe in Allah and His Apostle and the Light

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يُسَبِّحُ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ○

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ  
مُؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○  
خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَ  
صَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ○  
يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ يَعْلَمُ  
مَا تَسْرُونَ وَمَا تَعْلَنُونَ ۚ وَاللَّهُ عَلِيمٌ  
بِدَارِ الْأَعْيُنِ ○

أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ كَفَرُوا  
مِنْ قَبْلُ ۚ فَنَادَوْا بِآلِ آمِهِمْ وَ  
لَهُمْ عَذَابٌ أَلِيمٌ ○  
ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا ۚ وَنَادَ  
كَفَرُوا وَآوَوْا ۚ وَاسْتَعْنَى اللَّهُ وَ  
اللَّهُ عَزِيزٌ حَكِيمٌ ○

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُعَذِّبَهُمُ  
بِأَلِ وَرِيٍّ لَّنْ بَعَثْنَا ثُمَّ لَتُبْعُونَ بِمَا  
عَمَلْتُمْ ۚ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ○  
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ

which We have revealed; and Allah is Aware of what you do.

9 On the day that He will gather you for the day of gathering, that is the day of the manifestation of defects;<sup>2509</sup> and whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein for ever; that is the great achievement.<sup>2510</sup>

10 And (as for) those who disbelieve and reject Our communications, they are the inmates of the fire, to abide therein, and evil is the resort.

الَّذِينَ أَنْزَلْنَا وَاللَّهُ يَمَّا تَعْمَلُونَ خَيْرٌ  
يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ  
التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْلَمْ  
صَاحِبًا لِكَيْفَ عَنْهُ سَيِّئَاتِهِ وَيُذِلْهُ  
بِحُدُوثِ بَعْثِي مَنْ تَحْتَهَا الْأَمْهَرُ خُلْدِي  
فِيهَا أَبَدًا ذَلِكَ الْغَوْرُ الْعَظِيمُ  
وَالَّذِينَ كَفَرُوا وَكَانُوا بِآيَاتِنَا  
أَوْ لِيكَ أَصْحَابُ النَّارِ خُلْدِي فِيهَا  
وَبِشِّ الْمَصِيرِ

## SECTION 2

### An Exhortation for Believers:

11-13. Believers should obey the Apostle. 14-18. Worldly attractions to be despised.

11 No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.

12 And obey Allah and obey the Apostle, but if you turn back, then upon Our Apostle devolves only the clear delivery (of the message).

13 Allah, there is no God but He; and upon Allah, then, let the believers rely.

14 O you who believe! surely from among your wives and your children there is an enemy

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ  
وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ  
يَعْلَمُ سِرَّهُ  
وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ  
فَأِنَّمَا عَلَى رَسُولِنَا الْبَلَاءُ الْمُبِينُ  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ  
يَا أَيُّهَا الَّذِينَ آمَنُوا أَرَأَيْتُمْ  
أَزْوَاجَكُمْ وَأَوْلَادَكُمْ عَدُوًّا

2509 The day of resurrection is here called the day of the manifestation of defects, because the hidden defects of man's nature will on that day be completely manifested. But the unbelievers had also their defects manifested in this life, when on the *day of gathering* (i.e. at Badr) they found to their amazement that their power was so weak that they could not subdue even a third of their number. Hence the manifestation of their defects began in this life.

2510 Note that he who acts righteously will have his evil removed, because a change comes over his life. There is no doubt that when a complete transformation takes place in the life of a man, the consequences of the evil which he might have previously wrought are immediately arrested.

to you ;<sup>2511</sup> therefore beware of them ; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

15 Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.

16 Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls ; and whoever is saved from the greediness of his soul, these it is that are the successful.

a 321.

17 If you set apart for Allah a goodly portion,<sup>a</sup> He will double it for you and forgive you ; and Allah is the Multiplier (of rewards), Forbearing,

18 The Knower of the unseen and the seen, the Mighty, the Wise.

لَكُمْ فَأَحْذَرُوهُمْ وَإِنْ تَعَفَّوْا تُعْطُوا

وَتَعْفَرُوا وَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ

عِنْدَهُ أَجْرٌ عَظِيمٌ

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا

وَأَطِيعُوا وَأَتَّقُوا خَيْرًا لَّأَنْفُسِكُمْ

وَمَنْ يُوَقِّ شَيْئًا نَفْسَهُ فَأُولَئِكَ

هُمُ الْمُفْلِحُونَ

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ

لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

عِلْمُ الْغَيْبِ الشَّهَادَةُ الْعَزِيزُ الْحَكِيمُ

2511 Because it is most often for the sake of one's wife and children that one acts wrongfully towards others. Thus, in some cases the wife or the children become an enemy to man. Note the use of the word *min*, which shows that wives and children do not necessarily lead man to evil, but that sometimes he inclines to evil on account of them. The next verse speaks of one's possessions and children as a *fitnah*, or *trial*, because through these the light of the sincere is manifested or the weakness of the frail becomes clear as the noonday sun.



## CHAPTER LXV

### THE DIVORCE

(*At-talâq*)

REVEALED AT MEDINA

(2 sections and 12 verses)

#### SECTION 1

##### Directions for Divorce

In the name of Allah, the Beneficent, the Merciful.

1 O Prophet! when you divorce women, divorce them for their prescribed time,<sup>2512</sup> and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ  
فَطَلِّقُوهُنَّ إِبْرَاجَةً وَأَحْصُوا الْعِدَّةَ  
وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ  
مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ

##### Abstract:

Sec. 1. Directions for divorce.

Sec. 2. Mecca warned.

##### General remarks.

THIS chapter deals with certain rules regarding divorce in its first section, and is accordingly entitled *The Divorce*. The second gives an unmistakable warning to the Meccans and shows that the Prophet had brought to them light. The law of divorce had already been given to the Muslims in the second chapter, but its misuse called for additional directions (see 2512). These directions were, indeed, given to warn the Muslims against the abuse of the institutions laid down by Islam, and the subject is in consonance with what is said in the previous chapter.

The date of revelation may be assigned approximately to the sixth year of Hejira, when the incident referred to in the first verse is said to have taken place.

2512 The prescribed time is ordinarily, according to 2:228, three courses. But in the case of women with child, and in certain other cases, the prescribed time is laid down in v. 4 of this chapter. It should be noted how every direction in connection with the subject of divorce is followed by the injunction, *be careful of your duty to Allah*, throughout this chapter, from which it may be inferred that the Holy Qur-ân requires the utmost carefulness in the matter of divorce. In a saying of the Holy Prophet, divorce is called

Ar. thou  
dost.

Ar. an  
event.

unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. *You do not know that Allah may after that bring about reunion.*<sup>2513</sup>

2 So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

3 And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for every thing.

4 And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah, He will make easy for him his affair.

5 That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.

إِلَّا أَنْ يَبَيِّنَ بَعْدَ حَشَةٍ مُبَيَّنَةٍ  
وَبَلَغَ حُدُودَ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ  
اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعْنُ  
اللَّهِ يَكُونُ بَعْدَ ذَلِكَ أَمْرًا ۝  
فَإِذَا بَلَغَ الْأَجَلُ فَأَمْسِكُوهُنَّ  
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَأَشْهِدُوا ذُوَّيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا  
الشَّهَادَةَ لِلَّهِ ۚ ذَلِكُمْ يُوعَظُ بِهِ مَنْ  
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝  
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ  
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ  
أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَلَدًا ۝  
وَالَّذِي يَخْتَفِرُ مِنَ الْمَخِضِّ مِنْ نِسَائِكُمْ  
إِنْ أَرَبْتُمْ بَعْدَ ثَمَّتْ ثَلَاثَةَ أَشْهُرٍ ۚ  
الَّتِي لَمْ يَحْضَنْ وَأُولَاتِ الْأَحْمَالِ  
أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ  
اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝  
ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ  
يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ ۚ  
يُعْظِمُ لَهُ أَجْرًا ۝

the most hateful to Allah of all things allowed. Without the remedy of divorce, healthy conjugal relations could not be maintained in any society, yet the marriage tie is too sacred to allow of this remedy being lightly resorted to.

It is reported that the directions contained in this chapter were needed to correct a mistake made in connection with the law of divorce by Ibn-i-'Umar (Bkh).

2513 The *amr* or *event* here means *reunion* (JB). Note that the person addressed here, though singular, is not the Prophet, but the man who divorces his wife.

6 Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense, and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

7 Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.<sup>2514</sup>

أَسْكُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ  
وَجَدِ كُمْ وَلَا تَضَارُّوهُمْ لَنْ يُغْنِيَا  
عَلَيْهِمْ وَإِنْ كُنْ أُولَايَ تَحْمِلْ فَانْفِقُوا  
عَلَيْهِمْ حَتَّى يَضَعُوا حِمْلَهُمْ ۚ فَإِنْ  
أَرْضَعْتُمْ لَهُمْ فَأَوْرَثُكُمْ أَمْوَالَهُمْ ۚ وَ  
اتَّبِعُوا أَمْرَهُمْ بِعَرْفٍ ۚ وَإِنْ  
تَحَاسَرْتُمْ فَسَرَّوْهُمْ لُءَا أُخْرَى ۚ  
يَنْفِقْ دُونَ سَعَةٍ مِنْ سَعَتِهِ وَمَنْ  
قَدِرْ عَلَى رِزْقٍ فَلْيَنْفِقْ مِمَّا آتَاهُ  
اللَّهُ لَا يُلْغِي اللَّهُ عَنْهُ لَافًا ۚ أَلَمْ آتَاهَا  
سَيِّجَعَلِ اللَّهُ لَبِئْسَ عَصِيراً ۚ

## SECTION 2

## Mecca warned

8-10. A lesson in the cities destroyed. 11, 12. The Prophet has brought light.

8 And how many a town which rebelled against the commandment of its Lord and His apostles, so We called it to account *severely* and We chastised it (with) a stern chastisement.<sup>2515</sup>

9 So it tasted the evil result of its affair, and the end of its affair was perdition.

10 Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

وَكَايْنٍ مِنَ قُرَيْشٍ عَصَتْ عَنْ أَمْرِهَا  
وَرُسُلَهُ فَمَاتَتْ بِهَا حَسْبًا شَدِيدًا  
وَعَدْنَا بِهَا عَذَابًا لَكُمُ ۖ  
فَلَا أَقْتُ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ  
أَمْرِهَا خُسْرًا ۖ  
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَانْقَرُوا  
اللَّهُ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ آمَنُوا  
قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۖ

Ar. a severe  
calling to  
account.

2514 Note the directions for the treatment of women contained in this verse as well as the previous one. They should be lodged where a man himself is lodged, no injury is to be inflicted on them, and if a man possesses abundant wealth he must spend on his wife abundantly. All these directions give the wife a position of practical equality with the husband.

2515 Note how directions for the believers are combined with a warning for the opponents.

11 An Apostle who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers flow, to abide therein for ever; Allah has indeed given him a goodly sustenance.

12 Allah is He who created seven heavens, and of the earth the like of them;<sup>2516</sup> the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ  
يُخْرِجُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ  
بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
أَبَدًا ۚ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۝  
اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنْ  
الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ  
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝

2516 The statement made here that there are "seven heavens and of the earth the like of them" throws light upon what is meant by heavens where the number seven is mentioned. The seven heavens are elsewhere called *the seven ways*, and the seven earths may therefore be the seven major planets of the solar system (the *earth* itself being the eighth), their orbits being spoken of as the seven heavens or seven ways. It should, however, be borne in mind that the heavens are often referred to without a limitation of number, and include the whole of the starry creation. Another point worth noting is that the mention of seven heavens does not preclude the existence of more. For the application of the word *seven* and for further discussion, see 46.

The descending of the decree among these is interpreted by Mjd as meaning the existence of life and death in them (Rz), and thus the Qur-ân supports the theory that there is life in other planets.

CHAPTER LXVI  
THE PROHIBITION  
(*At-Tahrim*)

REVEALED AT MEDINA  
(2 sections and 12 verses)

**Abstract:**

Sec. 1. Prophet's domestic relations.

Sec. 2. Progress to be made by the faithful.

**General remarks.**

THIS chapter is called *The Prohibition*, the title being taken from the statement made in the first verse that the Prophet (and those who follow him) should not forbid themselves what Allah has made lawful. The statement has been made the basis of an attack on the character of the Holy Prophet by all Christian writers, and although Sale was compelled to call Dr. Prideaux's version of the story a strange misrepresentation, even he could not avoid the temptation of giving currency to a story which sullied the character of one whose religion has been feared as the greatest antagonist of Christianity. Apart from all other considerations, the sole consideration of the arrangement of chapters is sufficient to show that the story which is made the basis of an attack upon the Holy Prophet, whatever its credentials, is *not referred to* in this passage of the Holy Qur-án. It is a fact that the story of the Christian critics, though referred to by some commentators, is not credited by trustworthy collections of reports such as Bukharee and Muslim. The incident reported by Bkh, on the other hand, affords clear and conclusive testimony of the falsehood of the story of the Christian writers, for under this verse he mentions two incidents, the more important and more well known of which is the story relating to the Holy Prophet's temporary separation (for one month) from his wives: it was "forbidding oneself of what Allah had made lawful." And, as the last chapter deals with divorce, it is quite natural that it should be followed by one referring to temporary separation. The story of this temporary separation is a well-known historical incident in the Holy Prophet's life, and as it clearly explains the statement made in the Qur-án, there is no reason why we should not consider the reference to relate to this incident.

The first section of this chapter thus speaks of the relations of the Holy Prophet with his wives, while the second speaks of the progress to be made by his faithful followers. The connection between these two sections may not be clear to a superficial reader, and hence a word may be said on the point. The word *zauj*, which means *a wife* or *a husband*, also signifies *an associate* or *a comrade* (A-LL), and the spiritual relation between the

## SECTION I

## Prophet's Domestic Relations

1, 2. Temporary separation. 3, 4. An example of domestic virtue. 5. Prophet's wives. 6, 7. General injunctions.

In the name of Allah, the Beneficent, the Merciful.

Ar. dost  
thou.

Ar. thee.  
Ar. thou  
seekest.  
Ar. thy.

1 O Prophet! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.<sup>2517</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ  
تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ  
رَحِيمٌ ٥

Prophet and a true follower of his is often metaphorically compared to the relation subsisting between husband and wife. It should also be noted that unbelievers and believers are in the concluding verses of the section compared to women, the wives of Noah and Lot on the one hand, and the wife of Pharaoh and Mary the mother of Jesus on the other.

The date of the revelation of this chapter may be placed about the year 7 A.H., which is the probable date of the separation.

2517 This verse, as already noted, has been utilized to attack the admitted purity of the Holy Prophet's life. It is said to contain a reference to the Prophet's conjugal relations with Mary, the Coptic woman, which, it is alleged, being discovered by his wife Hafsa, the Prophet swore not to have anything more to do with her. And this is claimed to be a case of "gratifying an unholy passion."

How far this story is worthy of credit may be gathered from the fact that this Mary did enjoy the honour of standing in the same relation to the Prophet as his other wives, and that she gave birth to Ibrahim, a son of the Holy Prophet who died in infancy. Why then should the Prophet's conjugal relations with her be regarded with a suspicious eye, and why should the holy relations of husband and wife, on which is based the very existence of human life, be called a gratification of "unholy passions"? Is this not another of the many proofs of Christian bias, and Christian antagonism, of a most cruel and unscrupulous character? Mary was not an Arab lady, and therefore socially her status may not have been the same as that of the other wives, but so far as her relation with the Holy Prophet was concerned, there was nothing in it of a clandestine nature, and as a son's mother (Ar. *umm-i-walad*) she is ranked equally with the Holy Prophet's wives, for it is a fact that the Prophet never kept a slave. The case of Safiyya illustrates this. She was a prisoner of war and might have been treated as a slave, but from the first she enjoyed the honour of being a wife, and no distinct or separate treatment was ever accorded to her. Nor does it appear that Mary was ever treated otherwise than as a son's mother. The story therefore that Hafsa's discovery of the Prophet having conjugal relations with her upset the Prophet to such a degree that he swore not to have anything more to do with her is a pure invention, and the known facts not only nullify the calumny, but brand it as another of those fables invented by Christian writers who seek to vilify Islam.

The commentators' version is that the Holy Prophet had gone in to Mary when he ought to have been in Hafsa's house, but even such commentators as IJ have held that the reference may as well be to the Prophet's forbidding himself the company of his wives for a month, or to his having forbidden himself the use of honey in deference to the wishes of one of his wives; other commentators are also of the opinion that the reference may be to one of these latter incidents. Sale could have discovered this even in Bq, if no other commentary was accessible to him. But strange indeed are the ways of the Christian

2 Allah indeed has sanctioned for you the expiation of your oaths; and Allah is your Protector, and He is the Knowing, the Wise.<sup>2518</sup>

قَدْ قَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ وَاللَّهُ  
مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

critics. One of these calls the latter incident a "ludicrous story," while Noeldeke says that it was probably invented by 'Ayesha, the reason given being that she was chiefly concerned in this quarrel. Strange to say, the reason given is just the opposite of what is held by Noeldeke himself to be true. It was Hafsa that was chiefly concerned in the quarrel, if the story credited by Sale, Muir, and others is to be taken as correct. Again, we do not see what blame rested on either Hafsa or 'Ayesha, if that story is correct, whereas the incident of the honey casts the blame upon both of them. Why should 'Ayesha herself have invented a story which cast a blame (slight though it be) on her? while according to the story of the Christian critics she was blameless. Not only had she no motive in inventing the story, but she should have been the first person to repudiate the incident of the honey if it were false. In fact, it is a proof of the great trustworthiness of the reports relating to the Holy Prophet that 'Ayesha herself is found circulating a report which cast blame on her. It shows how scrupulous, how conscientious, and how true were the companions in reporting sayings and incidents relating to the life of the Holy Prophet. For the incident is thus narrated by 'Ayesha: "The Holy Prophet, may peace and the blessings of Allah be upon him, used to take honey at Zainab's house, and Hafsa and I agreed to tell the Holy Prophet that he smelled as if he had taken *Maghafir*," which being done, the Holy Prophet, accepting their word, solemnly promised that he would eat honey no more. Now this story could not be invented, for the reporter is 'Ayesha, and the report contains some evidence against herself, while what Christian prejudice takes to be the true incident does not cast the least aspersion upon 'Ayesha.

I, however, consider that the reference is to the well-known temporary separation, regarding which the Holy Prophet made a vow, and which is actually spoken of as being referred to in these verses by no less an authority than 'Umar. Bukharae relates the following report of I'Ab in his commentary on this chapter. I'Ab, according to that report, was long doubtful as to the two women spoken of in this chapter, and finding himself alone with 'Umar on a certain day, questioned him thereupon. I'Ab tells us that before he had finished the question 'Umar told him that these were 'Ayesha and Hafsa, and then went on to tell him a long story. 'Umar told I'Ab that they did not customarily give the women any status in the days of ignorance, until Allah revealed concerning them what He revealed in the Holy Qur-án. "One day," said Umar, "my wife said to me that I should take such and such a course in such and such an affair." "It is no concern of yours," was the curt reply. "Why! your daughter [Hafsa] returns the Prophet answer for answer until he becomes displeased, and yet you do not like that I should speak to you in an affair," was the rejoinder. 'Umar at once repaired to Hafsa, and warned her against altercations with the Prophet. "'Ayesha should not mislead you in this matter," was the father's counsel to the daughter. Then he went to Umm-i-Salma, who was equally curt, and told 'Umar that he had no business to interfere in matters between the Holy Prophet and his wives. Soon afterwards the Prophet separated himself temporarily from all of his wives, swearing not to go to the house of any one of them for a month. Whereupon news of this being brought to 'Umar, he immediately went to the Holy Prophet and related what had passed between Hafsa, Umm-i-Salma, and himself, at which the Holy Prophet heartily laughed.

This incident shows clearly that 'Umar understood this verse to refer to this temporary separation, and the incident being a very well known one, of which the truth cannot be doubted, seems to be the real incident referred to in v. 1. Whether it is the incident of the honey or that of the temporary separation, the verse shows the loving and affectionate treatment of his wives by the Holy Prophet; for he was always ready to subject himself to any privation rather than give offence to his wives. This noble treatment made his domestic life the happiest that could be desired.

Ar. thee.

3 And when the Prophet secretly communicated a piece of information to one of his wives—but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part: so when he informed her of it, she said: Who informed *you* of this? He said: The Knowing, the one Aware, informed me.<sup>2519</sup>

4 If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is who is his Guardian, and Gabriel and the believers that do good, and the angels after that are the aiders.

5 Maybe, his Lord, if he divorce you,<sup>2520</sup> will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows, and virgins.

6 O you who believe! save yourselves and your families from a fire whose fuel is men and stones;\* over it are angels stern and strong, they do not disobey Allah in what He

وَأَذِ اسْرَ الْيَتَى إِلَى بَعْضِ أَرْوَاحِهِ  
حَدِيثًا فَلَمَّا بَيَّنَّتْ بِهِ وَأُظْهِرُوا اللَّهَ  
عَلَيْهِ عَرَفَتْ بَصْنَهُ وَأَعْرَضَ عَنْ بَعْضِ  
فَلَمَّا بَيَّنَّاهُمَا قَالَتْ مَنْ أَنبَأَكَ هَذَا  
قَالَ نَبَأَنِي الْعَلِيمُ الْحَبِيرُ  
إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا  
وَإِنْ أَظْهَرَ عَلَيْكَ فَإِنَّ اللَّهَ هُوَ مَوْلَا  
وَجِيرُكَ وَصَدِيقُ الْمُؤْمِنِينَ وَالْمَلِكُ  
بَعْدَ ذَلِكَ ظَهِيرٌ  
عَسَى رَبُّهُ أَنْ طَلَفَكَ نَسِيتُ لَهُ الرُّبَا  
خَيْرًا مِمَّنْ مَسْلَمَاتٌ مُؤْمِنَاتٌ قَدِمَتْ  
تَبَيَّنَتْ عَجْدَاتٌ سَيِّحَاتٌ تَبَيَّنَتْ  
وَأَبْكَارُ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا أَنْفُسَكُمْ  
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ  
بِشَارٍ لَا يَعْصُونَ اللَّهَ مَا

\* 38.

2518 Dr. Prideaux translates the words *قد فرض الله لكم تحلة إيمانكم* occurring here as meaning "God hath granted unto you to lie with your maid-servants." If the Doctor did not do this intentionally he was utterly ignorant of the Arabic language, and for such a man to pose as an Arabic scholar, misleading an ignorant public, is, to say the least, shameful.

The expiation of oaths is allowed in 5: 89, which was revealed much earlier than this chapter, and accordingly, it is a distortion of facts to represent this verse as having been revealed to legalize the conjugal relations of the Holy Prophet with the Coptic woman Mary.

2519 There is no trustworthy report showing to what particular incident reference is here made. But really what we stand in need of learning from it is not the actual incident, but the noble moral lesson which it affords. The Prophet's kind treatment of his wives was proverbial, and there is a report extant which attributes to him the following noble words: "The best of you is he who is most kind to his wife, and I am kindest of you all to my wives." In fact, it is difficult to gauge how great was the kindness to woman with which his heart was filled, for from a position of no status at all he raised her to one of practical equality with her "lord and master."

2520 The Holy Prophet, however, did not divorce any of his wives, which shows that all those qualifications were met with in them. He had been given a choice to divorce any of his wives whom he did not desire and to marry another in her place, but when the wives refused to leave him, notwithstanding the extreme austerity of his home life, he refused to divorce them; see 2002.



commands them, and do as they are commanded.

7 O you who disbelieve! do not urge excuses to-day; you shall be rewarded only according to what you did.

أَفَرَأَيْتُمْ مَا يُفْعَلُونَ مَا يُؤْمَرُونَ  
يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا  
أَيُّومَ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ

## SECTION 2

### Progress to be made by the Faithful

8. The faithful shall be made triumphant. 9. Prophet to strive hard.  
10-12. Parables of unbelievers and believers.

8 O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection: surely Thou hast power over all things.<sup>2521</sup>

9 O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً  
تَصَوِّحًا عَسَىٰ رَبُّكُمْ أَن يَهَيِّجَ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ  
وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ  
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا اكْمُلْ  
لَنَا نُورَنَا وَاعْفِ عَنَّا إِنَّكَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ أَغْلَظْ

a 2194.

2521 This shows that, according to the Holy Qur-án, paradise is not only a place to enjoy the blessings and reap the rewards of one's previous good deeds, but it is also the starting-point of a never-ceasing spiritual advancement. The prayer for the perfection of the light is really an unceasing desire for perfection, showing that spiritual progress in that life will be endless. Every stage of excellence to which man shall attain shall seem to be imperfect when compared with the next stage of progress to which man shall aspire. Thus the Holy Qur-án teaches the principle that the development of man's faculties, as it takes place in this life, however unlimited, is not sealed by finality, but is really the starting-point towards an immeasurably wider vista of the realms to be traversed, opening out after death when the soul is liberated from the limitations of its casement of clay, assuming another body, which will be in accord with the deeds performed here below. Hence it is also that those who have wasted their opportunity in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment for the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified and they are fit to start on the onward journey to the great goal, they shall no more be in hell. This is the reason why, according to the Holy Qur-án, no man shall be expelled from paradise, but (as stated very clearly in sayings of the Holy Prophet) all men shall after a time be taken out of hell, for it is only meant to clear a man of the dross which is a hindrance in his spiritual progress, and when that object has been effected its need vanishes.

them; and their abode is hell; and evil is the resort.<sup>2522</sup>

10 Allah sets forth an example to those who disbelieve the wife of Noah and the wife of Lot: they were both under two of Our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.<sup>2523</sup>

11 And Allah sets forth an example to those who believe the wife of Pharaoh, when she said: My Lord! build for me a house with Thee in the garden and deliver me from Pharaoh and his doing, and deliver me from the unjust people.<sup>2524</sup>

<sup>a</sup> 410, 412.

<sup>b</sup> 653.

12 And Mary, the daughter of Amran,<sup>a</sup> who guarded her chastity, so We breathed into him of Our inspiration,<sup>b</sup> and she accepted the truth of the words of her Lord and His books, and she was of the obedient ones.<sup>2525</sup>

عَلَيْهِمْ وَمَا دُلُّهُمْ عَلَيْهِمْ وَبَشِّرِ الْمُحْسِنِينَ  
 فَذَرِكُوا اللَّهَ مَثَلًا لِلَّذِينَ كَفَرُوا الْأَمْرَاتِ  
 نُوحٍ وَامْرَأَاتِ لُوطٍ مَا تَتْلُو عَنْ عِبَادٍ  
 مِنْ عِبَادِنَا صَالِحِينَ فَجَاءَتْهُمَا فَكَلَّمَ  
 يُغْنِي عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا  
 النَّارَ مَعَ الدَّاسِينَ ○  
 وَذَرِكُوا اللَّهَ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَاتِ  
 فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي مَعْنِيَ  
 فِي الْجَنَّةِ وَبِخَيْرٍ مِنْ فِرْعَوْنَ وَتَعْلَمُ  
 بِخَيْرٍ مِنَ الْقَوْمِ الظَّالِمِينَ ○  
 وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا  
 فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَ  
 صَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنْ  
 كَانَتْ مِنَ الْغَائِبِينَ ○

2522 The verb translated *strive hard* is *jāhid*, from which is derived the word *jihād*, and the context shows that the carrying on of a war is not meant by *striving hard*, for war was never proclaimed against the hypocrites, who in fact were, for all practical purposes, treated as Muslims. Therefore, when the Prophet is commanded to carry on a *jihād* against the unbelievers and the *hypocrites*, it is clear that *jihād* is something else than mere fighting.

2523 This is an instance of the followers of prophets going against the principles of their teachers; therefore, those prophets will not be able to save them.

2524 This is an example of good men who are not yet made free from the bondage of sin, for which Pharaoh stands here as a typical example; but they ardently desire to be rid of sin, striving hard to free themselves from all trammels.

2525 The example of the righteous given in this parable illustrates how Divine inspiration is granted to the perfect ones. The words "We breathed into *him* of Our inspiration" are remarkable. Evidently the word *him* (Ar. *hi* in *fihī*) cannot refer to Mary, and therefore the Christian theory which seeks to draw from these words the conclusion that the soul of God was breathed into Mary falls to the ground. The personal pronoun is taken by some commentators to refer to Jesus (Rz); and thus the meaning is that Mary gave birth to a son who received Divine inspiration. But the reference in the personal pronoun *him* might as well be to the believer for whom Mary is set as an example, and the object of the change might be to draw attention to the fact that it is really the granting of inspiration to the believer that is meant here and not the breathing of a soul.

## CHAPTER LXVII

### THE KINGDOM

(*Al-Mulk*)

REVEALED AT MECCA

(2 sections and 30 verses)

#### Abstract:

Sec. 1. The kingdom of God.

Sec. 2. The unbelievers' doom.

#### General remarks.

From this point to the end there are forty-eight chapters, and all these were revealed at Mecca, with the single exception of ch. 110, which belongs to the Medinian period of revelation, though it too was revealed at Mecca when the Holy Prophet was there in his last pilgrimage. All of them contain prophecies of the greatness to which Islam should rise and of the failure of its opponents, sometimes in plain and sometimes in metaphorical language. But while they mostly belong to the earliest period of the Holy Prophet's revelation, the prophecies contained in them very often relate to the distant future of Islam, and are certainly not limited to the prevalence of Islam in Arabia or to the lifetime of the Prophet. While the distinct character of each chapter will be dealt with in the usual introductory note, these few words will suffice as to their general character and their relation towards each other.

The title of this chapter is taken from the statement contained in the first verse, that *kingdom* is in the hands of Allah, the evident conclusion of which is, that that kingdom which was known as the *kingdom of God* in prophetic language was now about to be established on earth. Attention is then called to the perfect working of Divine laws in physical nature, and from this the inference is drawn that evil must bear evil consequences, while good yields good fruit. The second section speaks of the doom that awaits the unbelievers because of their ungratefulness to the Divine Being, inasmuch as they would not use those very faculties with which Allah has endowed them to distinguish truth from falsehood, and that which is conducive to their good from that which is calculated to bring ultimate ruin.

## SECTION 1

## The Kingdom of God

1, 2. Kingdom and life are Allah's. 3-5. Uniformity of Divine laws. 6-14. Evil and good required.

## PART XXIX

In the name of Allah, the Beneficent, the Merciful.

1 Blessed is He in whose hand is the kingdom, and He has power over all things,<sup>2526</sup>

2 Who created death and life that He may try you—which of you is best in deeds; and He is the Mighty, the Forgiving,<sup>2527</sup>

3 Who created the seven heavens *alike*;<sup>2528</sup> you see no incongruity in the creation of the Beneficent God; then look again, *can you* see any disorder?<sup>2529</sup>

Or, one  
above  
another.  
Ar. thou  
seest.  
Ar. canst  
thou.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ  
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ  
الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا  
تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَأَنظِرِ  
الْبَصَرَ هَلْ تَرَى مِن فُتُورٍ

2526 The short Meccan chapters, which are no doubt generally among the earliest revelations of the Holy Prophet, often speak most forcibly of the greatness and glory of Allah. The statement here that *the kingdom is Allah's* and that He has power over all things is like a prophetic statement as to the establishment of the kingdom of Islam, which was really the kingdom of God. Compare the words in the sayings of Jesus Christ: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21: 43).

2527 The law of life and death or growth and decay works throughout nature, but it has a special meaning in reference to man, because death does not end his life, but is really the starting-point for a new life of spiritual progress. Life to him below is, therefore, a trial, i.e. a means of bringing to light his hidden qualifications for the performance of good. But life and death have another and a deeper significance for man in the life and death of nations, and it is of this life and death of the nations that the Holy Qur-án speaks more frequently. Nations that work evil are swept away, and others are raised in their place that they may do good. They live only so long as they do more good than harm to humanity; but when they begin to devote their lives to luxury and to indulge in evil, decay overtakes them. Compare the form adopted here with that in 7: 129, where the Jews are addressed: "It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act"; and that in 10: 14, where the Muslims are addressed: "Then We made you (their) successors in the land after them, so that We may see how you act."

2528 My translation of *ṭibāqā* differs from the ordinary translations, and is based on the saying mentioned by LL on the authority of IA'r and others under the word *ṭabq* as follows: *هذا الشيء طبق هذا* i.e. *this thing is the match of this*, or *conforms or corresponds with this*, or *is the like of this*. This significance, moreover, suits the context, for the verse goes on to describe the uniformity prevailing in nature.

2529 Attention is here called to the regularity and uniformity of the laws working in nature; neither is there incongruity, so that things belonging to the same class should be

Ar. *thy*.  
Ar. *thee*.

4 Then turn back the eye again and again; *your* look shall come back to *you* confused while it is fatigued.

Ar. *lamps*.

5 And certainly We have adorned this lower heaven with *lights* and We have made them to be means of conjectures for the devils,<sup>2530</sup> and We have prepared for them the chastisement of burning.

6 And for those who disbelieve in their Lord is the chastisement of hell, and evil is the resort.

7 When they shall be cast therein, they shall hear a loud moaning of it as it heaves,

8 Almost bursting for fury. Whenever a group is cast into it, its keepers shall ask them: Did there not come to you a warner?

9 They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything: you are only in a great error.

10 And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

شَرَّ رَاجِعِ الْبَصَرِ لَرَّائِيْنَ يَنْقَلِبُ اِلَيْهَا  
الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِاَصْنَافٍ  
وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ وَاعْتَدْنَا  
لَهُمْ عَذَابَ السَّعِيرِ

وَالَّذِيْنَ كَفَرَ وَاٰمَنَ مِنْهُمْ عَذَابٌ  
بَحْتُهُمْ وَيَسَّ الْمُتَعَمِّرِ

اِذَا الْقَوُوفُ فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا  
وَّهِيَ تَفُوْرُ

تَكَادُ مَيِّمٌ مِّنَ الْخَيْطِ كُلُّ الْيَقِيْ فِيْهَا  
فَوَجَّ سَاهِمٌ حَزَنَتْهَا الْمَيِّمَاتُ نَدْبُ

قَالُوْا بَلٰى قَدْ جَاءَنَا نَذِيْرُهُ فَكُنَّا  
وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ اِلَّا

اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ  
وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا

فِيْ اَصْحٰبِ السَّعِيْرِ

subject to different laws, nor is there a disorder (*futūr*, which Rgh translates as meaning *ikhtilāl*, i.e. *disorder* and *laxity*), so that a law should not work uniformly. The verse, while no doubt calling attention to the existence of a Supreme Being as witnessed in the regularity and uniformity of the laws working in creation, draws special attention to the spiritual laws, which should also work uniformly, and thus evil and good must each bring its special reward.

2530 The lights with which the lower heaven is lighted, i.e. the stars, are made the means of conjectures regarding the future by the astrologers. This is the plain meaning of the words. *Rujūm* is the plural of *rajm*, and explaining it IAs says: "*Rajm* means conjectures about what Allah has not stated." And classing the *munajjim*, i.e. the astrologer, and the *kāhin*, i.e. the diviner, and the *sāhir*, i.e. the magician, as one, he goes on to say: "Thus he [i.e. the Prophet, whose saying is explained] considered the astrologer, who learns about stars so that he may judge thereby, and attributes to them the effect of good and evil, to be an unbeliever." And Rgh, explaining these very words, says: "And *rajm* is used metaphorically to signify conjectures and surmises." LL also gives this significance of the verse on the authority of Bq and TA: "We have made them to be means of conjectures to the devils of mankind, i.e. to the astrologers." Thus the astrologers, who deceived people by telling them many things which they posed as having learned from the stars, are referred to here. They are told that they shall have the punishment of burning for these false conjectures.

11 So they shall own their faults, so far be the inmates of the burning fire (from good).

12 (As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.

Ar. breasts.

13 And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.

14 Does He not know who created? And He is the Knower of the subtilties, the Aware.

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ

بِذَاتِ الصُّدُورِ

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

## SECTION 2

### The Unbelievers' Doom

15-19. Punishment is certain, but a merciful God withholds it. 20-22. Their helplessness. 23, 24. Divine favours. 25-30. Certainty of the doom.

15 He it is who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.

Ar. rising.

16 Are you secure of those in the heaven that He should make the earth to swallow you up? then lo! it shall be in a state of commotion.<sup>2531</sup>

17 Or are you secure of those in the heaven that He should send down upon you a punishment? then shall you know how was My warning.

18 And certainly those before them rejected (the truth), then how was My *disapproval*.

Or, changing of their condition.

19 Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent God? Surely He sees everything.<sup>2532</sup>

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا

فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ

وَإِلَيْهِ النُّشُورُ

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ

بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَنشُرُ

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ

حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ

فَكَيْفَ كَانَ نَذِيرِ

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٌ وَ

يَقْبِضُنَّ مَا يُمْسِكُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ

بِكُلِّ شَيْءٍ بَصِيرٌ

2531 By those in the heaven are meant the angels who have been charged with bringing about a punishment upon the opponents of truth (Bd). Or the words mean, *He who is in the heaven*, the significance being *whose command prevails in the heaven*, the reference to the command in the heaven indicating His power to deal out punishment which none would be able to avert.

2532, see next page.

20 Or who is it that will be a host for you to assist you besides the Beneficent God? The unbelievers are only in deception.

21 Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.<sup>2533</sup>

22 What! is he who goes prone upon his face better guided or he who walks up-right upon a straight path?<sup>2534</sup>

23 Say: He it is who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

24 Say: He it is who multiplies you in the earth and to Him you shall be gathered.

25 And they say: When shall this threat be (executed) if you are truthful?

26 Say: The knowledge (thereof) is only with Allah and I am only a plain warner.

27 But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said: This is that which you used to call for.

28 Say: Have you considered if Allah should destroy me and those with me—rather He will have mercy on us; yet who will protect the unbelievers from a painful chastisement?<sup>2535</sup>

Or, *marred*.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ  
رَبُّ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا  
فِي غَمَرٍ ذَرِيرٍ

أَمَّنْ هَذَا الَّذِي يَزِيدُ فُكْرًا أَنْ أَمْسَكَ  
رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

أَفَسَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى  
أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ هَلْ قَلِيلٌ مِمَّا  
تَشْكُرُونَ

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَ  
إِلَيْهِ تُحْشَرُونَ

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ  
كُنْتُمْ صَادِقِينَ

قُلْ إِنَّمَا أَعْلِمُهُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا  
نَذِيرٌ مُبِينٌ

فَلَمَّا رَأَوْهُ زُلْفَةً سَيَلَتْ سِيْلَتٌ مِنْهُمْ  
وَقِيلَ لِلَّذِينَ

كُنْتُمْ بِهِ تَدَّاعُونَ

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِ اللَّهُ وَمَنْ مَعِيَ  
أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ هَلْ يَنْصَرُّونَ

عَلَى إِبْلِيسَ

2532 The withholding of the birds signifies the delay of the conquests of Islam, for the birds are spoken of as following a victorious army (see 1387). The question in the next verse as to who shall assist them corroborates this significance.

2533 This is also a prophecy. Their sustenance was withheld in the great famine which prevailed at Mecca, prophecies regarding which abound in the Holy Qur-ān in early as well as later revelation. See 2269.

2534 One going "prone upon his face" is one who stumbles and falls at every step, not being guided by truth.

2535 The meaning is that the guilty will by all means be called to account and suffer the evil consequences of what they have done, whether the Prophet and his companions live or die, but the uncertainty as to the reward of the righteous is at once removed by the words *rather He will have mercy on us*. For *au*, meaning *rather*, see LL, which quotes Mgh.

29 Say : He is the Beneficent God, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.

30 Say : Have you considered if your water should go down, who is it then that will bring you flowing water?

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا  
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ  
قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا  
فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ۝



## CHAPTER LXVIII

### THE PEN

(*Al-Qalam*)

REVEALED AT MECCA

(2 sections and 52 verses)

#### Abstract:

Sec. 1. Not a madman's message.

Sec. 2. A reminder for the nations.

#### General remarks.

WHEN the Holy Prophet delivered his message, the unbelievers first called him a madman, and this chapter is taken up with a consideration of this allegation. The inkstand and the pen and what they write are called to bear witness to the fact that the utterances of the Prophet are not those of a madman; it is from this circumstance that the chapter receives its title. How these things bear witness to the Prophet's truth is shown in 2536. The first section closes with a parable clearly foretelling that all the struggles of the Meccans against the Holy Prophet will be a complete failure, and that they will in the end regret what they do. The second section lays stress on the knowledge of the future which was revealed through the Holy Qur-án, and the Holy Prophet is told that he should wait patiently for the successful issue of his affair, the example of Jonah being quoted to show how trials and sufferings sometimes make the issue doubtful, notwithstanding its certainty, and the chapter concludes with the statement that not only is the Prophet not a madman, but his message, being a reminder for all the nations, will ultimately raise the whole of humanity to eminence. It should be noted that the message of the Holy Qur-án is declared to be meant for all nations in this chapter, which is admittedly one of the earliest revelations.

#### Date of revelation.

As regards the time of revelation, learned opinion is admittedly in favour of a very early date, so much so that it is generally considered to be the second chapter in the order of revelation. But as the 74th chapter is shown by trustworthy reports to have been the second revelation, we can place it only after that chapter. Muir and those who follow him consider it to have been revealed towards the close of the early Meccan period, but that is surely a mistake. There is no doubt that the first allegation of the unbelievers against the Holy Prophet was that he was a madman, and it is with this allegation, and this only, that the chapter deals, the reference in the second verse and the last but one being conclusive on this point. This consideration shows it to be clearly one of the earliest revelations.

## SECTION 1

## Not a Madman's Message

1-7. Prophet's high morals and their evidence. 8-16. Proud ones shall be brought low. 17-33. A parable showing that opposition will not prosper.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 (Consider) the inkstand <sup>2536</sup>  
and the pen and what they  
write,

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

Ar. thy.  
Ar. thou  
art.

2 By the grace of *your* Lord  
*you* are not mad. <sup>2537</sup>

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٌ

2536 *Nūn* is not an abbreviation, but a word meaning *inkstand*. Az objects to this in the TA, on the ground that when meaning an inkstand *nūn* is written as a word and not as a letter; but the Qur-ān makes a departure from the ordinary method of writing in several places and preserves the form of writing met with in the first manuscript, from which all copies were made. Moreover, there is the authority of the earliest commentators that the letter *nūn* here stands for the word *nūn*, for both Hasan and Qatada regard it as meaning *inkstand*, while I'Ab considers the meaning to be *fish*; the context, which mentions the pen and writing, clearly favouring the former interpretation (JB).

Rodwell's note here, that "the meaning of this and the similar symbols throughout the Qur-ān was unknown to the Muhammadans themselves even in the first century," shows a lamentable ignorance on the part of a translator of the Holy Qur-ān. The abbreviations in the beginning of chapters are in many cases explained by the companions of the Holy Prophet, Ibn-i-'Abbās being the chief authority. Qatada, who was a disciple of I'Ab, decidedly lived in the first century, and he handed down to posterity most of the interpretations of the Holy Qur-ān by I'Ab.

2537 The first allegation of the unbelieving Meccans against the Holy Prophet was that he was *majnūn*, i.e. *mad*, and this allegation is dealt with in this chapter, and the first answer to it is contained in the first two verses. By mentioning *the inkstand and the pen and what they write*, attention is really called to the fact that his prophecies about his own future and the fate of the Meccans, which were already put down in writing, would prove that the Prophet was not mad, for the ravings of a madman could not bear fruit. It should be noted that the Holy Qur-ān again and again challenges its opponents to write down their prophecies about the Holy Prophet, thus showing that *its own were actually written down from the first*; and thus this chapter, which is one of the earliest, conclusively establishes the truth that every revelation of the Holy Qur-ān was put down in writing as soon as it was communicated to the Holy Prophet. For the assertion made here see v. 47, and 52: 41, "Or have they the knowledge of the unseen so that they write it down?" Hence *the inkstand and the pen and what they write* stands for the prophecies which are mentioned as regards the Holy Prophet in v. 3 and as regards the opponents in vv. 17-33, while they are called upon to write down the prophecies of their own diviners.

But the words have a wider significance, indicating that the Qur-ān will always continue to occupy a unique position among all the books which are ever written, and thus there will always be a conclusive proof that the Prophet to whom it was revealed was not a madman. The unique position of the Holy Qur-ān among all the books of the world consists in its completeness and exhaustive dealing with all the truths about religion, so that every religious truth is found within its covers, and every false doctrine is condemned therein. See 1785.

Ar. <i>thou</i> <i>shalt.</i>	3 And most surely <i>you</i> shall have a reward never to be cut off. <sup>2538</sup>	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝
Ar. <i>thou</i> <i>dost.</i>	4 And most surely <i>you</i> conform (yourself) to sublime morality. <sup>2539</sup>	وَأَنَّكَ لَ تَعْلَىٰ خَلْقٍ عَظِيمٍ ۝
Ar. <i>thou</i> <i>shalt.</i>	5 So <i>you</i> shall see, and they (too) shall see,	فَسَبِّحْ صُورَ رَبِّكَ ۝
	6 Which of you is afflicted with madness.	يَا أَيُّكُمْ الْمُسْتَوْ ۝
Ar. <i>thy.</i>	7 Surely <i>your</i> Lord best knows him who errs from His way, and He best knows the followers of the right course.	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝
	8 So do not yield to the rejecters.	فَلَا تَطِيعِ الْمَكِيدِينَ ۝
Ar. <i>thou</i> <i>shouldst.</i>	9 They wish that <i>you</i> should be pliant so they (too) would be pliant. <sup>2540</sup>	وَدَّوْا لَوْ تَدْرُحُنَّ يُدْرِكُهُنَّ بِهِ هُونٌ ۝

2538 As proof of the assertion contained in the previous verse, the Prophet is told that his exertions shall be followed by a reward which shall never be cut off, i.e. he shall be successful in establishing a religion which shall never cease to exist, whereas a madman's actions do not bear any fruit even in his lifetime. Thus there is not only a clear prophecy here of the final triumph of the Prophet over his enemies, but there is also a prophecy that what is stated in the Qur-án rests on such a firm foundation that it shall never prove untrue.

2539 The Prophet's conforming to the sublimest morality is a further proof that he cannot be a madman. This was not only an assertion, but the Holy Prophet had already won from them the recognition of his sublime morality, inasmuch as he had won the title of *Al-amin*, a title which not only was never given by the Arabs to anybody, but one which has never been conferred by any nation as a whole upon an individual in the history of the world. The Arabs, on account of their haughty spirit and tribal and family feuds, were perhaps the last nation that would have thus recognized the high qualities of a man who was neither a king, nor the chief of a tribe, nor a great warrior, nor a famous poet; so that flattery would have been the motive of the people in according him an unparalleled honour. *Al-amin* signifies *the one who may be trusted* (LL), and by giving the Prophet that title the people expressed their high appreciation of his sublime morality, as if he were the one, and *only one*, as indicated by prefixing *al*, who could be trusted in all matters. His moral greatness was thus testified to by 'Ayesha, than whom none was more

intimate with the Holy Prophet: كَانَ خَلْقُهُ الْقُرْآنَ or *his morals are the Qur-án*,

meaning that all pictures of sublime morality depicted by the Holy Qur-án afford really a glimpse of the moral greatness of the Prophet. The Holy Qur-án plainly calls him an exemplar (83: 21). The one thing which places him high above all other prophets and great men is that his moral sublimity found an expression in every phase of life, whereas the life of every other prophet affords an instance of moral greatness only in one or more particular aspects of life.

2540 The first desire of the Quraish was no doubt, owing to their great respect for the Holy Prophet, that he should not condemn their evil deeds in strong language, and thus they too would not be severe in opposition to him. This circumstance also shows this chapter to be one of the earliest revelations, for in later years the opposition of the Quraish became very severe.

	10 And yield not to any mean swearer, <sup>2541</sup>	وَلَا تُطِعْ كُلَّ حَلَّافٍ مِّمَّهِينٍ ۝
	11 Defamer, going about with slander,	هَمَّازٍ مَشَّاءٍ بِسْمِيرٍ ۝
	12 Forbiddor of good, outstepping the limits, sinful,	مُنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝
	13 Ignoble, besides all that, base-born ;	عُنَيْلٌ بَعْدَ ذَٰلِكَ ذَنْبِيمٍ ۝
Or, known by his evil character.	14 Because he possesses wealth and sons.	أَن كَانَ ذَا مَالٍ وَنَبِينٍ ۝
	15 When Our communications are recited to him, he says : Stories of those of yore.	إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ سَاطِرٌ أَلْوِيلٍ ۝
Ar. elevated nose.	16 We will brand him on the nose, <sup>2542</sup>	سَنَسْنِمُهُ عَلَى الْخُرْطُومِ ۝
	17 Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, <sup>2543</sup>	إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ ۝
Or, made no reservation.	18 And were not willing to set aside a portion (for the poor).	وَلَا يَسْتَشْنُونَ ۝
Ar. thy.	19 Then there encompassed it a visitation from <i>your</i> Lord while they were sleeping.	فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ۝
	20 So it became as black, barren land.	فَأَصْبَحَتْ كَالصَّرِيرِ ۝
	21 And they called out to each other in the morning,	فَتَنَادَوْا مُصْبِحِينَ ۝
a 1355.	22 Saying : " Go early to your tilth if you would cut (the produce)."	إِنِ اعْتَدُوا عَلَىٰ خَرْبِكُمْ لَأَنْتُمْ صَارِيذٌ ۝
	23 So they went, while they consulted together secretly,	فَاطْلُقُوا وَهُمْ يَخْتَفُونَ ۝
b 1356.	24 Saying : <sup>b</sup> No poor man shall enter it to-day upon you.	أَن لَّا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ۝

2541 The person alluded to is Walid bin Mughira (JB), or Abu Jahl, or Aswad bin 'Abd-i-Yaghus, or Akhnas bin Shuraiq (Rz). In fact, the description applies to all the leaders of opposition to the Holy Prophet, as the words of v. 8, "so do not yield to the rejecters," show.

2542 Branding on the nose is equivalent to bringing a man to disgrace which shall stick to him (Rgh). *Khurṭūm* signifies really "the proboscis of an elephant (Rgh), or the nose of a beast of prey (TA), or a large or an elevated nose (MA)" (LL), and the word is here applied to the nose of a man to indicate its ugliness (Rgh). The *anaf*, or nose, being the most prominent part of the face, is looked upon as standing for *al-hamiyyat* (Rz), i.e. *disdain*. Hence also *anafat-un* signifies *disdain* (LL). Those who apply this description to Walid bin Mughira in particular take the *branding of the nose* literally, a prophecy fulfilled in the battle of Badr, where Walid received a wound on his nose, the mark of which remained till his death (Bd, Rz). Bd also adds : *And it is said to express that He will bring him to the utmost disgrace.*

2543 This is a parable which sets forth the ultimate fate of the Quraish, viz. that they shall not reap the advantage of what they sow. Stated as it is in unmistakable terms, it is one of the earliest prophecies, when opposition to the Holy Prophet had not yet assumed that severity which characterized it during his latter days at Mecca.

25 And in the morning they went, having the power to prevent.

26 But when they saw it, they said: Most surely we have gone astray:

27 Nay! we are made to suffer privation.

28 The best of them said: Did I not say to you, Why do you not glorify (Allah)?

29 They said: Glory be to our Lord, surely we were unjust.

30 Then some of them advanced against others, blaming each other.

31 Said they: O woe to us! surely we were inordinate:

32 Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.<sup>2544</sup>

33 Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!<sup>2545</sup>

وَعَدُوا عَلَىٰ خُرْدٍ قَادِرِينَ  
فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ۝

بَلْ لَحْنٌ مِّنْكُمْ وَمُونَ ۝

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ

لَوْ لَا تَسْبَحُونَ ۝

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ۝

فَأَبْكَىٰ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَّبِعُونَ

قَالُوا يَٰوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ۝

عَنِ رَبِّنَا إِن يَشَأْ لَتُخَوِّرَهُمْ

إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ۝

كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ

أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝

## SECTION 2

### A Reminder for the Nations

3 -41. The righteous and the wicked are not alike. 42-47. The prophecy. 48-50. The issue must be waited for patiently: Jonah's example. 51, 52. A reminder for the nations.

34 Surely those who guard (against evil) shall have with their Lord gardens of bliss.

35 What! shall We then make those who submit as the guilty?

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ  
الْغَيْرِ ۝

أَفَجَعَلْنَا السُّلَيْمَانَ كَالْمُجْرِمِينَ ۝

2544 It shows that while the Qur-ān threatened the Meccans with punishment, it foretold at the same time that they would accept the truth ultimately. What is foretold here happened about twenty years afterwards in the conquest of Mecca. They lost what they had so long contended for against the Holy Prophet; all their exertions came to naught and their power in the land was frustrated, but they then saw their error, came over to Islam, and were made the rulers of vast kingdoms; thus their Lord gave them instead *one better*, because they made their humble petition to Him.

2545 The separate mention of the chastisement of the hereafter is a clear evidence that the punishment spoken of in the previous verses, which is referred to at the commencement of this verse in the words *such is the chastisement*, was a punishment which was to overtake them in this life, and thus to afford a proof of the truth of the chastisement of the hereafter.

36 What has happened to you? How do you judge?

37 Or have you a book wherein you read,

38 That you have surely therein what you choose?

39 Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you judge?

40 Ask them which of them will vouch for that.

41 Or have they associates? Then let them bring their associates if they are truthful.

42 On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,<sup>2546</sup>

43 Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

44 So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they know not;

مَا كُنتُمْ تَحْكُمُونَ ۚ

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۚ

إِنْ لَكُمْ فِيهِ لَمَّا تَخْتَارُونَ ۚ

أَمْ لَكُمْ آيَاتُنَا عَلَيْهِنَا بِالْإِغْوَاءِ إِلَى يَوْمِ

الْقِيَامَةِ ۚ إِنْ لَكُمْ لَمَّا تَحْكُمُونَ ۚ

سَلِّمُوا إِلَيْهِمْ بِذَلِكَ تَعْلِمُونَ ۚ

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ

إِنْ كَانُوا صَادِقِينَ ۚ

يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى

السُّجُودِ فَلَا يَسْتَطِيعُونَ ۚ

خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذُلُّهُ وَهُمْ

كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَامُونَ ۚ

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ

سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۚ

2546 The meaning of كَشَفَ عَنْ السَّاقِ has been fully explained with reference to

the lexicons in 1855. I may add here a few words from the commentaries. Bq interprets يَوْمَ يَكْشَفُ عَنْ سَاقٍ as meaning يَوْمَ يَشْتَدُّ الْأَمْرُ i.e. on the day when there shall

be a severe affliction, giving the alternative significance as يَوْمَ يَكْشَفُ عَنْ أَصْلِ الْأَمْرِ

i.e. when the truth of the matter shall be laid bare. Kf says: "الْكَشَفُ عَنْ السَّاقِ (lit., laying bare of the shank), and الْإِبْدَاءُ عَنِ الْجِدَامِ (lit., disclosing the anklet)

is a proverb signifying the hardness of an affair and the severity of a calamity, and the origin of it is in the fright and the flight and the tucking up of their garments by women from their shanks in fleeing, and the disclosing of their anklets"; and then, quoting two

verses as his authority for the statement made, he adds: "يَوْمَ يَكْشَفُ عَنْ سَاقٍ means the day on which the affair shall become hard and formidable, and there is neither any laying bare nor a shank." IAs when explaining the similar words

يَكْشَفُ عَنْ سَاقٍ occurring in a saying of the Holy Prophet, almost repeats the words of Kf. Rz holds the meaning of as-sāq to be ash-shiddat, and quotes five verses, rejecting at the same time the opinion of the Mushabbihah, who take the words literally.

Commentators also differ as to whether this severity will be brought about in this life or in the life after death, Abu Muslim holding the first opinion, which Rz admits. But, as I have often stated, the severity and distress with which the unbelievers were threatened overtook them in this life, though a more complete manifestation of it will take place in the life after death.

a 965.

Ar. dost  
thou.

45 And I do bear with them,  
surely My plan<sup>a</sup> is firm.<sup>2547</sup>

46 Or *do you* ask from them  
a reward, so that they are bur-  
dened with debt?

• 47 Or have they (the know-  
ledge of) the unseen, so that  
they write (it) down?<sup>2548</sup>

Ar. thy.

48 So wait patiently for the  
judgment of *your* Lord, and be  
not like the companion of the  
fish, when he cried while he  
was in distress.<sup>2549</sup>

49 Were it not that favour  
from his Lord had overtaken  
him, he would certainly have  
been cast down upon the naked  
ground while he was blamed.

50 Then his Lord chose him,  
and He made him of the good.

Ar. thee.

51 And those who disbelieve  
would almost smite *you* with  
their eyes when they hear the  
reminder, and they say: Most  
surely he is mad.<sup>2550</sup>

52 And it is naught but a  
reminder to the nations.

وَأَمْلَى لَهُمْ إِنَّ كَيْدِي مَتِينٌ  
أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ  
فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ  
الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ  
لَوْلَا أَن تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَبَدَتْ

بِالْعَرَاءِ وَهُوَ مَذْمُومٌ  
فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ  
وَأَنْ يَكِيدَ الَّذِينَ كَفَرُوا لِلَّذِينَ يُقْرَأُ  
بِآيَاتِهِمْ لَتَأْسِمُنَّوَالَّذِينَ كُرُوا يَقُولُونَ  
إِنَّهُ لَمَجْنُونٌ  
وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

2547 They are given respite, but their punishment is sure.

2548 Writing is always mentioned in connection with the knowledge of the unseen, because it is writing alone that makes the truth of a prophecy sure. Such verses are a clear proof that the Qur-án itself, containing as it did numerous prophecies, was written from the first, otherwise a challenge to the opponents in these early revelations to write down the knowledge of the future which they had through their diviners would be meaningless.

2549 The Prophet Jonah is here called the companion of the fish, because of the incident mentioned in 37: 142.

2550 The chapter ends with exactly the same allegation on the part of the unbelievers as the one with which it opened. And the last verse, *and it is naught but a reminder to the nations*, thus sums up the arguments advanced against that allegation. In fact, the arguments advanced in this chapter are equally true in all ages and for all nations. Note that even so early as the revelation of this chapter the Prophet's message is declared to be meant for all people. In fact, a saying of the Holy Prophet shows it to have been the very first message delivered by him. Thus, speaking of Abu Bakr, the first convert to Islam, the Holy Prophet is reported to have said: "I said to the people, I am the apostle of Allah to you all; but you said, You lie, and Abu Bakr said, You speak the truth" (Bkh, commentary on ch. 7).

# CHAPTER LXIX THE SURE CALAMITY

(*Al-Hāqqah*)

REVEALED AT MECCA  
(2 sections and 52 verses)

## SECTION 1

### The Doom

1-3. The doom of the Quraish. 4-12. Previous nations. 13-37. The faithful and the wicked.

In the name of Allah, the  
Beneficent, the Merciful.

Ar. thee.

1 The sure calamity!  
2 What is the sure calamity!  
3 And what would make *you*  
realize what the sure calamity  
is!<sup>2551</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَقَّاقَةُ  
مَا الْحَقَّاقَةُ  
وَمَا أَدْرَاكَ مَا الْحَقَّاقَةُ

### Abstract:

- Sec. 1. The doom.
- Sec. 2. False allegations refuted.

### General remarks.

THIS chapter is clearly later in revelation than its predecessor, because it deals with the later allegations of the unbelievers that the Prophet is a poet, or a diviner, and last of all that he is an impostor (vv. 41-44), the last chapter dealing with their first allegation that the Prophet is a madman. *Al-hāqqah* or the *Sure Calamity*, with which the Quraish are threatened in the opening verse, and which gives its name to this chapter, is the doom of the Quraish, and the warning is followed by a reference to the fate of the earlier nations. The latter half of the first section states that the sure calamity means the time of the reward of the faithful and of the punishment of the evil-doers. The second section shows that the allegations of the opponents in which they aver that the Prophet is a poet, or a diviner, or an impostor, are all false.

2551 *Al-hāqqah* is derived from the root *haqq*, meaning *the truth*, and is interpreted in several ways, in all of which the sense of the root word is present. Thus it is synonymous with *haqiqat*, meaning *truth*, as in the saying مَا رَأَى الْحَاقَّةَ مِنْهُ هَرَبَ i.e. *when he saw the truth from me, he fled* (TA). It also signifies a *severe calamity the happening*



	4 Samood and 'Ad called the striking calamity a lie. <sup>2552</sup>	كَذَّبَتْ سَمُودٌ وَعَادٌ بِالْقَارِعَةِ ۝
	5 Then as to Samood, they were destroyed by an excessively severe punishment. <sup>2553</sup>	فَأَمَّا سَمُودُ فَاهْلِكُوا بِالطَّاغِيَةِ ۝
	6 And as to 'Ad, they were destroyed by a roaring, violent blast,	وَأَمَّا عَادُ فَاهْلِكُوا بِرِيحٍ مَرْصَرٍ عَالِيَةٍ ۝
	7 Which He made to prevail against them for seven nights and eight days unintermittingly, so that <i>you might</i> have seen the people therein prostrate as if they were the trunks of hollow palms.	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَجْنَارٌ لَّنُحْلٍ خَاوِيَةٌ ۝
Ar. thou mightest.	8 <i>Do you</i> then see of them one remaining?	فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ۝
Ar. dost thou.	9 And Pharaoh and those before him and the overthrown cities <sup>a</sup> wrought evil.	وَجَاءَ فِرْعَوْنُ وَمَنْ بَنَاهُ وَالْمُؤَلَّفُكَيْتُ يَأْتِيَانِ طَائِفَةٌ ۝
a 1196.	10 And they disobeyed the Apostle of their Lord, so He punished them with a vehement punishment.	فَقَصَّوْا رَسُولَ رَبِّهِمْ فَأَخَذَ هُمُ أَحَدَهُ زَأْبِيَةً ۝
	11 Surely We bore you up in the ship when the water rose high, <sup>b</sup>	إِنَّا لَنَاطِقُوا لَمْاءَ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝
b 1180.	12 So that We may make it a reminder to you, and that the retaining ear might retain it.	لِنَجْعَلَهَا لَكُمْ تَذَكُّرًا وَنُفَيْهِمَا أَذُنٌ دَاعِيَةٌ ۝

of which is fixed or established (Q-LL), or the hour which must come to pass, or the hour in which shall be *حَوَاقِ الْأُمُور* i.e. severe calamities (Rz), or the hour in which things shall be surely known (LL), or the hour in which deeds shall be requited (Rz). According to Az, *al-hāqqah* is the hour in which the truth shall be triumphant, the reason given being that it is so called because it shall overcome every one who contends falsely in the matter of the religion of Allah.

The commentators say that by this hour the resurrection is meant, but I see no reason why, in any one of the numerous senses of the word given above, it is not also applicable to the hour of the doom of a nation which overtakes it in this life. In fact, the instances given about 'Ad, and Samood, and Pharaoh, and the Sodomites, all show that the sure calamity spoken of here as *al-hāqqah* is the sure fate which must overtake the Meccans, there being no doubt that a fuller manifestation of the truth, of the requital, of the calamity, or of the triumph of truth which comes to pass in this life shall take place hereafter, and hence the word signifies both the doom of a nation in this life and the resurrection.

2552 *Al-qāri'ah* is derived from *qar'*, which signifies the striking of one thing over another (Rgh) ; hence *al-qāri'ah* is the striking calamity or the calamity that will strike terror into the hearts of the people (Rz), and here it signifies the calamity of which 'Ad and Samood were warned, but which they called a lie.

2553 *At-tāghiyah* is derived from the root *taḡhā*, meaning he exceeded the limit, and means either an excessively severe punishment (Rz's interpretation of it being an event exceeding all limits in severity), or it is here a substantive and means *taḡhyān*, or inordinacy. The latter is the interpretation of I'Ab and Mjd and Ibn-i-Zaid (AH).

• 789.

13 And when the trumpet is blown with a single blast,

14 And the earth and the mountains are borne away and crushed with a single crushing,

15 On that day shall the great event come to pass,<sup>2554</sup>

16 And the heaven shall cleave asunder, so that on that day it shall be frail,

17 And the angels shall be on the sides thereof; and above them eight shall bear on that day *your* Lord's power.<sup>2555</sup>

Ar. thy.

18 On that day you shall be exposed to view—no secret of yours shall remain hidden.<sup>2556</sup>

وَإِذَا نُفِثَ فِي السُّمُورِ نَفْثَةً وَوَاحِدَةً ۝  
وُجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا ۝  
دَكَّةً وَوَاحِدَةً ۝

فِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝  
وَانشَقَّتِ السَّمَاءُ فَسُيُومَئِذٍ وَاهِبَتُ ۝  
وَأُتُوكَ عَلَى الْجَانِبَيْنِ وَبُجِّلَ عَرْشُكَ ۝  
فَوَقَّعَ يَوْمَئِذٍ ثَنِيَّةً ۝  
يَوْمَئِذٍ ثَمَرُ مَوْنٍ لَا تَخْفَ مِنْكُمْ غَائِبَةٌ ۝

2554 The consequences of this great event are described in 56:3; see 2425 and 2426, where it is shown that the great event, *alwāqī'ah*, signifies the doom of the Meccans in this life, while it is true that a full manifestation of these events will take place in the life after death. The passing away of the earth and the mountains and their being crushed, signifies the fall of the small and great men in connection with that doom.

2555 As I have said so often, a full manifestation of such events on the day of resurrection does not preclude the possibility of a certain manifestation of them taking place in this life. In fact, such manifestation affords a proof of the greater manifestation hereafter, and this is a distinctive feature of the Qurānic prophecies relating to the hereafter. Thus the cleaving asunder of heaven took place in a certain sense in the battle of Badr (984), and the angels also were there helping the cause of the Muslims.

The bearing of the power on that day by *eight* is a point attended with some difficulty. In the first place, *above them* means *above the angels* spoken of in the previous verse (Rz). From this we may conclude that the eight bearers of the power either represent something above the angels, or particular angels above the ordinary angels. It is noteworthy that the word *gamāniyah*, or *eight*, is not followed by any word which shows who or what these eight are. The commentators generally suppose them to be angels, but the more cautious among them refrain from even specifying the number. Some say the meaning may be eight thousand, others say eight ranks (Kf, the latter being Dk's opinion). Kf adds: "And maybe these eight are from among the spirit or some other creation." Now the one thing that should be borne in mind in interpreting such allegorical words is that the Divine Being Himself is *Al-qayyīm*, or *the Self-subsisting by whom all things subsist* (2:255). This being taken as the basis, it is clear that other things are not a support for the Divine Being, but all created things, whether angels or any beings above angels, subsist by God. Another consideration which helps us in understanding what is meant by these bearers is a saying of the Holy Prophet, reported by all commentators, that at present such bearers are *four* (Rz, Kf, Bđ). Now, are there any four attributes of the Divine Being which are specially connected with the maintenance of the world? The opening chapter of the Holy Qur-ān is, as shown in the preliminary note to that chapter, the essence of the whole of the Qur-ān, and that chapter speaks of four attributes of the Divine Being in connection with the maintenance of *al-'ālamīn*, i.e. the whole of the creation. These attributes are mentioned in the names *Rabb*, *Rahmān*, *Rahīm*, and *Mālik*, and a reference to the notes on these four words in the opening chapter will show that these four attributes, *providence*, *beneficence*, *mercy*, and *requital*, are really the *chief attributes which bring the creation to perfection* and from which all other attributes may be inferred. These four are thus the *Personal attributes of the Divine Being* which precede all, encompass all, make all to attain

2556, see next page.

19 Then as for him who is given his book in his right hand, he will say: Lo! read my book:

20 Surely I knew that I shall meet my account.

21 So he shall be in a life of pleasure,

22 In a lofty garden,

23 The fruits of which are near at hand:<sup>2557</sup>

24 Eat and drink pleasantly for what you did beforehand in the days gone by.

25 And as for him who is given his book in his left hand, he shall say: O would that my book had never been given me:

26 And I had not known what my account was:

27 O would that it had made an end (of me):<sup>2558</sup>

28 My wealth has availed me nothing:

29 My authority is gone away from me.

30 Lay hold on him, then put a chain on him,

31 Then cast him into the burning fire,

32 Then thrust him into a chain the length of which is seventy cubits.<sup>2559</sup>

فَأَتَمَمَنَ أَتَى كِتَابَهُ بِيَمِينِهِ يَقُولُ  
هَؤُلَاءِ أَقْرَبُ وَأَكْتَبُ ۝

إِنِّي كُنْتُ أَتَى مُنِ حِسَابِي ۝  
نَبُوْنِي عَيْشَةٍ رَاضِيَةٍ ۝

فِي جَنَّتٍ عَلِيَةٍ ۝

تَطْرُقُهَا دَانِيَةٌ ۝

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ

فِي الْأَيَّامِ الْخَالِيَةِ ۝

وَأَتَمَمَنَ أَتَى كِتَابَهُ بِشِمَالِهِ يَقُولُ

يَلْبِسَنِي لَمَّا أُوْتِ كِتَابِي ۝

وَلَمْ أَدْرِمَا حِسَابِي ۝

يَلْبِسَنَهَا كَانَتْ الْقَاضِيَةِ ۝

مَا أَغْنَى عَنِّي مَالِي ۝

هَلَكَ عَنِّي سُلْطَانِي ۝

خَذُوْهُ وَضَلُّوْهُ ۝

ثُمَّ ائْجِبْهُ صَلُّوْهُ ۝

ثُمَّ إِنِّي سُلَّسِلْتُ دُرْعَهَا سَبْعُونَ

ذِرَاعًا فَاسْلُكُوْهُ ۝

to their goal of perfection and remain after all. Hence these are the four *hamalat-ul-arsh*, or the bearers of the power so far as this world is concerned.

How do they become eight on the day of resurrection? The other world is a complete, but at the same time a new, manifestation of the spiritual realities of this life. Hence, there is a new manifestation of the four attributes of the Divine Being by which the world subsists, and thus these four attributes become eight on the day of resurrection. To clear any misunderstanding I may add that, as Divine attributes are brought into action through the agency of angels, the four or eight attributes that are considered the bearers of the power would also be manifested through angels, and in this sense we may look upon the bearers of the power as being four or eight angels.

2556 This verse speaks clearly of the manifestation of the hidden realities on the day of resurrection to which I have referred in the above note.

2557 These fruits are the manifestation of the fruits of righteous deeds that remained hidden from the ordinary eye in this life.

2558 He would wish that death had made an end of him, *it referring to death*. Or the meaning may be that *this state had been my death* (Rz), or *that the life of the world had never come to pass* (Bd).

2559 It should be noted that in these verses the spiritual torture of this world is represented as a physical punishment in the next. The chain to be put upon the neck, for instance, represents the desires of this world, which keep a man with his head bent upon the earth, and it is these desires that shall assume the shape of a chain.

33 Surely he did not believe  
in Allah, the Great,

34 Nor did he urge the feed-  
ing of the poor.

35 Therefore he has not here  
to-day a true friend,

36 Nor any food except  
refuse,<sup>2560</sup>

37 Which none but the  
wrong-doers eat.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيلٌ

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ

## SECTION 2

### False Allegations refuted

38-43. The Prophet is not a poet or a soothsayer. 44-52. The Qur-án is not a fabrication.

a 2606.

b 2438.

38 But nay!<sup>a</sup> I call to wit-  
ness<sup>b</sup> that which you see,

39 And that which you do  
not see.

40 Most surely, it is the word  
of an honoured Apostle,

41 And it is not the word of  
a poet; little is it that you be-  
lieve;

42 Nor the word of a sooth-  
sayer; little is it that you mind.

43 It is a revelation from the  
Lord of the worlds.

فَلَا أَتَيْتُمْ بِمَا تُبْصِرُونَ

وَمَا لَا تَبْصِرُونَ

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

Similarly, the entanglements of this world shall be seen as chains on the feet. The heartburnings of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world, and feels the burning of that hell in the failures he encounters. When, therefore, he shall be cast farther off from his temporal desires and shall see an everlasting despair before him, his heartburnings and bitter sighs for his dear desires shall assume the shape of burning fire. The Holy Qur-án says: "And a barrier shall be passed between them and that which they desire" (34: 54), and this shall be the beginning of their torture.

The thrusting into a chain of the length of seventy cubits reveals the same deep secret. The limit of age may as a general rule be fixed at seventy, and a wicked person may live up to that age in his wickedness. He may sometimes even enjoy seventy years, excluding the periods of childhood and decrepitude. These seventy years during which he could work with honesty, wisdom, and zeal are wasted away only in the entanglements of the world and in following the sensual passions. He does not try to free himself from the chain of desires, and therefore in the next world the chain of the desires which he indulged in for seventy years shall be embodied into a chain of seventy cubits length, every cubit representing a year, in which the wicked one shall be fettered.

2560 T'Ab, being questioned as to what *ghislin* was, replied that he did not know (Rz). Mjd says it is a certain food of the inmates of the fire. According to Dk it is a species of trees in the fire, while Ls considers *ghislin* to be any thing that is intensely hot (TA-LI). Literally it signifies what is washed off, to which the commentators add from the bodies of the unbelievers. I think *refuse* the best word for it.

<p>44 And if he had fabricated against Us some of the sayings,  45 We would certainly have seized him by the right hand,  46 Then We would certainly have cut off his aorta.  47 And not one of you could have withheld Us from him.<sup>2561</sup>  48 And most surely it is a reminder for those who guard (against evil).  49 And most surely We know that some of you are rejecters.  50 And most surely it is a great grief to the unbelievers.<sup>2562</sup>  51 And most surely it is the true certainty.<sup>2563</sup>  52 Therefore glorify the name of <i>your</i> Lord, the Great.</p>	<p>وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ  لَاَخَذْنَا مِنْهُ بِالْيَمِينِ ۝  ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝  فَمَا يَنْبَغُ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۝  وَرَأَاهُ كَذَّابًا كَسِبَ ۝  لِلْمُتَّقِينَ ۝  مَا تَأْتِيكُمْ أَنْ مِنْكُمْ مَكِيدِينَ ۝  وَرَأَاهُ حَسْرَةً عَلَى الْكَافِرِينَ ۝  وَرَأَاهُ لَحْنًا لِلْيَقِينِ ۝  فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ۝</p>
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2561 This verse and the three preceding it show that one who fabricates Divine revelation does not prosper. Compare Deut. 18: 20, where the prophecy of the advent of a Prophet like Moses is followed by these words: "But the Prophet which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Jesus' words in Matt. 7: 19: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire," after comparing a false prophet with a corrupt tree that does not bring forth good fruit, point to a like effect.

2562 Because the punishment of which it warns them must surely overtake them.

2563 The *haqq-ul-yaqīn* or *true certainty* of this verse is not different from *al-hāqqah* of the opening verse. Note that it is the punishment of the unbelievers which is called here *the true certainty*.

# CHAPTER LXX

## THE WAYS OF ASCENT

(*Al-Ma'arij*)

REVEALED AT MECCA

(2 sections and 44 verses)

### SECTION 1

#### Certainty of the Punishment

1-21. The punishment is sure but not immediate. 22-35. Ways of ascent to God.

In the name of Allah, the Beneficent, the Merciful.

1 One demanding, demanded the chastisement which must befall

2 The unbelievers—there is none to avert it <sup>2564</sup>—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سَأَلْ سَائِلٌ يَعْذَابٌ وَاقِعٌ  
يُلْكَفِرِينَ كَيْسَ لَهُ دَافِعٌ

#### Abstract:

Sec. 1. Certainty of the punishment.

Sec. 2. A new nation shall be raised.

#### General remarks.

THE title of this chapter is taken from v. 3, where Allah is called the Lord of the *Ways of Ascent*. While holding out the certainty of the punishment in the clearest and most emphatic words, this chapter points out at first that great ends are achieved in a long period of time, so much so that a period, or a *yaum*, of fifty thousand years is mentioned, and the Holy Prophet is then told to wait patiently for the day which must overtake the opponents. Towards the close of the first section we are told what the ways or means are by which the faithful attain the nearness of the Divine Being, and the reference in v. 3 may be to these means of ascent. The second section speaks very clearly of the disgrace which the opponents shall meet with, a new nation being raised in their place.

The revelation of this chapter is considered by all authorities to be not later than the close of the early Meccan period. The allegations of the unbelieving Quraish having been dealt with in the two previous chapters, we are here told that the punishment of the opponents, although very certain, must take some time.

2564 There is no reason that one man should be particularized as demanding the threatened punishment. The prophecies of the final triumph of the Holy Prophet and of the doom of his opponents were so frequently announced in the Holy Qur-ān that the question was often asked: "When will this threat come to pass if you are truthful?" (36;

3 From Allah, the Lord of the ways of Ascent.<sup>2565</sup>

4 To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.<sup>2566</sup>

5 Therefore endure with a goodly patience.

6 Surely they think it to be far off,

7 And We see it nigh.

8 On the day when the heaven shall be as molten brass,

9 And the mountains shall be as tufts of wool;

10 And friend shall not ask of friend,

Ar. them. 11 (Though) they shall be made to see *each other*. The guilty one would fain redeem himself from the chastisement of that day by his children,

12 And his wife and his brother,

13 And the nearest of his kinsfolk who gave him shelter,

14 And all those that are in the earth, (wishing) then (that) this might deliver him.

15 By no means! Surely it is a flaming fire,

16 Dragging by the head,

17 It shall claim him who retreats and turns the back,

مِنَ اللَّهِ ذِي الْمَعَارِجِ ۝  
تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ  
كَانَ مَقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝  
فَاصْبِرْ صَبْرًا جَمِيلًا ۝  
إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝  
وَيَرَاهُ قَرِيبًا ۝  
يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ۝  
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝  
وَلَا يَسْأَلُ حَسِيمٌ خَمِيمًا ۝  
يَبْصُرُهُمْ يَوْمَئِذٍ الْمُجْرِمُ ۝  
يَأْتِيهِمْ يَوْمَئِذٍ نَدِيمٌ ۝  
وَصَاحِبُهُمْ وَآخِيهِمْ ۝  
وَقَضِيلُهُمُ الْإِنِّي يُؤْتِيهِمْ ۝  
وَمَنْ لِي الْأَرْضُ جَمِيعًا لَا تُهْنِي ۝  
كَلَّا إِنَّهَا لَنَظَى ۝  
نَزَّاعَةً لِّلشَّوَى ۝  
تَذْعُمْنَ أَذْرًا مِّنْ أَدْبُرٍ مَّا وَلَّى ۝

48, 67: 25, etc.). And their prayer on a similar occasion is thus referred to in 8: 32: "And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful chastisement."

2565 Several explanations are given of the words *zil-ma'drij* or *Lord of the ways of ascent*, but I think the reference is to the exaltation of the Prophet along with the punishment of his opponents. The Divine Being is here stated to be the Lord of the ways of ascent as indicating that, while punishing the Prophet's opponents, He will grant to his followers the means of ascent, or the means of exaltation. Compare 56: 3, where the great event is spoken of as being *abasing, exalting*. The means of exaltation of the believers are pointed out further; see vv. 22-35.

2566 A day is here spoken of as being equal to fifty thousand years. Whether that would be the period in which the final triumph of truth would be brought about in the whole world, or whether it is a cycle of 50,000 years, in the same manner as a cycle of a thousand years is mentioned in 32: 5, it is difficult to say. It shows at any rate that the Holy Qur-ān does not accept the theory of seven thousand years being the world's age. The words being followed by an injunction to the Holy Prophet, *therefore endure with a goodly patience*, show at any rate that the day spoken of here is a period of time with reference to this life.

- 18 And amasses (wealth),  
then shuts it up.  
19 Surely man is created of  
a hasty temperament;  
20 Being greatly grieved  
when evil afflicts him,  
21 And niggardly when good  
befalls him,  
22 Except those who pray,  
23 Those who are constant  
at their prayer,  
24 And those in whose  
wealth there is a *fixed* portion,  
25 For him who begs and  
for him who is denied (good),<sup>a</sup>  
26 And those who accept the  
truth of the judgment day,  
27 And those who are fearful  
of the chastisement of their  
Lord—  
28 Surely the chastisement  
of their Lord is (a thing) not  
to be felt secure of—  
29 And those who guard  
their private parts,<sup>b</sup>  
30 Except in the case of  
their wives or those whom  
their right hands possess<sup>c</sup>—  
for these surely are not to be  
blamed,  
31 But he who seeks to go  
beyond this, these it is that go  
beyond the limits—  
32 And those who are  
faithful to their trusts and  
their covenant,  
33 And those who are  
upright in their testimonies,  
34 And those who keep a  
guard on their prayer,  
35 Those shall be in gardens,  
honoured.

Ar. *known*.

a 2349.

b 1714.

c 1715.

وَجَمَعَ فَأَوْعَى ۝  
إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝  
إِذْ أَمَسَهُ الشُّرُجُوعًا ۝  
وَإِذْ أَمَسَهُ الْخَيْرُ مَوَّعًا ۝  
إِلَّا الْمُصَلِّينَ ۝  
الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝  
وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۝  
لِلسَّائِلِ وَالنَّكَارِ ۝  
وَالَّذِينَ يُصَلُّونَ فِي أَيَّامِ الْبَيْتِ ۝  
وَالَّذِينَ هُمْ عَنْ آيَاتِ رَبِّهِمْ مُتَنَفِّذُونَ ۝  
إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝  
وَالَّذِينَ هُمْ عَنْ لِفْوَجِهِمْ حَافِظُونَ ۝  
إِلَّا عَلَىٰ أَزْوَاجٍ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ۝  
فَأَنَّهُمْ غَيْرُ مَلُومِينَ ۝  
فَمَنْ أَسْفَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْعُدُونَ ۝  
وَالَّذِينَ هُمْ عَنْ أَسْتِزِهِمْ وَعَهْدِهِمْ  
رَاسِعُونَ ۝  
وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝  
وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۝  
أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ۝

## SECTION 2

## A New Nation shall be raised up

36-39. Abasement of opponents. 40, 41. A better nation shall be raised up. 42-44. Coming of the doom.

Ar. *thee*.

- 36 But what is the matter  
with those who disbelieve that  
they hasten on around *you*,  
37 On the right hand and on the  
left, in sundry parties?

فَمَا لَ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ۝  
عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ۝



38 Does every man of them desire that he should be made to enter the garden of bliss?

39 By no means! Surely We have created them of what they know.

<sup>a</sup> 2606.

<sup>b</sup> 2438.

40 But nay!<sup>a</sup> I call to witness<sup>b</sup> the Lord of the Easts and the Wests that We are certainly able

41 To bring instead (others) better than them, and We shall not be overcome.<sup>2567</sup>

42 Therefore leave them alone to go on with their false discourses and to sport until they come face to face with that day of theirs with which they are threatened;

43 The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal,

Or, a sign-post.

44 Their eyes cast down: disgrace shall overtake them; that is the day which they were threatened with.<sup>2568</sup>

أَيُّكُمْ كُلُّ مَنْ يَدَّخُلُ  
جَنَّةَ نَعِيمٍ ۝

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ۝

فَلَا أَفْهَمُ رَبِّ الشَّرِّقِ وَالْمَغْرِبِ

إِنَّا لَقَادِرُونَ ۝

عَلَى أَنْ يَبْدِلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ

بِمُسْتَوْقِينَ ۝

فَذَرْهُمْ يُخْضُوا وَيَلْبِسُوا حَتَّى يُلَاقُوا

يَوْمَهُمُ الَّذِي يُوعَدُونَ ۝

يَوْمَ يُخْرِجُونَ مِنَ الْكَجَلِاثِ بَرَقًا

كَانَتْهُمْ إِلَى نَضِيبٍ يُؤْضَمُونَ ۝

حَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلِكُمْ ذَلِكُ

الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ۝

2567 Note the clear prophecies that the power of the Meccans shall be brought to naught and another people (the Muslims) shall be made the rulers of the land in their stead.

2568 The picture of the final defeat of the Quraish at the conquest of Mecca could not be drawn in clearer words. Their homes are here designated as graves because they were dead spiritually.

## CHAPTER LXXI

### NOAH

(Nuh)

REVEALED AT MECCA

(2 sections and 28 verses)

#### SECTION 1

##### Noah preaches

In the name of Allah, the Beneficent, the Merciful.

Ar. thy. 1 Surely We sent Noah to his people, saying: Warn *your* people before there come upon them a painful chastisement.

2 He said: O my people! Surely I am a plain warner to you:

3 That you should serve Allah and be careful of (your duty to) Him and obey me:

4 He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed: did you-but know!

5 He said: O my Lord! surely I have called my people by night and by day:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْهُمْ

قَوْمَكَ مِنْ قَبْلِ أَنْ يَبَآئِهِمْ  
عَذَابَ آيِسْمٍ ۝

قَالَ يَقَوْمِ إِنِّي كُنْتُ مِنْكُمْ نَذِيرٌ ۝

إِنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا

يَعْقُوبَ لَكُمْ مِنْ دُونِهِ وَيُؤْتِكُمْ إِلَىٰ أَجَلٍ

مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ  
لَوْ كُنْتُمْ تَعْلَمُونَ ۝

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا

وَنَهَارًا ۝

#### Abstract:

Sec. 1. Noah preaches.

Sec. 2. Noah's prayer for destruction of transgressors.

#### General remarks.

THE threat of certain punishment contained in the last chapter is herein followed by an example. The entire chapter is devoted to the preaching of *Noah*, after whom it is named, and his prayer that the transgressors may be destroyed, so that evil may not prosper on earth, the two subjects being dealt with respectively in the two sections. As regards the date of revelation, the chapter may be classed with the group with which it is associated.

6 But my call has only made them flee the more.<sup>2569</sup>

7 And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears and cover themselves with their garments,<sup>2570</sup> and persist and are *puffed up* with pride:

8 Then surely I called to them aloud:

9 Then surely I spoke to them in public and I spoke to them in secret:

10 Then I said, Ask forgiveness of your Lord: surely He is the most Forgiving:

11 He will send down upon you the cloud, pouring down abundance of rain:

12 And help you with wealth and sons, and make for you gardens, and make for you rivers.<sup>2571</sup>

13 What is the matter with you that you *hope not* for greatness from Allah?<sup>2572</sup>

Ar. proud.

Or, fear not the greatness of Allah.

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا  
وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ  
جَعَلُوا آصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا  
ثِيَابَهُمْ وَأَصْرَوْا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا  
ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَرًا  
ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ  
لَهُمْ أَكْرَارًا  
فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ  
غَفَّارًا  
يُرْسِلُ السَّمَاءَ عَلَيْهِمُ مِدْرَارًا  
وَيَزِدُّكُمْ أَمْوَالٍ وَبَنِينَ وَ  
يَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا  
مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

2569 The meaning is really, the more I call them, the more they flee, but the call is here made the nominative, though it is not the immediate and effective cause of their flight, which is really due to the stubbornness of their hearts. Exactly in the same sense a chapter of the Qur-ān is spoken of as "adding uncleanness" to the uncleanness of those in whose hearts is a disease (9:125); and on another occasion, exactly in the same sense, Allah is spoken of as adding to the disease of those in whose hearts is a disease (2:10). In all these cases the nominative is not the real doer or the effective cause of the thing, but is really in some way remotely connected with the consequence. This explanation is given by the Qur-ān itself in the words that immediately follow this verse: "Whenever I have called them that Thou mayest forgive them, they put their fingers in their ears and cover themselves with their garments, and persist and are puffed up with pride." Thus all those actions which amount to their *fleeing the more* are their own actions voluntarily committed.

2570 The phrase *استغشوا ثيابهم* is variously explained. Rgh gives two explanations. The first is "they put *them* (i.e. their garments) as a covering over their ears, and this denotes their holding back from giving ear." The other explanation is that it is "an allusion to running away," and as instances of this he mentions the phrases *شمر ذيلًا* and *القي ثوبه* and after giving the literal meaning adds as an explanation, *in order that he might not see nor hear* (LL). Some take *gidb* as meaning the heart, as in 74:4, the meaning being that they cover their hearts, refusing to ponder over what is said.

2571 They are promised various blessings if they turn to Allah, which really means that their doom shall be averted, for nations are no doubt destroyed when they indulge in evil inordinately, and they prosper so long as their good qualities preponderate.

2572 The words may be taken either as a continuation of Noah's preaching or as being addressed to the Quraish. Even in the former case, the Meccans are told in the story of

Or, by  
various  
steps, or in  
various  
conditions.  
a 46, 2516.  
Or, one  
above  
another  
(2528).

14 And indeed He has created you *through various grades*:<sup>2573</sup>

15 Do you not see how Allah has created the seven heavens *alike*,<sup>a</sup>

16 And made the moon therein a light, and made the sun a lamp:

17 And Allah has made you grow out of the earth as a growth:<sup>2574</sup>

18 Then He returns you to it, then will He bring you forth a (new) bringing forth:<sup>2575</sup>

19 And Allah has made for you the earth a wide expanse,

20 That you may go along therein in wide paths.<sup>2576</sup>

وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝  
الَّذِينَ تَرَوُكِهِمْ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ  
طَبَاقًا ۝  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ  
الشَّمْسَ سِرَاجًا ۝  
وَاللَّهُ أَنبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۝  
نُمْيِعِدْكُمْ فِيهَا وَيُخْرِجْكُمْ أَخْرَاجًا ۝  
وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ۝  
لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝

## SECTION 2

### Noah's Prayer for Destruction of Transgressors

21 Noah said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.

22 And they have planned a very great plan.

23 And they say: By no means leave your gods, nor leave Wadd, nor Suwá'; nor Yaghús, and Ya'úq and Nasr.<sup>2577</sup>

قَالَ نُوحٌ رَبِّ إِنَّمَا عَصَيْتَنِي وَابْتَعَوْا مِنِّي  
لَهْبَيزَهُ مَالَهُ وَوَلَدَهُ أَهْلًا خَسَارًا ۝  
وَمَكْرًا وَمَكْرًا كَبِيرًا ۝  
وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ  
وَدًّا وَلَا سُوَاعًا وَلَا يَٰعُوقَ وَ  
يَٰعُوقُ وَنَسْرًا ۝

Noah that if they follow the Prophet they will be made a great nation. Rz favours the interpretation of Kf, which I have adopted, and rejects the other, which I give in the margin. Kf says: "The meaning is, What is the matter with you that you are not in a state in which you should hope for Allah making you great?"

2573 The words may be taken as alluding to the theory of evolution. The commentators generally take them to refer to the various conditions through which the foetus passes. But they may as well imply that man has been brought to the present state of physical perfection after passing through various conditions.

2574 Note here again that man is described as having grown out of the earth as a growth, i.e. by a process of development. This is no doubt true, even in the process of creation which we daily observe working before our eyes. Vegetables grow out of earth: from these man obtains food, and from the food which he eats is produced the life-germ, which itself goes through a further process of development. But more probably the reference in this *growth*, and in the grades spoken of in v. 14, is to that great process of development through which man has attained to the present stage of physical perfection.

2575 The new bringing forth refers either to the rise of a new nation after one has been swept away, or to the new spiritual growth in the life after death.

2576 The *wide paths* made for man's earthly existence are an indication of the spiritual paths wherein God-fearing man attains to spiritual perfection.

2577 The strangest of all criticisms is that directed against certain names, of persons or idols, occurring in the Holy Qur-án, as if names of the time of the Holy Prophet were

Or, <i>error</i> .	24 And indeed they have led astray many, and do not increase the unjust in aught but <i>perdition</i> . <sup>2578</sup>	وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا
Or, <i>shall be</i> .	25 Because of their wrongs they <i>were</i> drowned, then made to enter fire, so they <i>did</i> not find any helpers besides Allah.	مِمَّا خَبَا إِلَهُمُ أَعْرَضُوا فَأَنْدَحُوا أَنَا رَأَاهُ فَلَمْ يَجِدْ لَهُم مِّنْ دُونِ اللَّهِ أَنْصَارًا
Or, <i>shall</i> .	26 And Noah said: My Lord! leave not upon the land any dweller from among the unbelievers. <sup>2579</sup>	وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا
	27 For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children):	إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

logically a bar to similar names having existed three or four thousand years before his time. It is said that because the Arabs had certain idols of these names, therefore it is an anachronism to have asserted that these idols were identical in name with those of the people of Noah. But why? Look at any other idol-worshipping nation; take the Hindus, for example, and you find the same names of idols going on through thousands of years. And yet Arabia was not more distantly situated from the territory of Noah's people than are any two parts of India from each other. Moreover, there is reason to believe that the Arabs obtained most of their idols from foreign countries. Thus Hubal, the chief Arab idol in the Ka'ba, "was brought from Belka in Syria into Arabia by 'Amr ibn-i-Lohay, pretending it would procure them rain when they wanted it." Usáf and Náila are also said to have been brought from Syria (Sale's Preliminary Discourse, sec. 1). There is nothing strange, therefore, in the circumstance that the Arab idols were imported from some ancient nations. But it should be borne in mind that vv. 22-25 may be parenthetical, like vv. 18-20; and the address here may be to the Arabian idolaters. The Qur-án frequently adopts this mode of addressing and warning the opponents of the Holy Prophet in the midst of an account relating to a former prophet or a former people. This interpretation is favoured by the fact that both vv. 21 and 26 begin with the words *Noah said*. The only difficulty would be about v. 25, which speaks of the *drowning*, but any punishment which destroys a people may be spoken of as *gharq* (lit. *drowning*), as you say: غرق في البلاد meaning *he went downwards and disappeared in the lands or tracts of land* (TA-LL). Similarly you say غرق أعماله meaning *he destroyed his works* (by doing evil) (TA). As regards the use of the past tense in that verse, it is frequently adopted in prophetic language to indicate the great certainty of an event.

Wadd was worshipped in the form of a man, Suwá' in that of a woman, Yaghús in that of a lion, Ya'tiq in that of a horse, and Nasr in that of an eagle (Rz), and these were worshipped respectively by the tribes of Kalb, Hamdan, Mazhaj, Murad, and Hamyar (Rz, AH, the latter having Huzail instead of Hamdan).

2578 Several explanations of *qalál* are given. Kf says it means *khuzlán*, i.e. *their being forsaken by Allah*, or *hilák*, i.e. *loss and perdition*, which is supported by the concluding verses of the chapter; Ibn-i-Bahr says it means 'azáb, i.e. *chastisement*, as in *في ضلال وسع* in 54:24 and 47; others say it means *loss*, and others still, *going astray in their plans* (AH). For *qalál* meaning *perdition* we have also the authority of the lexicons (S, Q-LL).

2579 It should be noted that Noah was speaking only of his own people and praying against them only. All his statements and prayers refer to them, and not to the whole world. Hence *al-arḍ* simply signifies *the land* in which they lived, and not the *earth*.

28 My Lord ! forgive me and my parents and him who enters my house believing, and the believing men and the believing women : and do not increase the unjust in aught but destruction !

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ  
بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝

## CHAPTER LXXII

### THE JINN

(*Al-jinn*)

REVEALED AT MECCA

(2 sections and 28 verses)

#### SECTION 1

##### Foreign Believers

In the name of Allah, the  
Beneficent, the Merciful.

1 Say : It has been revealed  
to me that a party of the jinn<sup>2580</sup>  
listened, and they said : Surely  
we have heard a wonderful  
Qur-án,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَدْعِي إِلَىٰ آلِهِ اسْمُهُمْ يُفْرِقُونَ  
فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝

#### Abstract :

Sec. 1. Foreign believers.

Sec. 2. Protection of revelation.

#### General remarks.

THIS chapter speaks of the protection which is granted to the prophets against their enemies, and the subject, hinted at in v. 8 of the first section, is made clear in the second section. The title is taken from the mention in v. 1 of certain believers in the Holy Prophet's truth called *jinn*.

The revelation of this chapter is generally ascribed to the time of the Holy Prophet's return from Táif, which took place two years before the Hejira, and thus the chapter belongs to a time when opposition had reached its climax. Abu Talib and Khadija had died ; a ban had been put in force against the Prophet and the families of Hashim and Abd-ul-Muttalab ; the believers had fled to Abyssinia, and those that remained were severely persecuted ; the Quraish were deaf to all preaching and warning, and finally a visit to Táif had resulted only in adding to the circumstances which would have most assuredly driven an ordinary individual to despair. Under these circumstances an assurance was sorely needed, and a very emphatic assurance is indeed given in this chapter. But beyond an assurance, we are told here that there are other believers, and thus if the Arabs persisted in unbelief Islam was making other spiritual conquests which unquestionably foreshadowed its vast conquests outside Arabia.

2580 The existence of *jinn*, or ethereal beings like the *angels* (the former being the spirits of evil and the latter the spirits of good), is a question quite distinct, but it is clear that the jinn spoken of here did not belong to this class. This very party is also

2 Guiding to the right way, so we believe in it, and we will not set up any one with our Lord :

3 And that He—exalted be the majesty of our Lord—has not taken a consort, nor a son :

4 And that the foolish amongst us used to forge extravagant things against Allah :

5 And that we thought that men and jinn did not utter a lie against Allah :

6 And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrong-doing :

7 And that they thought as you think, that Allah would not raise any one :<sup>2581</sup>

8 And that we sought to reach heaven,<sup>2582</sup> but we found it filled with strong guards\* and flames :<sup>b</sup>

9 And that we used to sit in some of the sitting-places thereof to steal a hearing, but he

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۝

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۝

وَأَنَّا ظَنَنَّا أَن لَنْ نَقُولَ الْإِنْسَ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا ۝

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يُجُودُونَ رِجَالٌ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَنْ يَنْجِيَهُ اللَّهُ أَحَدًا ۝

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجدْنَا مِنْهَا مِصْرَاتٍ حَرَسًا شَدِيدًا وَشُهُبًا ۝

وَأَنَّا لَمَّا تَعَدُّوا مِنْهَا مَقَاعِدَ لِلْمَسْمُوعِ

a 2101.

Or, *shining stars.*  
b 2104.

referred to in 46 : 29-31, where they are made to say : “ O our people ! we have listened to a book revealed after Moses, verifying that which is before it.” This shows that they were Jews. The commentators cite a report to this effect. Rz says : “ It is reported that these people were Jews.” Rz again narrates a report by IMsd, saying that *he heard them beating their drums*, يقرعون في دفرهم كما تفرع النساء في دفرهن، and that he saw them hiding

the Holy Prophet in their midst, حتى غشوه غباب عن بصرى These words show that they were in all-respects like other men. Again, the word *jinn* is applied to a man. LL quotes Ham : “ The Arabs liken a man who is sharp and effective in affairs to a *jinni*.” But stranger than this is the fact that the word *jinn* is recognized by lexicologists as signifying معظم الناس (Q, TA, etc.), i.e. *the main body of men or the bulk of mankind* (LL).

Now what is meant by the *bulk of mankind*? In the mouth of an Arab, who considers his own people as distinct from the rest of the world, it would mean only *foreigners*, and I am of the opinion that this is the meaning of the word *jinn* here. And why were *foreigners* called *jinn*? Because they were concealed from the eye of an Arab; the primary significance of the word *jann* (from which *jinn* is derived) being *concealing* or *veiling* (Rgh). Hence the party of the Jews of Nisibus who came to the Holy Prophet are here spoken of as *jinn* because they were non-Arabs. For this very reason the Amalekites and other non-Israelites who were forced into labour by Solomon to build the Temple are called *jinn* in 34 : 12. See 2027.

2581 This means either the raising of a prophet or the raising to life of those spiritually dead. One sect of the Jews did not believe in resurrection.

2582 By *reaching heaven* is meant *learning secrets of the heaven or news of the future*. It shows that there were diviners and astrologers among them who thought that they could read the secrets of the future from the stars. See 2530.



a 2102, 2103.

Or, direct  
them  
aright.

who would (try to) listen now would find a flame lying in wait for him :<sup>a</sup>

10 And that we know not whether evil is meant for those who are on earth or whether their Lord means to *bring them* good :

11 And that some of us are good and others of us are below that : we are sects following different ways :

12 And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight :

13 And that when we heard the guidance, we believed in it ; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace) :

14 And that some of us are those who submit, and some of us are the deviators ; so whoever submits, these aim at the right way :

15 And as to the deviators, they are fuel of hell :

16 And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,

17 So that We might try them with respect to it : and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement :<sup>2583</sup>

18 And that the mosques are Allah's, therefore call not upon any one with Allah :

19 And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death).<sup>2584</sup>

فَمَنْ يَسْمَعْ الزَّانِ يَحْدِثُهَا بَارِئًا ۝  
وَأَنَّا لَا نَدْرِي أَشَرُّ أَرْبَابٍ فِي  
الْأَرْضِ أَمْ أَرْكَانِهِمْ رَضِيعُهُمْ رَشْدًا ۝  
وَأَنَّا آمِنُ الصَّالِحِينَ وَمِنَ الدُّنْيَا ذَلِكَ  
كُنَّا طَائِفِينَ قَدْ دَأَّا ۝  
وَأَنَّا ظَنَنَّا أَن لَّنْ نَحْمِلَ اللَّهَ فِي الْأَرْضِ  
وَلَن نَّهْجِرَهُ هَرَبًا ۝  
وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ مِنَّا مِنَّا ۝  
رَبِّهِ فَلَا يَخَافُ غَضَابًا وَلَا ذِكْرًا ۝  
وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ  
فَمَنَّا سَلَمٌ فَأُولَٰئِكَ فَخْرًا وَرَشْدًا ۝  
وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ  
حَطَبًا ۝  
وَأَن لَّوَسَّعْنَا مَوَاقِلَ الطَّرِيقَةِ  
لَأَسْقَيْنَهُمْ مَّاءً عَذْقًا ۝  
لَنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ  
رَبِّهِ يَسْكُتْ عَذَابًا صَعَدًا ۝  
وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ  
اللَّهِ أَحَدًا ۝  
وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا  
يَكُونُونَ عَلَيْهِ لِبَدًا ۝

2583 عذابا صعبا signifies literally a punishment so distressing as to overcome the sufferer thereof.

2584 The servant of Allah is the Holy Prophet Muhammad. There may be a hint here of the Prophet being mobbed by the people of Tâif.

## SECTION 2

## Protection of Revelation

20 Say: I only call upon my Lord, and I do not associate any one with Him.

Ar. *nor*. 21 Say: I do not control for you evil or good.

22 Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

Ar. *except*. 23 (*It is*) *only* a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Apostle, surely he shall have the fire of hell, to abide therein for a long time.<sup>a</sup>

a 1201.

24 Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.<sup>2585</sup>

25 Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

26 The Knower of the unseen! so He does not reveal His secrets to any,

27 Except to him whom He chooses as an apostle,<sup>2586</sup> for surely He makes a guard to march before him and after him,

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا  
قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا  
قُلْ إِنِّي لَنْ يَخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَ  
لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَجًا ۝  
إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتٍ وَمَنْ يَعْصِ  
اللَّهَ وَرَسُولَهُ فَأَنْتَ لَهُ تَارِكُهُمْ  
خَالِدِينَ فِيهَا أَبَدًا ۝  
حَتَّىٰ إِذَا رَأَوْا بُعْدَ النَّجْيِ عَلِمُوا  
مَنْ أَضْعَفُ نَاصِرًا وَأَلَّفَ عِدًّا ۝  
قُلْ إِن أَدْرِي أَقْرَبُ مَا تَوْعَدُونَ  
أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۝  
عِلْمُ الْغَيْبِ فَلَا يُظَاهِرُ عَلَىٰ غَيْبِهِ  
أَحَدًا ۝  
إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ  
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ  
رَصَدًا ۝

2585 A solitary man left to himself without a friend, without helper, rejected at home and cruelly treated abroad (as he was at Ta'if, to which period this chapter belongs), could not speak these words. And thus did he pour out his soul in this state of utter helplessness before his Divine Master: "O Lord! I make my complaint unto Thee of my helplessness and frailty and my insignificance before mankind. But Thou art the Lord of the poor and feeble, and Thou art my Lord. Into whose hands wilt Thou abandon me? Into the hands of the strangers that beset me round about? Or of the enemy Thou hast given at home to have the mastery over me? . . . I seek for refuge in the light of Thy countenance . . ." (Muir). Now contrast with it the revelation which he received, just then, which speaks of his opponents as weak and few, who would soon be brought low, and it is clear as daylight that the source of the Holy Prophet's revelation was other than his own heart, for the same heart could not simultaneously vent feelings of utter helplessness and weakness and those of the most unbounded confidence in his ultimate triumph.

2586 The reformers promised for the Muslims at the commencement of every century, being representatives of the apostles, have also secrets of the future revealed to them, so that by the signs manifested through them they may establish true faith in the hearts of men. But note that the *ghaib* (or *secrets*) spoken of here refer particularly to the expres-

28 So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things.<sup>2587</sup>

لِيَعْلَمَ أَنَّ قَدْ أَتَيْنَاهُم بِبُرْهَانٍ  
وَأَحَاطَ بِمَا لَدَيْكُمْ وَأَخْطَى  
كُلَّ شَيْءٍ عَدَدًا ۝

sion of the Divine will, to what are called the *messages* of their Lord in the next verse, being the commandments revealed through the prophets. The secrets on the other hand which are made known to the reformers in Islam are *prophecies*, not *messages*, because, the Holy Qur-án being a perfect expression of Divine will and containing all that is necessary for the guidance of humanity, no new *message* is needed. The prophecies made known to the righteous Muslims are only meant to confirm the truth of the final *message* known as the Holy Qur-án.

2587 Note the firm tone of these revelations under the disheartening circumstances to which attention has been drawn in 2585. Could these words proceed from any but the All-Powerful Divine source? *The message must be delivered—Allah encompasses all.*

CHAPTER LXXIII  
THE WRAPPED UP  
(*Al-Muzzammil*)

REVEALED AT MECCA  
(2 sections and 20 verses)

SECTION 1

The Prophet is enjoined to pray

1-9. Necessity of praying during night. 10-19. Opponents (who interfered with prayer) are given a warning.

In the name of Allah, the  
Beneficent, the Merciful.

1 O you who have wrapped  
up yourself <sup>2588</sup>

2 Rise to pray in the night  
except a little,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الْمُرْسَلُ  
قُمِ اللَّيْلَ إِلَّا قَلِيلًا

Abstract:

Sec. 1. The Prophet is enjoined to pray.

Sec. 2. Prayer enjoined on Muslims.

General remarks.

THE chapter receives its title from the Holy Prophet's description in the first verse as one who had *wrapped up* himself. The various significances of that word are given in the foot-note on that verse, but having regard to the subject-matter of this chapter, which enjoins prayer, the word *Muzzammil* signifies one who has prepared himself for prayer. The chapter opens with an injunction to the Holy Prophet to pass the night in prayer, ending with a general injunction to all believers to be ever mindful of prayer. The latter part of the first section enjoins the Holy Prophet to bear patiently the ill-treatment of his enemies, who should soon receive their due punishment, as did Pharaoh when in opposition to Moses. The previous chapter not only promises protection, but, as is clearly indicated in v. 9, the Prophet is told to seek protection in constant prayer.

The revelation of this chapter belongs to the early Meccan period, and the commentators generally think it to be one of the very early revelations. General opinion, however, represents the last verse, which forms the second section of this chapter, to have been revealed at Medina, because *fighting in the way of Allah* is mentioned therein. See also 2595, where it is shown that the reference may be prophetic, and therefore that verse may also belong to the same early period.

2588 The Prophet is here called *Muzzammil*, or *one who has wrapped up himself*. The ordinary explanation is that the Holy Prophet had wrapped himself up in clothes on receiving his first revelation, or a call to messengership. But various other explanations

	3 Half of it, or lessen it a little,	تَضْفَعًا أَوْ أَنْفَضَ مِنْهُ قَلِيلًا ۝
	4 Or add to it, and recite the Qur-an well-arranged.	أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝
Ar. thee.	5 Surely We will make to light upon <i>you</i> a weighty word. <sup>2589</sup>	إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝
Ar. thou hast.	6 Surely the rising by night is the firmest way to tread and the best corrective of speech. <sup>2590</sup>	إِنَّ تِلَاوَةَ الْقُرْآنِ بِاللَّيْلِ هِيَ أَشَدُّ وَظَنًا وَأَقْوَمُ قِيلًا ۝
Ar. thy. Ar. thyself.	7 Surely <i>you have</i> in the day-time a long occupation.	إِنَّكَ فِي النَّهَارِ سَجَّاطٌ طَوِيلٌ ۝
	8 And remember the name of <i>your</i> Lord and devote <i>yourself</i> to Him with (exclusive) devotion.	وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝
	9 The Lord of the East and the West—there is no god but He—therefore take Him for a protector.	رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝
	10 And bear patiently what they say and avoid them with a becoming avoidance.	وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝
	11 And leave me and the rejecters, the possessors of ease and plenty, and respite them a little.	وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝
	12 Surely with Us are heavy fetters and a flaming fire.	إِنَّ كَذِبَنَا أُنْكَالًا وَإِحْشَانًا ۝
	13 And food that chokes and a painful chastisement.	وَقَطَاعًا مَّا أَغْصَدَ وَعَدًا بَالِيغًا ۝
	14 On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose. <sup>2591</sup>	يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا ۝
	15 Surely We have sent to you an Apostle, a witness	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا

are given. Rgh says that it is an allusion to *one who considers an affair to be easy*: Kalbi and Farra state that the word signifies *his preparation for prayers* (Rz). 'Ikrama says it means *one who was burdened with a great affair*, for *zaml* means 'amal' (Rz). In all its senses, and particularly in the last mentioned, every follower is addressed through the Holy Prophet.

2589 **قَوْلٌ ثَقِيلٌ** or *a weighty word*, is in consonance with the significance of *muzzammil* given by 'Ikrama, as stated in the previous note. Being burdened with the guidance of the whole world was indeed a weighty word.

2590 A reason is here given for maintaining a prayerful attitude during the night. It is the *firmest way to tread*, i.e. to tread every evil under the feet, and the *best corrective of speech*, and thus it accomplishes correction of deeds as well as correction of speech.

2591 Reading vv. 12-14 along with v. 11, where the Prophet is told to give them a little respite to continue in their mischiefs, it becomes clear that those verses speak of the wretched condition in which the erstwhile possessors of ease and plenty would find themselves, and how the great difficulties attendant upon the spread of truth would be dispersed before the advance of truth. See also 1604.

against you, as We sent an apostle to Pharaoh.<sup>2592</sup>

16 But Pharaoh disobeyed the apostle, so We laid on him a violent hold.

17 How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?

18 The heaven shall rend asunder thereby; His promise is ever brought to fulfilment.<sup>2593</sup>

19 Surely this is a reminder, then let him, who will, take the way to his Lord.

عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى  
فِرْعَوْنَ رَسُولًا ۝  
فَصَّىٰ فِرْعَوْنَ الرَّسُولَ فَأَخَذْنَاهُ  
أَخْذًا أَوْيَلًا ۝  
كَفَيْتَ تَتَقَوَّنَ أَنْ تَفْرُتُمْ يَوْمًا  
يَجْعَلُ الْوِلْدَانَ شِيبًا ۝  
وَالسَّمَاءُ مُنْقَطِرَةٌ ۝  
وَكَانَ وَعْدُهُ  
مَفْعُولًا ۝  
إِنَّ هَذِهِ تَذَكُّرَةٌ ۝  
فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا

## SECTION 2

### Prayer enjoined on Muslims

Ar. *thy*.  
Ar. *thou*  
*vassest*.

20 Surely *your* Lord knows that *you pass* in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with *you*; and Allah measures the night and the day. He knows that you are not able to do it, so He has

Ar. *thee*.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي  
الَّيْلِ وَبِضْفَةِ ثُلَاثٍ وَطَائِفَتَيْنِ  
الَّذِينَ مَعَكَ ۝ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَ  
النَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصَوْهُ

2592 The Holy Prophet's likeness to Moses is stated in the clearest terms in this, one of the earliest revelations, and thus the Holy Prophet's claim to be the promised prophet of Deut. 18:18, who is expressly stated to be the "like" of Moses, is as old as his revelation. Is it not wonderful in the case of one who had never read the Torah? Hence it is that the Holy Qur-ān is in all later revelations described as *verifying what is before it*, or coming in fulfilment of earlier prophecy, the truth of which is thus confirmed.

2593 Note the clear and decided tone of these verses, which at so early a period warned the Quraish of the evil fate which they were destined to meet. The horrors of that day are spoken of as *making the children grey-headed and rending asunder heaven*. Now, even if the words be taken as applying solely to the day of resurrection, the first description cannot be taken literally, for children would not be made actually grey-headed on the resurrection day. And the commentators therefore admit that it is an allegorical description of the horrors of the day, for you say, speaking of a terrible

day *يَوْمَ يَشِيبُ نَوَاصِي الْإِطْفَالِ* i.e. *a day which makes grey the forelocks of the children* (Rz). The coupling of this decidedly allegorical description with the *rending asunder of heaven* is conclusive proof that the latter description must also be taken allegorically; in fact, as such, the description is applicable to both the day of resurrection and the doom of the opponents in this life, whereas, taken literally, it cannot apply to either of the two. Such phrases as *the rolling up of heaven* (21:10), *rending asunder of heaven* (as here and in 82:1), *removing the covering of heaven* (81:11), and similar other phrases, all really speak of the *sweeping off of an old order of things to give place to a new*, attended with the necessary terrors and disasters, and hence the description applies to the doom of a nation in this world as well as to the entirely new order of things which will be ushered in with the resurrection. See also 1665 and 2677.

a 321.

turned to you (mercifully),<sup>2594</sup> therefore read what is easy of the Qur-án. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way,<sup>2595</sup> therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift,<sup>a</sup> and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

قَاتَبَ عَلَيْكُمْ فَأَقْرَأُوا مَا تيسَّرَ مِنَ  
الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى  
وَأخْرُونَ نَضْرِبُونَ فِي الْأَرْضِ  
يَسْعَوْنَ مِنْ فَضْلِ اللَّهِ وَأخْرُونَ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَأَقْرَأُوا مَا  
تيسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا  
الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا  
وَمَا تُقَدِّمُوا إِلَى أَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ  
عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَ  
اسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

2594 The first portion of the verse contains no commandment for the believers to pass such and such a part of the night in prayer; it simply states the fact that the Holy Prophet and those with him pass sometimes two-thirds, sometimes a half, and sometimes a third of the night in prayer; and hence it is meaningless to say that the first portion of the verse is abrogated by the second. A statement cannot be abrogated. The latter portion of the verse only states that though the Holy Prophet and his early zealous companions passed a great part of the night in prayer (instead of the revelries in which their opponents indulged), yet all Muslims could not follow their example, and hence they are told that they might pray by night so long as it was easy to them and not a burden. By *you*, in "you are not able to do it," are meant *the Muslims in general*. Note that the word *taba* (infinitive noun *taubah*), meaning *He turned mercifully*, occurs here, though there is no sin on the part of those to whom Allah turns mercifully. This shows that the word *taubah* has a much wider significance in the Holy Qur-án than its English equivalent *repentance*.

2595 The mention of fighting in this revelation is very probably a prophetic statement, as we find in many other places in the Holy Qur-án; hence the occurrence of the word is no argument that the verse was not revealed at Mecca.

## CHAPTER LXXIV THE CLOTHED ONE

(*Al-Muddassir*)

REVEALED AT MECCA

(2 sections and 56 verses)

### Abstract:

Sec. 1. The Prophet is enjoined to warn.

Sec. 2. The warning.

### General remarks.

THE previous chapter tells the Prophet how to attain to perfection. Here he is told to get out of solitude so as to make others perfect. This chapter is by general consent admitted to be the second in the order of revelation, and the circumstances relating to its revelation are given in trustworthy reports. A period probably of six months had elapsed since the first revelation before the second was received, and this period is known as the *fatrah* or *intermission*. It is remarkable that a period of full six centuries of *fatrah* or *intermission* had elapsed before the advent of the Holy Prophet, for the six centuries from the appearance of Jesus to that of the Holy Prophet himself did not witness the appearance of any prophet in any part of the world, and in the Prophet's short *fatrah* there may be a reminder of the six centuries for which the whole of the world had to wait the appearance of the last and the greatest of the prophets, the Prophet, not of one nation or one age, but of all nations and all ages. This period of *fatrah* pressed heavily on the Holy Prophet, and he was very grieved on account of this intermission. Once more, however, after the *fatrah* had passed away, the angel of the Lord appeared to him, and the Prophet sought to cover himself with his clothes; but it was not the Divine will that he should remain in seclusion, and he was at once commanded to rise and warn. *The clothed one* was clothed with absorption in contemplation of the Divine Being, and he was enjoined now to leave the corner of solitude. The whole of this chapter, which clearly belongs to the early Meccan period, was evidently not revealed at one time, but there is nothing to show that any part was revealed at Medina.

The solitary report giving the impression of Jābir, through Abu Salma bin Abdur Rahmán, that this chapter is the very first revelation is no doubt an error. It was first only in the sense that it was first after the period of *fatrah*, but not actually the first of all the revelations granted to the Holy Prophet. The premier position is universally accorded to the opening verses of the 96th chapter.



## SECTION 1

## The Prophet is enjoined to warn

1-7. Prophet should warn and be patient. 8-31. The opponents and their fate.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الْمُدَّثِّرُ  
قُمْ فَأَنْذِرْ  
وَرَبَّكَ فَكَبِّرْ  
وَتِبَّاتِكَ فَطَهِّرْ  
وَالرُّجْزَ فَاهْجُرْ  
وَلَا تَسْتَكْبِرْ  
وَلِرَبِّكَ فَاصْبِرْ  
فَإِذَا نُفِخَ فِي الْمُنَادِرِ  
فَإِنَّ إِلَيْنَا يَوْمَ يُنْفَخُ  
عَنِ الْكَافِرِينَ غَيْرُ نَاصِرٍ  
ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا  
وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا  
وَبَيْنَ يَدَيْهِ شُهُودًا  
وَمَهَّدْتُ لَهُ تَهِيدًا  
ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

1 O you who are clothed!<sup>2596</sup>

2 Arise and warn,<sup>2597</sup>

3 And *your* Lord do magnify,

4 And *your* garments do  
purify,<sup>2598</sup>

5 And uncleanness do shun,

6 And bestow not favours  
that *you may* receive again with  
increase,<sup>2599</sup>

7 And for the sake of *your*  
Lord, be patient.

8 For when the trumpet is  
sounded,

9 That, at that time, shall be  
a difficult day

10 For the unbelievers, any-  
thing but easy.

11 Leave Me and him whom  
I created alone,

12 And gave him vast riches,

13 And sons dwelling in his  
presence,

14 And I adjusted affairs for  
him adjustably;

15 And yet he desires that I  
should add more!<sup>2600</sup>

Ar. *thy*.

Ar. *thy*.

Ar. *thou*  
*mayest*.

Ar. *thy*.

2596 *Al-muddassir* is one wearing a *disār*, i.e. *any garment* (JL). Some take the word literally, others metaphorically, the meaning according to the latter being *one clad in the garments of prophethood* or *one obscure*, as he was in the Hira (Rz).

2597 Compare with the address contained in the last chapter: there the Holy Prophet is commanded to engage himself in devotion so that he should attain to perfection; here he is commanded to convey the message and to warn, thus making others perfect.

2598 The purification of the garments does not relate only to the outward act of purification, but also to the purification of the heart, as is shown in the next verse, where he is commanded to shun every kind of uncleanness. This interpretation is accepted by most of the commentators (Rz).

2599 Either do not expect, when bestowing a favour, that you will receive much from the person whom you have laid under an obligation, or do not recount what little you have done, accounting it much.

2600 This description applies generally, but the case of Walid bin Mughira is specially noticed by almost all commentators. Rz notices the report giving details of an occurrence in which Walid was specially concerned. Abu Jahl and other leaders in the persecution of the Holy Prophet assembled together to ponder what name to give to the Holy Prophet, as in the pilgrimage season people could not see their way to

	16 By no means! surely he offers opposition to Our communications.	كَلَّا إِنَّهُ كَانَ لِإِيْتِنَاعِنَا عِينًا ۝
	17 I will make a distressing punishment overtake him. <sup>2601</sup>	سَاهِفُهُ صَعُودًا ۝
	18 Surely he reflected and determined,	إِنَّهُ فَكَّرَ وَقَدَّرَ ۝
	19 But may he be cursed how he determined;	فَقِيلَ كَيْفَ قَدَّرَ ۝
	20 Again, may he be cursed how he determined;	شُمَّ نَظَرَ ۝
	21 Then he looked,	شُمَّ عَبَسَ وَبَسَرَ ۝
	22 Then he frowned and scowled,	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝
	23 Then he turned back and was big with pride,	فَقَالَ إِنَّ هَذَا لِلْأَسْخَرِ يُوشِرُ ۝
	24 Then He said: This is naught but enchantment, narrated (from others); <sup>2602</sup>	إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝
	25 This is naught but the word of a mortal.	سَاوِيلُهُ سَقَرٌ ۝
	26 I will cast him into hell.	وَمَا أَذْرِيكَ مَا سَقَرٌ ۝
Ar. thee.	27 And what will make you realize what hell is?	لَا تَفِيهِ وَلَا تَدْرُ ۝
	28 It leaves naught nor does it spare aught.	تَوَاحٍ لِلْبَشَرِ ۝
Or, scorches	29 It alters the mortal.	عَلَيْهِ أَسْعَا عَشَرَ ۝
	30 Over it are nineteen. <sup>2602a</sup>	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ
Ar. companions.	31 And we have not made the guardians of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those	إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

the acceptance of one particular epithet for the Holy Prophet. Somebody suggested that he was a poet, but Walid answered that his word was not like that of a poet. Then another suggested that he was a soothsayer, but Walid rejected this too on the ground that Muhammad never spoke a lie, whereas the soothsayers often proved liars. A third suggestion was that he was a madman, but this too was found inconsistent with the circumstances of the Holy Prophet's life. Then Walid left the company, his comrades thinking that he was going over to Islam. Abu Jahl followed him to question him about the matter, and was told that after pondering deeply on the question he had come to the conclusion that the Prophet was a *sāhir*, i.e. an *enchanter*, because, he said, "It is the enchanter who separates the father from the son, the brother from the brother, and the husband from the wife." Thereupon a proclamation was made in the streets of Mecca that the Prophet was a *sāhir*. To this the verses that follow refer.

2601 *ارْهَقْتَهُ صَعُودًا* signifies *I made him to do a difficult or troublesome thing*. The reference is to the fate of Walid, three of whose sons became converts to Islam, and the rest perished, his wealth began to diminish, and ultimately he himself died in great disgrace and poverty.

2602 *Sīḥr* here means the same as in the Prophet's saying *البيان لسحرا* i.e. *skilful eloquence*. See 143 for full explanation of the word. The Qur-ān was called an *enchantment* because it was enchanting in its attraction.

2602a It should be noted that this is called a *parable* in the next verse: *what does*

who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases,\* and He guides whom He pleases, and none knows the hosts of *your* Lord but He himself; and this is naught but a reminder to the mortals.

a. 44, 1099,  
1297, 1312.

Ar. *thy*.

لَيْسَتِيقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَ  
يُرَدُّ الَّذِينَ آمَنُوا إِلَيْهَا نَأْوَكَ  
بَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنِينَ  
وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ  
الْكُفْرُ مِنْ مَا دَرَأَ اللَّهُ بِهِدَ امْتَلَاءَ  
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَ  
يَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ خُودُ  
رَبِّكَ إِلَّا هُوَ وَمَا يَهِ إِلَّا  
يَذْكُرُ لِلْبَشَرِ

## SECTION 2

### The Warning

a. 2099.

32 Nay; consider\* the moon,  
33 And the night when it  
departs,  
34 And the daybreak when  
it shines;  
35 Surely it is one of the  
gravest (misfortunes),  
36 A warning to mortals,  
37 To him among you who  
wishes to go forward or remain  
behind.<sup>2603</sup>  
38 Every soul is held in  
pledge for what it earns,  
39 Except the people of the  
right hand,  
40 In gardens, they shall ask  
each other  
41 About the guilty:  
42 What has brought you  
into hell?  
43 They shall say: We were  
not of those who prayed;

كَلَّا وَالْقَمَرَ  
وَاللَّيْلَ إِذَا ذَبَرَ  
وَالصُّبْحَ إِذَا أَصْفَرَ  
إِنَّهَا لَمِنْ أَغْصَانِ الْكَبِيرِ  
نَذِيرٌ لِلْبَشَرِ  
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ  
كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ  
إِلَّا أَصْحَابَ الْيَمِينِ  
فِي جَنَّاتٍ يَنْسَاءُ لَوْنٌ  
عَنِ الْحَرَمِينَ  
مَا سَأَلَكُمْ فِي سَفَرٍ  
قَالُوا لَوْ نَكُنْ مِنَ الْمُصَلِّينَ

*Allah mean by this parable?* All that the Qur-án says is that *over it are nineteen*. The commentators think that nineteen angels, or nineteen classes, or nineteen ranks may be meant (Rz). The particular number is considered to be due to the misuse of nineteen faculties which are enumerated by the commentators (Rz).

2603 The *moon*, or *qamar*, as I have stated in 2388, represents the power of the Arabs. The *night* in the next verse represents the ignorance in which the Arabs were involved: this ignorance would pass away, but along with it would also pass away the power of the Meccans. The light of truth would shine forth, but not without a grave misfortune to those who refuse to go forward, and this is a warning. Those who go forward, on the other hand, will not be affected by that, the gravest of misfortunes, for the people of the right hand shall be in gardens, every soul being pledged for what it earns. The prophetic strain adopted here regarding the doom of the Meccans is continued to the end of the chapter.

Ar. cer-  
tainty.Ar. turn-  
ing.

44 And we used not to feed the poor;

45 And we used to enter into vain discourse with those who entered into vain discourses;

46 And we used to call the day of judgment a lie;

47 Till death overtook us.

48 So the intercession of intercessors shall not avail them.

49 What is then the matter with them, *that they turn aside from the reminder*,

50 As if they were asses taking fright

51 That had fled from a lion?

52 Nay; every one of them desires that he may be given pages spread out;<sup>2604</sup>

53 Nay! but they do not fear the hereafter.

54 Nay! it is surely a reminder.<sup>2605</sup>

55 So whoever pleases may mind it.

56 And they will not mind unless Allah please.<sup>2605a</sup> He is worthy to be feared and worthy to forgive.

وَلَمْ نَكُ نَطْعُمُ السَّكِينِ ۝

وَكُنَّا نَحُوضُ مَعَ الْخَاطِبِينَ ۝

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ۝

حَتَّىٰ آتَانَا الْيَقِينَ ۝

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۝

كَأَنَّهُمْ جُمُوعٌ مُّسْتَفِرَّةٌ ۝

فَرَّتْ مِنْ قَسْوَرَةٍ ۝

بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ

صُفْحًا مُمْسَقًا ۝

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۝

كَلَّا إِنَّهُ تَذَكُّرَةٌ ۝

فَمَنْ شَاءَ ذَكَرْهُ ۝

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۝

هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْغُفْرِ ۝

2604 Every one of them would have a revelation granted to him direct from heaven. To this they gave expression repeatedly: *Why does not Allah speak to us?* (2:118).

2605 The Qur-án is called a *tazkirah*, which signifies, like *zîkr*, a reminder, but at the same time carries a deeper significance, indicating glory and honour for those who shall follow it.

2605a The Qur-án has repeatedly asserted that God does not compel men to adopt one way or another; it points out the right course from the wrong and leaves it to the choice of the individual. Even here it is plainly stated: *so whoever pleases may mind it* (v. 55). And in 76:3 we have: *Surely we have shown him the way—he may be thankful or unthankful*. Similar verses abound in the Holy Qur-án. What does, then, the statement, *and they will not mind unless Allah please*, mean? This statement is subject to the Divine laws already explained. Allah is pleased to guide those in the right way and to make those “mind” who open their hearts to receive it. Note how clearly the verses preceding it depict the peculiar condition of those who do not even listen to the reminder: *What is then the matter with them, that they turn aside from the reminder, as if they were asses taking fright that had fled from a lion?* (vv. 49–51.) The pleasure of Allah is itself a law, not an arbitrary thing, so that He should turn away those from minding who are anxious to receive the truth. It is in accordance with Divine laws, so frequently referred to in the Holy Qur-án, that the Divine pleasure guides some and leaves others in error. *We have here, in fact, a prophecy that Allah will be pleased to make even those mind the warning who now turn aside*, and the same subject is continued in the next chapter.

For a similar statement occurring in 76:30, see 2633a.

CHAPTER LXXV  
**THE RESURRECTION**  
*(Al-Qiyamah)*

REVEALED AT MECCA  
 (2 sections and 40 verses)

SECTION 1

The Truth of the Resurrection

1-15. Evidence of the resurrection. 16-19. The collection and arrangement of the Qur-án was the work of Divine revelation. 20-30. The great affliction.

In the name of Allah, the  
 Beneficent, the Merciful!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 لَا أَقِيمُ يَوْمَ الْقِيَمَةِ  
 ذَكَرْتُ أَنفُسَ الْوُأَمَةِ  
 يَحْسَبُ الْإِنْسَانُ أَنَّنَا نَجْمَعُ عِظَامَهُ

a 2433.

1 Nay! I call to witness<sup>a</sup> the  
 day of resurrection.

b 1239, 2732.

2 Nay! I call to witness the  
 self-accusing<sup>b</sup> spirit.<sup>2606</sup>

3 Does man think that We  
 shall not gather his bones?

**Abstract:**

- Sec. 1. The truth of the resurrection.
- Sec. 2. The dead shall rise.

**General remarks.**

THIS chapter continues the subject dealt with at the end of the last, namely, that the Qur-án is a reminder which will raise to eminence those who follow it. As proof of this, the day of spiritual rising, or the *Resurrection*, which gives its name to this chapter, and the self-accusing spirit are called to witness, which means that the eminence of the faithful will be marked by a general rising of those who are now dead spiritually and by the self-accusations of those who did not benefit by the reminder. The chapter thus speaks of the rising to life of the dead.

Its revelation belongs to the early Meccan period, and may be assigned to about the fourth year of the Prophet's call.

2606 By the resurrection is here meant the spiritual resurrection of the Arabs, as also the greater Resurrection. The primary significance of *qiyamah* is only *rising*. Thus Raghib says: "*Al-qiyamah* originally signifies the rising of a man all at once." *Al-qiyamah* is now a term which is synonymous with the great Resurrection, but it has not

Or, *whole*  
*make.*

4 Yea! We are able to make complete his *very fingers*.<sup>2607</sup>

5 Nay! man desires to give the lie to what is before him.

6 He asks: When is the day of resurrection?

7 So when the sight becomes confused,<sup>2608</sup>

8 And the moon becomes dark,<sup>2609</sup>

9 And the sun and the moon are brought together,<sup>2610</sup>

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ ۝

بَلْ يُرِيدُ الْإِنْسَانُ أَنْ يُفْضِلَ أَمَامَهُ ۝

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ۝

وَإِذَا بَرِقَ الْبَصَرُ ۝

وُخْشِفَ الْقَمَرُ ۝

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝

lost its original significance, and means also the rising to life of those who are spiritually dead. The *lá* in the beginning of this verse and the next carries the same significance as in *فَلَا رِبْكَ لَا يَوْمُنَ* in 4:65, and the verse of Imra ul Qais:

لَا رَابِيكَ ابْنَةُ الْعَامِرِ ۝ لَا يَدْعِي الْقَوْمَ إِلَىٰ إِفْرَا  
According to Kf, *lá* in such cases is for *تَكِيدُ الْقِسْمِ* i.e. to give emphasis to the oath. The *wáw* in the latter two cases stands for *uqsinnu*, and hence the two forms are equivalent.

2607 There is no reason why the opponents should deny Allah's power to make a people great: can He not give life to dry bones? (to which the Prophet's case is likened from the point of view of the opponents); nay, more than this, he has the power to make man attain perfection, completing all the members of his body, even to the ends of his fingers. The word *banān* primarily means only *the fingers*, or the *ends of the fingers*, but is also applicable to *all members of the body* (Abou-Isḥāq, M-LL), and therefore might also be translated as *the whole make of his body*. But even if the primary significance, *fingers*, be adopted, the meaning will still be the same, because the superiority of man lies in his hand, and especially in the make of his fingers, without which his advancement would have been impossible. The root word *banā* signifies *he remained in the place*, and the fingers are according to Msb called *banān* "because by their means are ordered those circumstances whereby man continues in existence" (LL), or according to Rgh and TA, because therewith one fights and defends oneself. Both verses therefore prophesy a great future for the Holy Prophet, and the verse that follows makes this clear: *But man desires to give the lie to what is before him*, i.e. he is not willing to believe that such a thing can ever take place.

2608 Here follow some signs of the day of rising. *برق البصر* signifies *the sight becomes confused*, or according to Rz, *he became confounded*; and *bariqa* alone signifies much the same: *he became confounded and unable to see his right course*, or *he became frightened* (Q, TA-LL). Therefore some great calamity is implied which would confound the opponents. Some commentators take these to be the signs of the approach of the death of a person (Rz).

2609 The darkening of the moon implies the departure of the power of the Meccans (as against the Holy Prophet) or of the Semitic races in general (referring to the latter days): see 2388.

2610 The bringing together of the sun and the moon implies the disappearance of the light of both (Rz). If the reference is to the final disruption of the solar system, the meaning is clear: but besides that it seems to signify metaphorically the departure of the power of Persia, of which the sun was the special symbol, along with that of the Meccans—see 1930, where it is shown that the discomfiture of the Meccans and the Persians began and ended simultaneously. It should be noted that all these verses also refer to the general Resurrection of the dead, but their fulfilment, which was metaphorically accomplished in this very life, was intended as a sign of the truth of the promises relating

Ar. thy.

10 Man shall say on that day: Whither to fly to?

11 By no means! there shall be no place of refuge!

12 With *your* Lord alone shall on that day be the place of rest.<sup>2611</sup>

13 Man shall on that day be informed of what he sent before and (what he) put off.<sup>2612</sup>

14 Nay! man is evidence against himself,

15 Though he puts forth his excuses.<sup>2613</sup>

Ar. thy.

16 Do not move *your* tongue with it to make haste with it.<sup>2614</sup>

17 Surely on Us (devolves)

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَإِنِّي لَمَفْرُوحٌ  
كَلَّا لَا تَتَذَكَّرُ

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

يَتَّبِعُوا الْإِنْسَانُ يَوْمَئِذٍ رَبِّمَا

قَدَّمَ وَآخَرُ

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

وَلَوْ أَنَّهُ لَمَّا ذُنِبَهُ

لَا تَجِدُ لَذُنْبِهِ لِسَانَكُ لَنَجْجِلُ بِهِ

إِنْ عَسَيْتَ

to the hereafter, and this indication is made clear by what follows. Those commentators who consider these signs to be the signs of the approach of death understand *the bringing together of the sun and the moon* as meaning the departure of the soul (which is compared to the moon) to the hereafter (which is compared to the sun because of the removal of every obscurity and doubt in the life to come).

2611 This and the two preceding verses show that the reference is clearly to the utter discomfiture of the opponents, because it tells a powerful enemy that the day is coming when no place of refuge shall be left for them except *with your Lord*, i.e. under the banner of the Holy Prophet.

2612 *What he sent before* implies the evil deeds which he did but ought not to have done; *what he put off* being the good deeds which he failed to do but which he ought to have done.

2613 Man has not been made in such a manner as to be unable to distinguish between right and wrong, but he always "puts forth excuses" for leaving the right and adopting the wrong course.

2614 Verses 16-19 are thought by some to have no connection with the context. Rodwell regards them parenthetical. But, as I have shown in commenting upon the first verse of this chapter, the Qur-án is really the subject, and the mention of the day of rising is only proof that those who follow the Qur-án will be made *to rise* by its means and become triumphant as against their opponents. But the connection is made apparent in another way. The preceding verses speak of the distress which must befall those who do not forsake the wrong course. The Prophet naturally desired to make it clear to them, and therefore he was anxious that the warning should be given immediately in plainer words. Therefore, he is told not to make haste with it, for in the first place they could distinguish between right and wrong, and secondly, the Prophet must remain contented with what was revealed to him from time to time. Hence the statements made in the verses that follow, viz. that the recitation and collection of the whole of the Qur-án, together with its effective explanation to the opponents, were matters which Allah had decided to bring about, and the Prophet should experience no anxiety on that account; compare 20: 113, 114 with the statement made here and this exposition becomes clear: "And thus have We revealed it an Arabic Qur-áni, and have distinctly set forth therein of threats that they may guard against evil, or that it may produce a reminder for them. . . . And do not make haste with the Qur-án before its revelation is made complete to you and say, O my Lord! increase me in knowledge." It should also be noted that, as opposition to the Holy Prophet became stronger, the warning became clearer.

the collecting of it and the reciting of it.<sup>2615</sup>

18 Therefore when We have recited it, follow its recitation.

19 Again on Us (devolves) the explaining of it.

20 Nay! But you love the present life,

21 And neglect the hereafter.

22 (Some) faces on that day shall be bright,

23 Looking to their Lord.<sup>2616</sup>

24 And (other) faces on that day shall be gloomy,

25 Knowing that there will be made to befall them some great calamity.<sup>2617</sup>

26 Nay! When it comes up to the throat,

27 And it is said: Who will be a charmer?<sup>2618</sup>

28 And he is sure that it is the (hour of) parting,

Or, ascend  
(with it).

جَمْعَهُ وَفُرْآنَهُ ۝  
فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۝  
شَمَلَانَ عَلَيْهِ بَيَانُهُ ۝  
كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝  
وَتَذَرُونَ الْآخِرَةَ ۝  
وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝  
إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝  
وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝  
تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۝  
كَلَّا لَإَدْبَعْتَ الشَّرَاقِ ۝  
وَقِيلَ مَنْ سَاقٍ ۝  
وَوَظَنَّ أَنْهُ الْفِرَاقِ ۝

2615 There can be no clearer evidence that the collection of the verses into chapters and of the chapters into one whole is here claimed by the Qur-án to be a matter which, like its revelation, was to be entirely carried out under Divine guidance by the Holy Prophet himself. The Holy Book was thus from the first intended to be arranged and collected into one whole. It is curious to observe that Rodwell, who has paid little regard to the proper and orderly arrangement of the Qur-án, is constrained to remark in a foot-note to this verse: "In either case we are led to the conclusion that from the first Muhammad had formed the plan of promulgating a written book." But the words of the Qur-án clearly indicate much more: the collection of the Qur-án was to be accomplished under Divine guidance, and collection includes the arrangement of the parts. In fact, it could not be called a book unless its various portions were arranged into one whole. On the other hand, if the order of revelation were to be followed in the arrangement of its parts, its *collection* would not have been spoken of as something distinct from its *revelation*, which is implied in the word *recitation*.

2616 As *that day* represents both the day of the triumph of the truth and the day of the resurrection, the words *looking to their Lord* have also a double significance, indicating looking to the Lord for their reward in the former case, and the highest bliss of all, the sight of the Lord in the hereafter. It should be noted that the sight of the Lord does not imply that the Lord will have a body; it is not with the material eye that the Lord will be seen, but by the spiritual eye which the righteous will possess on the day of resurrection.

2617 Note that this great calamity also befell them in this life, and thus it demonstrated the truth of the calamity in the hereafter.

2618 *Man Ráq-in* has two significances. It either means *who will ascend with it?* i.e. shall the angels of mercy ascend with it or shall the angels of punishment? (TA, Rz.) Or the meaning is, where is the charmer that would now avert the doom? because they trusted in their soothsayers and charmers that they could avert their doom. A poet says:

لقد علمت و الاجل الباقي - ان لن يرد القدر الرواقى  
"Assuredly thou knowest, by the most Majestic, the Everlasting, that the potent charmers will not avert that which is decreed." I prefer the second significance, for the calamities and afflictions spoken of no doubt refer to the punishment of the evil-doers when they are overtaken by their doom.



- Ar. *thy*. 29 And affliction is combined  
with affliction; <sup>2619</sup>  
30 To *your* Lord on that day  
shall be the driving.

وَالْتَقَتِ السَّاقُ بِالسَّاقِ  
إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

## SECTION 2

## The Dead shall rise

Or, *woe*.  
Ar. *thee*.  
Or, *woe*.  
Or, *woe*.  
Ar. *thee*.  
Or, *woe*.

- 31 So he did not accept the  
truth, nor did he pray, <sup>2620</sup>  
32 But called the truth a lie  
and turned back,  
33 Then he went to his fol-  
lowers, walking away in haughti-  
ness.  
34 *Nearer to you* (is destruc-  
tion) and *nearer*.  
35 Again (consider how)  
*nearer to you and nearer*. <sup>2621</sup>  
36 Does man think that he  
is to be left to wander without  
an aim? <sup>2622</sup>  
37 Was he not a small life-  
germ in the seminal elements,  
38 Then he was a clot of  
blood, so He created (him) then  
made (him) perfect.  
39 Then He made of him  
two kinds, the male and the  
female.  
40 Is not He able to give  
life to the dead? <sup>2623</sup>

فَلَا صَدَقَ وَلَا صَلَّى  
وَلَكِنْ كَذَّبَ وَتَوَلَّى  
ثُمَّ دَهَبَ إِلَى أَهْلِهِ يَمُتُّ  
أَوَّلَى لَكَ فَأَوَّلَى  
ثُمَّ أَوَّلَى لَكَ فَأَوَّلَى  
أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى  
أَلَمْ يَكُنْ نَظْفَقَ مِنْ مَيِّمٍ يَمَنِى  
ثُمَّ كَانَ عَاقِلَةً خَلَقَ مُسَوًى  
فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ  
وَالْأُنثَى  
أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ  
يُحْيِيَ الْمَوْتَى

2619 For *sāq*, meaning affliction, see 1855. The meaning suits the context.

2620 The opponent is spoken of as an individual person throughout. This does not mean that allusion is made to one particular man, as some suppose. The description applies to every opponent.

2621 It is related that Abu Jahl said to the Holy Prophet that he and his Lord had not the power to do him any harm (Rz). The haughty opponent is warned that destruction is very near. Or, the meaning is, *Woe to you!* The commentators admit here that the repetition shows that the opponents were threatened with a double punishment, viz. in this life and in the hereafter (Rz). In fact, the double punishment is spoken of throughout the chapter, as I have shown in the notes; here it is made plainer.

2622 The verse draws attention to the seriousness of life and to man's responsibility for his actions—a doctrine denied as much to-day as it was by the Arabs.

2623 The giving of "life to the dead" not only signifies raising after death, but also spiritually raising a dead nation to life.

## CHAPTER LXXVI

### THE MAN

(*Al-Insán* or *Ad-Dahr*)

REVEALED AT MECCA

(2 sections and 31 verses)

#### SECTION 1

##### Attainment of Perfection

1-4. Man's creation and the pointing out of the right way. 5-16. The first stage of perfection, in which evil is suppressed. 17-22. The second stage of perfection, in which positive good is done.

In the name of Allah, the  
Beneficent, the Merciful.

1 There surely came over  
man a period of time when he  
was not a thing that could be  
spoken of. -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنْ  
الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۝

#### Abstract:

- Sec. 1. Attainment of perfection.
- Sec. 2. Another generation will be raised.

#### General remarks.

THE last chapter having shown the truth of the resurrection which stands for the spiritual life of man, this deals with man's attainment to perfection, which is the true object of that life, and is accordingly called *The Man*, the word itself occurring in the opening verse of the chapter. The first section shows how man is created out of nothing, and then the way to perfection is pointed out to him. It is then shown that in the attainment of perfection there are two stages, the first stage being the perfect suppression of all evil tendencies or the stage of attaining to sinlessness, but this is not the goal to which the spiritual wayfarer should aspire. The goal lies far beyond. It is the way uphill, as it is termed elsewhere and briefly hinted here. The pilgrim must be prepared to accomplish the most difficult tasks and to perform astonishing deeds of sacrifice in the way of Allah. The two stages of perfection are called respectively the *káfûr* and the *zanjabeel*. The second section shows that if those addressed by the Holy Prophet do not accept his message and try to attain to the perfection to which he would have them attain, Allah will cause another people to take their place, for the Qur-án, being the perfect revelation of the Almighty, must accomplish the object which it has set before itself, and that object is none other than to enable man to attain to perfection.

Or, have  
chosen him  
(above  
other  
creatures).

Or, accept  
or reject.

2 Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.

3 Surely We have shown him the way: he may be thankful or unthankful.<sup>2624</sup>

4 Surely We have prepared for the unbelievers chains and shackles and a burning fire.<sup>2625</sup>

5 Surely the righteous shall drink of a cup the admixture of which is camphor,<sup>2626</sup>

6 A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.

7 They fulfil vows and fear a day the evil of which shall be spreading far and wide.

8 And they give food out of love for Him to the poor and the orphan and the captive:

9 We only feed you for Allah's sake; we desire from you neither reward nor thanks:

10 Surely we fear from our Lord a stern, distressful day.

11 Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness;

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ تَفْطَرٍ أَصْغَرٍ  
تَبَيَّنَّا لَهُ جُحْدَهُ سَعِيًّا بَصِيرًا  
وَإِنَّا هَدَيْنَاهُ السَّبِيلَ إِنْ شَاءَ نَحْنُ وَ  
إِنَّا كَفَرْنَا

وَإِنَّا عَمَدْنَا لِلْكَافِرِينَ سَكِينًا  
وَأَعْلَلْنَا سَعِيًّا

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ  
مِزَاجُهَا كَافُورًا ②

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَرِّجُونَ  
تَفْعِيرًا

يُؤْتُونَ بِالنَّدَى وَيَسْقُونَ يَوْمًا كَانَ  
شَرُّهُ مُسْتَطِيرًا

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مَشْكُونًا  
وَيَكْرُمُ وَيَسِيرًا

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نَرْجُو  
مِنْكُمْ مِيزَاءً وَلَا شُكْرًا

إِنَّا خَافُ مِنْ رَبِّنَا يَوْمَ مَاعِجُوسٍ  
فَكَطَرِيرًا

تَوَقَّهِمُ اللَّهُ تَعَذَّلَ الْيَوْمَ وَلَقَهُمُ  
نَصْرُهُ وَهُمُ الْوَارِثُونَ

As regards the date of revelation, nothing can be said beyond the fact that it belongs to the early Meccan period. Mujāhid and Qatada are, however, of opinion that it is a Medinian revelation. Some hold it to be in part Meccan and in part Medinian. But there is nothing to support these allegations.

2624 The right way is shown clearly; it is for man himself to walk in it, and thus be thankful, or away from it, and thus be unthankful. Or the meaning given in the margin may be adopted.

2625 As to how these chains represent man's own actions, see 2559.

2626 The word *kāfir*, used in connection with the state of the just, is derived from *kafr*, meaning to cover and to suppress, and refers to the total extinction of worldly love and the complete suppression of all the worldly desires of those who have drunk of the cup of love of Allah, and a truly sincere severance from all other connections. The more a man leans towards Allah, the farther off he is from carnal passions, and therefore the righteous, who trust only to Allah for support, have their hearts cooled from the fire of passion, and their sensual desires as completely suppressed as poisonous matter is dispersed by camphor.

In the spiritual advancement of man this is the first stage, because it is not until the evil tendencies of man are completely suppressed that he is able to advance to the higher stages of spiritual perfection. Sinlessness, according to the Holy Qur-ān, is not the goal of perfection, but only the first stage of the way to that goal.

12 And reward them, because they were patient, with garden and silk,

13 Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.

14 And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

15 And there shall be made to go round about them vessels of silver and goblets which are of glass,

16 (Transparent as) glass, made of silver; they have measured them according to a measure.<sup>2627</sup>

17 And they shall be made to drink therein a cup the admixture of which shall be ginger,<sup>2628</sup>

18 (Of) a fountain therein which is named Salsabil.

19 And round about them shall go youths never altering in age;<sup>a</sup> when you see them you will think them to be pearls scattered broadcast.<sup>2629</sup>

20 And when you see there, you shall see blessings and a great kingdom.<sup>2630</sup>

a. 2360.  
Ar. thou  
seest  
Ar. thou  
wilt.  
Ar. thou  
seest.  
Ar. thou  
shalt.

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَخَرِيرًا  
مُتَكِينِينَ فِيهَا عَلَى الْأَرْبَابِ  
كَأَنَّهُمْ

يَرَوْنَ فِيهَا شَمْسًا وَلَا نَهَارًا  
وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ  
تُطَوِّفُ فِيهَا تَدْلِيلًا

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ  
وَأَكْوَابٍ كَأَنَّ الْفَوَارِسَ  
الْأَكْوَابَ

قَوَارِيرَ مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا  
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا

زَنْجَبِيلًا  
عَيْنًا فِيهَا تُنْتَشَى سَلْسَبِيلًا  
وَيُطَوِّفُ عَلَيْهِمْ وَلَدُنْهُمْ مُّخَلَّدُونَ

إِذَا رَأَوْهُمْ تَبَهِتُ لَهُمْ وَتُلْؤُلُوا  
مَنْتَوْرًا

وَإِذَا رَأَوْا تَبَهِتُوا  
رَأَيْتَ نَعِيمًا وَمُلْكًا

كَبِيرًا

2627 That is, every one shall receive them according to the measure of his deeds.

2628 *Zanjabeel* is a compound of *zana'a* and *jabal*. Of these component parts the first means *he ascended*, and the second *mountain*. The compound word *zanjabeel* therefore means *he ascended the mountain*. Now, from a severe attack of a poisonous disease to perfect restoration of health there are two stages. In the first stage the poisonous germs are completely destroyed, the violence of the attack is mitigated, and the danger which threatened life itself is over. But the weakness which is the result of the attack does not vanish with the poison. The second stage of restoration is therefore that in which the patient regains his strength. The body is again full of life and vigour, and he is not only able to walk with firm legs upon even ground, but has courage and strength to try the ascent of a steep mountain, and scale the heights cheerfully and without any fear. It is in reference to this stage that Almighty God says of the perfectly righteous that they are made to drink of a cup tempered with *zanjabeel*; i.e. having attained full spiritual strength, they are able to go up steep mountainous paths, accomplish most difficult tasks, and perform astonishing deeds of sacrifice in the path of Allah. It should also be borne in mind in connection with this point that *zanjabeel* (*ginger*) is the root of a plant very useful in promoting the natural heat of the body. The name given to it points to this property, for it gives strength to and generates heat in the weak body so as to enable a man to ascend precipitous heights.

2629 For the meaning of *mukhalladun* see 2430. Degeneration and decay stop with this life.

2630 A great kingdom was granted to the companions of the Holy Prophet in this life.

21 Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.<sup>2631</sup>

22 Surely this is a reward for you, and your striving shall be recompensed.

عَلَيْهِمْ نِيَابٌ سُنْدُسٍ خُضْرٌ وَ  
اسْتَبْرَقٌ وَجَاهُواْ بِأَسَاوِرَ مِنْ فِضَّةٍ وَ  
سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۝  
إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ  
مَشْكُورًا ④

## SECTION 2

### Another Generation will be raised up

Ar. *thee.*

23 Surely We Ourselves have revealed the Qur-ān to *you*, revealing (it) in portions.

Ar. *thy.*

24 Therefore wait patiently for the judgment of *your* Lord,<sup>2632</sup> and obey not from among them a sinner or an ungrateful one.

Ar. *thy.*

25 And glorify the name of *your* Lord morning and evening.

26 And during part of the night adore Him, and give glory to Him (a) long (part of the) night.

27 Surely these love the transitory and neglect a grievous day before them.

28 We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.<sup>2633</sup>

29 Surely this is a reminder, so whoever pleases takes to his Lord a way.

30 And you do not please except that Allah please;<sup>2633A</sup> surely Allah is Knowing, Wise;

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَرْتِيلًا ۝  
فَاصْبِرْ بِحُكْمِ رَبِّكَ وَلَا تُطِعْ مَنْهُمْ  
إِشْمًا أَوْ كُفُورًا ②  
وَإِذْ كَرَّمْنَا نَبِيَّكَ بُرُوكَةً وَإِصْلًا ②  
وَمِنَ اللَّيْلِ فَاسْبُحْ لَهُ وَسَبِّحْهُ  
لَنَلَّا طُوبَى ۝  
إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَ  
يَذَرُونَ وَرَاءَهُمْ يَوْمًا قَنِينًا ۝  
مَنْ خَلَقَهُمْ وَشَدَدْنَا أَسْرَهُمْ  
وَلَا أَشْنَيْنَاكَ لَنَا أَمْثَلَهُمْ  
تَبْدِيلًا ۝  
إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ انْتَبِهْ  
إِلَى رَبِّهِ سِينِلًا ۝  
وَمَا شَاءَ وَنَآءً ۝ إِنَّ شَاءَ اللَّهُ إِنَّ  
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

2631 As they led pure lives here, they shall have a pure drink in the hereafter.

2632 This shows that the blessings mentioned in the previous section would also find a manifestation in this life; the Divine judgment will bring about the fall of one party and the rise of another.

2633 The mention of the grievous day in the previous verse and the statement here that another people will take the place of these are clear prophecies for this life. Hence it is called a warning in the verse that follows.

2633A As the context clearly shows, the faithful are spoken of here; the previous verse states that *whoever pleases takes to his Lord a way*, and the verse that follows refers to the faithful in the words, *He makes whom He pleases to enter into His mercy*. The meaning

31 He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.

يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَ  
الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

is that true and sincere believers have so completely submitted themselves to the Divine will and are so completely resigned that they have no desires of their own, and all their desires are in accordance with Allah's pleasure. Hence they are made to enter into Divine mercy.

Taking the words as a general statement, there can still be little doubt as to their real significance. The chapter opens with the clear statement, *Surely We have shown him the way: he may accept or reject*; so that man has not been constrained by the Divine Being to adopt a particular course, whether for good or for evil. The end of the chapter is equally clear: *Surely this is a reminder, so whoever pleases takes to his Lord a way*. And notwithstanding those clear statements, we are told that *you do not please except that Allah please*, which is equivalent to saying that *man's choice would have no effect if it did not please Allah*. The first thing to be borne in mind is that the two verses, so closely following each other, cannot be set against each other. Verse 29 is clear and decisive that man is not constrained to one course: *whoever pleases takes to his Lord a way*. And therefore the words that follow this statement cannot be so interpreted as to negative it. And it is remarkable that almost the same words occur again in ch. 81, and there too they are preceded by similar words. Thus in 81: 27, 28, we have: *It is naught but a reminder for the nations, for him among you who pleases to go straight*. And these words are followed by the statement: *And you do not please except that Allah please* (81: 29).

This repetition makes it clear that the words *whoever pleases takes to his Lord a way* cannot be ignored in interpreting the statement, *you do not please except that Allah please*. In fact, the latter statement is qualified by the former, and this is the reason that it is preceded by it on both occasions. And we can easily see that there are two things necessary for the guidance of man: firstly, the revelation of the reminder by Allah, and secondly, the acceptance of that reminder by man. If Allah had not pleased to reveal the reminder, man's choice would have been nowhere. This is what is meant by the words *you do not please except that Allah please*, i.e. man's choice to adopt one way or another would have no effect unless Allah had first pleased to point out the way and reveal the reminder.

It may also be added that every benefit is ascribed to Allah in the Holy Qur-án. Thus we are plainly told: "Whatever benefit comes to you, O man, it is from Allah, and whatever misfortune befalls you, it is from yourself" (4: 79). And Abraham's prayer is thus quoted: "And when I am sick then He restores me to health" (26: 80), where Abraham attributes sickness to his own doing, but ascribes *healing* to Allah. Hence, even if we take the words under discussion as meaning that man's choice to accept the reminder does not take place unless Allah is pleased, this statement would only mean that the good to which man thus attains is ascribable to Allah. See also 2605A.

# CHAPTER LXXVII THE SENT FORTH

(*Al-Mursalât*)

REVEALED AT MECCA  
(2 sections and 50 verses)

## SECTION 1

### Consequences of Rejection

1-6. Apostles sent to clear some and warn others. 7-40. Rejecters are punished.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 2099.

1 Consider<sup>a</sup> those that are  
sent forth with goodness,

وَأَمْرُسَلَّتْ غُرْفًا ۝

2 Then those that drive off  
the chaff,

فَالْعَصْفَتِ عَصْفًا ۝

Or give life,  
quicken-  
ing.

3 And those that *spread* (the  
seed of goodness) far and wide,

وَالنَّشْرَتِ نَشْرًا ۝

4 Then those that make a  
distinction,

فَالْفَرَقَتِ فَرْقًا ۝

5 Then those that offer the  
reminder,

فَالْمُلَقِّتِ ذِكْرًا ۝

6 To clear or to warn :

عُدْرًا أَوْ نَذْرًا ۝

7 Most surely what you are  
threatened with must come to  
pass.<sup>2634</sup>

إِنَّمَا وَعْدٌ وَنَوَاقِرُ ۝

### Abstract:

Sec. 1. Consequences of rejection.

Sec. 2. Consequences of rejection—continued.

### General remarks.

THIS chapter is, as it were, a supplement to the one that precedes it, for while it is shown therein how the righteous attain to perfection—being the accepters of the message—here the fate of the rejecters is made clear. The *Sent forth* are the apostles, the rejection of whose message brings evil consequences, and that word, occurring in the first verse, gives its name to this chapter.

The fourth year of the call is regarded as the probable date of the revelation of this chapter.

2634 As stated in 2099, attention is drawn in what are called oaths to certain indisputable facts which lead to a conclusion. The conclusion here is that what the opponents are threatened with, i.e. their doom (as clearly stated in v. 12), is sure to take place, and the characteristics described in the first six verses apply to prophets whose opponents

- Or, lose  
their light.
- 8 So when the stars are made to *disappear*,  
9 And when the heaven is rent asunder,  
10 And when the mountains are carried away as dust,<sup>2635</sup>  
11 And when the apostles are made to reach their appointed time,  
12 To what day is the doom fixed?  
13 To the day of decision.  
Ar. thee.  
14 And what will make *you* comprehend what the day of decision is?  
15 Woe on that day to the rejecters.  
16 Did We not destroy the former generations?  
17 Then did We follow them up with later ones.  
18 Even thus shall We deal with the guilty.  
19 Woe on that day to the rejecters.<sup>2636</sup>  
20 Did We not create you from contemptible water?  
21 Then We placed it in a secure resting-place,  
22 Till an appointed term,

- فَإِذَا النُّجُومُ طُفِسَتْ ①  
فَإِذَا السَّمَاءُ فَجُجَتْ ②  
وَإِذَا الْجِبَالُ سُفِفَتْ ③  
وَإِذَا الرَّسُولُ أُنْزِلَتْ ④  
بِلَايٍ يَوْمٍ أُخِّلَتْ ⑤  
لِلْيَوْمِ الْفَصْلِ ⑥  
وَمَا أَذْرَبُكَ مَا يَوْمُ الْفَصْلِ ⑦  
وَلَيْلٌ يُؤْمِسُ فِيهَا لُكُؤُكُمْ ⑧  
أَلَمْ نُهَبِّهِ الْآوَّلِينَ ⑨  
ثُمَّ نُنْفِخُهُمُ الْآخِرِينَ ⑩  
كَذَلِكَ نَفْعَلُ بِالْجَارِينَ ⑪  
وَلَيْلٌ يُؤْمِسُ فِيهَا لُكُؤُكُمْ ⑫  
أَلَمْ نُخْلُقَكُمْ مِنْ نَارٍ مَهِينٍ ⑬  
فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ⑭  
إِلَى قَدَرٍ مَعْلُومٍ ⑮

were similarly destroyed. This is made clear by the mention of the appointed time of the apostles in v. 11, by which, of course, is meant the appointed time of the destruction of their enemies. The opponents of the Holy Prophet are told that they should consider how the truth was spread by former prophets. In the first verse they are spoken of as being sent with *ma'ruf*, i.e. *goodness*; in the second, as "driving off the chaff" of falsehood before them; in the third, as scattering the seed of goodness far and wide or giving life to dead earth; in the fourth, as ultimately bringing about a distinction (*farq* or *furqân*) between truth and falsehood, and they give the reminder that one party may be cleared and the other warned. These considerations about the former prophets should lead the opponents to the certain conclusion that as the same Divine law was being followed in the case of the Holy Prophet, their doom was also a certain thing, as was that of those before them who opposed the prophets.

2635 The disappearance of the stars (v. 8) was a sign for the Arabs of the befalling of a calamity (2371); the rending asunder of the heaven (v. 9) indicated the same, because the heaven was considered a protection. Compare 21:32, *And We have made the heaven a guarded canopy*. And see 2593. The passing away of the mountains signified the disappearance from among them of their great men, whose protection they sought in time of distress. All these things, as the next verse shows, would be brought about when the appointed time of the apostles, i.e. the time of the destruction of their opponents, came.

2636 Note the clear words of this and the three previous verses. The former generations were destroyed because of their wickedness and others were brought up in their place; the like shall be the fate of the guilty Meccans: the day of their doom is the day of the decision.



23 So We proportion it—  
how well are We at propor-  
tioning (things).

24 Woe on that day to the  
rejecters.

25 Have We not made the  
earth to draw together to itself

26 The living and the  
dead,<sup>2637</sup>

27 And made therein lofty  
mountains, and given you to  
drink of sweet water?

28 Woe on that day to the  
rejecters.

29 Walk on to that which  
you called a lie.

30 Walk on to the covering  
having three branches,

31 Neither having the cool-  
ness of the shade nor availing  
against the flame.

32 Surely it sends up sparks  
like *palaces*,

Or, large  
trees.

33 As if they were *tawny*  
*camels*.<sup>2638</sup>

Or, yellow  
palm-trees.

34 Woe on that day to the  
rejecters.

35 This is the day on which  
they shall not speak,

36 And permission shall not  
be given to them so that they  
should offer excuses.

37 Woe on that day to the  
rejecters.

38 This is the day of de-  
cision: We have gathered you  
and those of yore.

تَقْدِرُنَا فَنَحْمُ الْقَدِرُونَ

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

الَّذِينَ جَعَلُوا الْأَرْضَ كِفَاتًا

أَحْيَاءَ وَأَمْوَاتًا ⑤

وَجَعَلْنَا فِيهَا رِوَادِيًّا وَنَخِيلًا

أَسْقَيْنَاكُمْ مَاءً فُرَاتًا

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

الَّذِينَ قَالُوا مَا كُنْتُمْ بِهِ مُبْتَلَيْنَ ②

الَّذِينَ قَالُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ

لَا ظِلُّيلٌ وَلَا يَنْفَعُ مِنَ الْهَبِ ⑤

لَا تَنْفَعُ نَفْسٌ شَيْئًا كَالْقَصْرِ ②

كَأَنَّهُ جُلُتُ صَفَرٌ

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

هَذَا يَوْمٌ لَا يَنْطِقُونَ

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

هَذَا يَوْمُ الْقُضْلِ جَمَعْنَاكُمْ

الْأَوَّلِينَ

2637 This shows that all mortals, living or dead, must remain on earth, and that the belief of the ascent of Jesus to the fourth heaven is an error.

2638 It is most likely that by the three branches of the covering of fire are meant its three characteristics stated in the verses that follow. Here it is called *zill*, which ordinarily means *shadow*, but a *covering* (of fire) seems to be more suitable to the context. The three qualifications are that it gives no shade and does not avail against the flames and itself sends up sparks. *ظل الشيء* means that which serves for the covering or protecting of a thing (M-LL). Hence one says: *فلان يعيش في ظل فلان* i.e. such a one lives in the protection of such a one (S, O, Msb-LL). Thus the very thing which should have served them for protection proves not only devoid of comfort (giving no shade), but also does not avail against calamity—nay, it turns out to be itself a source of distress. The sparks are likened to *qasr*, i.e. *palaces*, and to *tawny camels* in colour, signifying that it is inordinate love of these things that will take the shape of such sparks on the day of resurrection.

39 So if you have a plan,  
plan against me (now).<sup>2639</sup>  
40 Woe on that day to the  
rejecters.

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ۖ  
وَبِئْسَ يَوْمِئِذٍ لِلْمُكَذِّبِينَ ۖ

## SECTION 2

## Consequences of Rejection

41 Surely those who guard  
(against evil) shall be amid  
shades and fountains,  
42 And fruits such as they  
desire.  
43 Eat and drink pleasantly  
because of what you did.  
44 Surely thus do We reward  
the doers of good.  
45 Woe on that day to the  
rejecters.  
46 Eat and enjoy yourselves  
for a little; surely you are  
guilty.  
47 Woe on that day to the  
rejecters.  
48 And when it is said to  
them, Bow down, they do not  
bow down.  
49 Woe on that day to the  
rejecters.  
50 In what announcement,  
then, after it, will they be-  
lieve?

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَجُودٍ ۖ  
وَفَوْكَاءَ مِمَّا يَشْتَهُونَ ۖ  
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا  
كُنْتُمْ تَعْمَلُونَ ۖ  
إِنَّا كُنَّا إِلَيْكَ جَارِي الْمَحْسِنِينَ ۖ  
وَبِئْسَ يَوْمِئِذٍ لِلْمُكَذِّبِينَ ۖ  
كُلُوا وَامْنَعُوا قُلُوبَكُمْ حُجْرًا ۖ  
وَبِئْسَ يَوْمِئِذٍ لِلْمُكَذِّبِينَ ۖ  
وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا تِرْكَعُوا ۖ  
وَبِئْسَ يَوْمِئِذٍ لِلْمُكَذِّبِينَ ۖ  
فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ۖ

<sup>2639</sup> The opponents are even so early challenged to execute their plans against the Holy Prophet. *Kaid* also means *fighting* or *struggle*, and the words may as well be translated: *so if you would fight, fight against me now.*

# CHAPTER LXXVIII

## THE ANNOUNCEMENT

(An-Naba')

REVEALED AT MECCA  
(2 sections and 40 verses)

### SECTION 1

#### The Day of Decision

1-5. The announcement. 6-16. Benefits conferred on man. 17-20. Signs of the day of decision. 21-30. The hell.

### PART XXX

In the name of Allah, the  
Beneficent, the Merciful.

- 1 Of what do they ask one another?
- 2 Of the message of importance,<sup>2640</sup>
- 3 About which they differ?

Or, great  
announcement.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
عَمَّ يَتَسَاءَلُونَ  
عَنِ النَّبَأِ الْعَظِيمِ  
الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

#### Abstract:

- Sec. 1. The day of decision.
- Sec. 2. The day of decision—continued.

#### General remarks.

THE doom of the unbelievers being certain, they ask, When will it come? This doom is the *Announcement* which gives its title to, and forms the subject-matter of, this chapter. It is regarded as one of the earlier revelations in the early Meccan period.

2640 The original words are *نَبَأٌ عَظِيمٌ* which also occur in 38: 67, and it is shown in 21:50 that this *great announcement* is the prophecy of the utter discomfiture of the opponents of the Holy Prophet. Some commentators take it to signify the Holy Qur-ān, others the prophethood of Muhammad, and still others the day of resurrection (Rz). This last significance is quite in consonance with the first, while the other two are equally evident. According to Rgh, *naba'* is an *announcement of great utility conveying knowledge or probability*. This significance, too, is in accordance with any of the three explanations given above.

Ar. again.	4 Nay! they shall soon come to know; 5 Nay! Nay! they shall soon know.	كَلَّا سَيَعْلَمُونَ ثُمَّ كَلَّا سَيَعْلَمُونَ
	6 Have We not made the earth an even expanse?	أَلَمْ يَجْعَلِ الْأَرْضَ مِثْدًا
	7 And the mountains as projections (thereon)? <sup>2641</sup>	وَالْجِبَالِ أَزْوَاجًا
	8 And We created you in pairs, 9 And We made your sleep to be rest (to you),	وَخَلَقْنَاكُمْ أَزْوَاجًا وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
	10 And We made the night to be a covering, 11 And We made the day for seeking livelihood.	وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا
	12 And We made above you seven strong ones, 13 And We made a shining lamp, <sup>2642</sup>	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا وَجَعَلْنَا سِرَاجًا وَهَّاجًا
	14 And We send down from the clouds water pouring forth vehemently, 15 That We may bring forth thereby corn and herbs,	وَأَنزَلْنَا مِنَ الْمُصْطَبَاتِ مَاءً ثَجَّاجًا لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا
	16 And gardens dense and luxuriant. 17 Surely the day of decision is (a day) appointed: <sup>2643</sup>	وَجَنَّاتٍ أَلْفَافًا إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا
a 789.	18 The day on which the trumpet shall be blown <sup>a</sup> so you shall come forth in hosts, 19 And the heaven shall be opened so that it shall be all openings,	يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَتُوجَّاهُ وَتُفْتَحُ السَّمَاوَاتُ فَكَانَتْ أَبْوَابًا
b 1604.	20 And the mountains <sup>b</sup> shall be moved off so that they shall remain a mere semblance. <sup>2644</sup>	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

2641 The earth is called *mihād* and the mountains are called *autād*. Rgh explains *mihād* as a place made even for walking upon; and explains *فجدت لك كذا* as meaning *I prepared it and made it even*. He also says that the words here are similar to what is said in 2: 22, where the earth is spoken of as being made a *firāsh*, i.e. an expanse. *Watid* (plural *autād*) is a peg or a stake fixed in the ground or in a wall, and the mountains are likened to pegs on the surface of the earth. And, in fact, *watid* is anything projecting from the surface; thus the teeth are called the *ان تاد الغم* (literally *pegs of the mouth*), and *watid* also signifies *the prominent part next the temple* (LA-LL).

2642 The seven strong ones of the previous verse are apparently the seven major planets of the solar system, the words *above you* clearly showing that the earth itself belongs to the same class, and the sun, the centre of the solar system, is spoken of in the words *a shining lamp*.

2643 The day of decision was witnessed by the opponents in this life in the field of Badr, and thus it demonstrated the truth of a day of decision in the next life.

2644 The description contained in vv. 18-20 is an excellent prophetic description

21 Surely hell lies in wait,	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا
22 A place of resort for the inordinate,	لِلظَّالِمِينَ مَا بَاءُ
23 Living therein for long years. <sup>2645</sup>	لِيُحْيُونَ فِيهَا أَخْقَابًا
24 They shall not taste there in cool nor drink	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
25 But boiling and intensely cold water,	إِلَّا جَمِيمًا وَغَسَّاقًا
26 Requital corresponding. <sup>2646</sup>	جِزَاءٌ وَفَاءًا
27 Surely they feared not the account,	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
28 And called Our communications a lie, giving the lie (to the truth).	وَكُنْ بَوَائِبُنَا كَذِبًا
29 And We have recorded everything in a book.	وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا
Or, writing it down. 30 So taste! for We will not add to you aught but chastisement. <sup>2647</sup>	نَذُرُوفًا لَكُنْ تَرِيدُ كَذِبًا إِلَّا عَذَابًا

applying to the meeting of the armies (v. 18) on the day of Badr, to the rain poured forth (v. 19), and to the chiefs of the Quraish killed (v. 20). That these things will take place at the greater resurrection goes without saying. The opening of heaven signifies metaphorically the descent of the threatened punishment.

2645 *Huqub*, of which *ahqab* is a plural, denotes *eighty years*, or *seventy years*, or *a year* or *years*, or *a long time* (see LL, which quotes various authorities for each of these meanings). Whatever significance may be adopted, the use of the word leaves no doubt that the punishment of hell shall not continue for an unlimited time. The use of a word which signifies a limited period in the case of the punishment of hell, while such words are never used regarding the bliss of heavenly life, is a clear indication that the latter shall never come to an end, while the former shall. To escape the difficulty of the punishment of hell being for a limited period, some commentators say the verse is abrogated, others think that it applies not to unbelievers, but only to the sinful among the Muslims (an opinion quite untenable in face of what is said in vv. 27, 28); and again, that the limited period is only that during which they shall not be made to taste of cool or drink. But all these explanations are unnecessary and unsatisfactory, the limited duration of the punishment of hell being quite in accordance with the entire spirit of the Holy Qur-ân and with its description elsewhere; see 1201.

2646 The description of the punishment of hell as *corresponding requital* throws a flood of light on the Islamic doctrine of hell. It may have been noted that various names are given to hell itself, and various sorts of punishment are spoken of. It is, in fact, the different nature of the sin that produces a difference in the nature of the punishment, which, being really the consequence of the sin, corresponds to the sin. For instance, the punishment spoken of here is for those who are called *the inordinate* or *those exceeding the limits in disobedience* (LL). The punishment of their exceeding the limits is correspondingly either *too hot* or *too cold* *drink* or *air*, i.e. *excess of heat* and *excess of cold*.

It may be added that the word *ghassaq* signifies *the cold thing which is so cold that it is unbearable* (Rz). It is interpreted in other ways too, but the significance adopted is the one that best suits the context.

2647 As they in their inordinacy added evil to evil, they shall have correspondingly punishment added to punishment. It is not stated here that this shall go on for ever, for elsewhere it is said: "And he who brings an evil deed shall not be recompensed but with the like of it, and they shall not be dealt with unjustly" (6: 161). Thus the addition in punishment will last only till the evil deeds of the doer are exhausted.

## SECTION 2

## The Day of Decision

31-36. Reward of the faithful. 37-39. Allah is the only refuge. 40. Unbelievers shall regret.

31 Surely for those who guard (against evil) is achievement,<sup>2648</sup>

32 Gardens and vineyards,

33 And those showing freshness of youth;<sup>2649</sup> equals in age,"

34 And a *pure* cup.<sup>2650</sup>

35 They shall not hear therein any vain words nor lying.

36 A reward from *your* Lord, a gift according to a reckoning.<sup>2651</sup>

37 The Lord of the heavens and the earth and what is between them, the Beneficent God, they shall not be able to address Him.

38 The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent God permits and who speaks the right thing.

39 That is the sure day, so whoever desires may take refuge with his Lord.

40 Surely We have warned you of a chastisement near at hand:<sup>2652</sup> the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! would that I were dust!

إِنَّ لِلْمُتَّقِينَ مَفَازًا

حَدَائِقَ وَأَعْنَابًا

وَكُؤُوبَ آيَّامٍ

وَكَأْسًا مُدًا

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كُنًا

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّعِبَادٍ

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ

لَا يَلْمِزُكَ مِنْهُ خِطَابًا

يَوْمَ يَقُومُ السَّادُّ وَالْمَكِيدَةُ صَفًّا

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ

وَقَالَ صَوَابًا

ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ فَلْيُخَذِلْ إِلَى رَبِّهِ مَا لَهُ

إِنَّا أَنْذَرْنَاكُمْ عَنْ آثَافِ نَارٍ يَتَنَزَّلُ

يَنْظُرُ السُّرُورُ مَا قَدْ مَتَّيْدُهُ وَيَقُولُ

الْكُفْرُ يَلَيْتَنِي كُنْتُ تَرَابًا

2148A.  
Or, full.

Ar. thy.

2648 Note that the reward of good is *achievement*, as repeatedly described in the Holy Qur-án; it is an achievement of the object of this life as also of the great goal of the next life. It is this *achievement* which becomes a garden for a man.

2649 The word *Ka'aba* literally signifies, when applied to a girl's breast, its *swelling* when she grows youthful, and a girl is said to be *Ka'ib* (plural *Kawá'ib*) when she grows youthful, or nears maturity, and her breasts begin to swell (LL). But it should be noted that neither the word *kawá'ib* nor *atráb* is preceded or followed by the word *járiyah* (i.e. *girl*), and hence as a qualifying word *kawá'ib* only means *showing freshness of youth*. I have already stated, in 2356, why some of the blessings of paradise are described in words usually applicable to *women*, but as these are only fruits of the righteous deeds, we are not justified in saying what these blessings actually are. The description given here probably indicates that the fruits of deeds will appear in their full freshness.

2650 *Dihāq* means either *pure*, for which we have 'Ikrama's authority, or it means *full*, which is the interpretation adopted by I'Ab (Rz).

2651 Note as the punishment of evil is called a *corresponding requital*, so the reward of the good is called a *gift according to a reckoning*, i.e. in accordance with the good done.

2652 The punishment of which the unbelievers are warned throughout this chapter is a *punishment near at hand*, which term, like the *nearer punishment* of 32:21, indicates the punishment of this life.

## CHAPTER LXXIX

### THE DRAWERS

(An-Nāzi'āt)

REVEALED AT MECCA

(2 sections and 46 verses)

#### SECTION 1

##### The Great Commotion

1-14. The power of the enemy shall be broken in wars. 15-26. A lesson in the fate of Pharaoh.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

\* 2099.

1 Consider\* those that draw  
forth to the full,

2 And those that go forth  
briskly,

3 And those that run swiftly,

4 Then those who are fore-  
most going ahead,

5 Then those who regulate  
the affair,<sup>2653</sup>

وَالَّذِينَ عَزَمْتَ  
وَالَّذِينَ نَسَطُوا  
وَالَّذِينَ سَبَقُوا  
وَالَّذِينَ سَبَقُوا  
وَالَّذِينَ رَاتِ أَمْرًا

#### Abstract:

Sec. 1. The great commotion.

Sec. 2. The great calamity.

#### General remarks.

THIS chapter receives its title from the description of the believers as *drawing forth* to the full, the reference being to the later wars and the drawing of bows, thus indicating that the fall of the unbelievers, their doom, with which the last chapter deals, was to be brought about in wars. The fate of Pharaoh, who was drowned while pursuing the Israelites, is referred to, while the second section, after recounting Divine benefits, speaks of the certainty of the punishment, here as well as hereafter.

About its date of revelation it can be said with certainty that it belongs to the early Meccan period.

2653 We shall first consider the plain meaning of these five verses. *Nāzi'āt* is the plural of *Nāzi'*, which is derived from *naza'a*, signifying *he drew*, and *نزع في القوس* means *he drew the bow* (Q-LL). *Gharqan* bears the significance *to the full*, also in connection with the bow, for you say *نزع في القوس* meaning *he drew the bow to the full* (LL).

"According to ISH *ighrāq* signifies the *sending the arrow far by vehement drawing* (of the

Or, pre-  
parers  
shall pre-  
pare for  
war.

6 The day on which the  
*quaking one shall quake*,<sup>2654</sup>

7 What must happen after-  
wards shall follow it.<sup>2655</sup>

8 Hearts on that day shall  
palpitate,

9 Their eyes cast down.

10 They say: Shall we in-  
deed be restored to (our) first  
state?<sup>2656</sup>

11 What! when we are rotten  
bones?

12 They said: That then  
would be a return occasioning  
loss.

13 But it shall be only a  
single cry,

يَوْمَ تَرْجُفُ الرَّاحِفَةُ ۝

تَتَّبِعُهَا الرَّاكِدَةُ ۝

تُلَوِّبُ يَوْمَئِذٍ وَاحِفَةٌ ۝

أَبْصَارُهَا خَاشِعَةٌ ۝

يَقُولُونَ ءَأَنَّا لَمُرْدُودُونَ فِي السَّافِرَةِ ۝

ءَإِذَا كُنَّا عِظَامًا تَافِرَةً ۝

فَأَنَّا لَمَّا كُنَّا لَكُمْ ذُكْرًا مُسْتَقَرًّا ۝

وَأَنَّا لَمَّا كُنَّا لَكُمْ ذُكْرًا مُسْتَقَرًّا ۝

bow); according to Useyd-al Ghanawee, *the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, so far as the iron head, to the part that is grasped by the hand*" (LL). *Nashaṭa* signifies *he was brisk, or he went forth* (TA-LL). *Sab-h* signifies *the running of a horse*, in which the forelegs are stretched forth well (like as are the arms of a man in swimming) (TA-LL), and the act of being quick or swift (Mft-LL). The remaining words need no explanation. The commencement of the early Meccan suras very often refers prophetically to later Medina events, the occurrence of which served as a proof of the truth of the statements made. *Those that draw forth to the full are the archers, those that go forth briskly are the arrows, those that run swiftly and go ahead are the horses, and those that regulate the affair are either the angels or the leaders who have control, the affair undoubtedly being the victory of the Muslims and the destruction of the enemy*, as the subsequent verses show. This explanation agrees generally with that of Abu Muslim, as quoted by Rz, and is the one that best agrees with the context and the similar commencement of other chapters.

2654 *Rajafa* signifies *it was in a state of commotion, agitation, or convulsion* (Q-LL), but *رجفت القوم* means *the people or party prepared themselves for war* (Lth, O, Q-LL).

As *rājifah* is not followed by any qualifying words, it may as well signify the party *preparing for war* as the *quaking earth*. Though the first meaning suits the context and the mention of the archers and the horses in the previous verses, I leave it for the margin, for even the significance adopted leads to the conclusion that wars are prophetically spoken of here, for the quaking of the land or its being in a state of commotion would signify the commotion or disturbance among the inhabitants. A general war brings about a greater commotion in the land than an earthquake. See 33: 11, where, a great battle being forced upon the Muslims, they are spoken of as being *shaken with a severe shaking*.

2655 *What must happen afterwards* in the translation stands for the single word *ar-rādifah* in the original, as this is the literal significance of the nominative from *radifa*, meaning *he or it followed or came after it or him* (LL). In fact, *rādifah* would mean *the consequence of an affair*, a significance given under the word *ridf* by the lexicologists (S, O, Q-LL). The thing that must happen afterwards is the departure of the power of the Meccan opponents, or the destruction of the enemy, and this appears to be the true aim of the prophecies contained in these verses, as the mention of the *palpitating hearts* and *cast-down eyes* in the next two verses shows.

2656 It is the opponents who are referred to in *they say*. It is not meant that they shall say it when all the events spoken of in the previous verses have come to pass, but that *they say this now*, being deniers of the resurrection.



Ar. *thee*.

a 1579.

Ar. *hast*  
*thou.*  
 Ar. *thyself*.  
 Ar. *thee*.  
 Ar. *thy*.  
 Ar. *thou*  
*shouldst*.

14 When lo! they shall be wakeful.

15 Has not there come to you the story of Moses?

16 When his Lord called upon him in the holy valley, twice,<sup>a</sup>

17 Go to Pharaoh, surely he has become inordinate.

18 Then say: *Have you* (a desire) to purify *yourself*:

19 And I will guide you to your Lord so that you should fear.

20 So he showed him the mighty sign.

21 But he rejected (the truth) and disobeyed.

22 Then he went back hastily.

23 Then he gathered (men) and called out.

24 Then he said: I am your Lord, the most High.

25 So Allah seized him with the punishment of the hereafter and the former life.<sup>2657</sup>

26 Most surely there is in this a lesson to him who fears.

يَا أَيُّهَا الْمَلَأُ الْأَيْمَانَ

هَلْ أَتَاكَ حَدِيثُ مُوسَى

إِذْ نَادَاهُ رَبُّهُ يَا أَيُّهَا الْمَلَأُ الْأَيْمَانَ

إِذْ هَبَّ إِلَيْهِ فِرْعَوْنُ إِنَّهُ ظَنَى

نَقْلَ هَلْ لَكَ إِلَٰهٌ إِلَّا أَن تَزْكَى

وَأَهْدِيكَ إِلَى رَبِّكَ فَتُخْشَى

فَأَرَاهُ الْآيَةَ الْكُبْرَى

تَكَذَّبَ وَعَصَى

ثُمَّ أَدْبَرَ يَسْعَى

فَخَشِرَ فَنَادَى

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْصَرِ وَ

الْأُولَى

لَٰنَ فِي ذَٰلِكَ لَعِبْرَةٌ لِّمَن يَخْشَى

## SECTION 2

### The Great Calamity

27-33. Divine benefits on man. 34-41. The befalling of calamity. 42-46. The hour of doom.

27 Are you the stronger in creation or the heaven? He made it.

28 He raised high its height,<sup>2658</sup> then put it into a right good state.

29 And He made dark its night and brought out its light.

أَإِنَّمَا أَشَدُّ خَلْقًا أَمِ السَّمَاءُ

بَنَاهَا

رَفَعَ سَمَكَهَا فَسَوَّاهَا

وَأَعْطَسَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

2657 The Holy Qur-án always makes itself clear by quoting instances of the fate of the previous peoples. The nature of the punishment in store for the Meccans is made clear by citing the example of Pharaoh, the opponent of Moses, whose resemblance to the Holy Prophet is stated in 73:15, and elsewhere. And how distinctly is it stated that Pharaoh's punishment was the punishment of the hereafter as well as the former life. Even such was to be the punishment of the Meccan opponents, hence there was a sure lesson for them in Pharaoh's fate as stated in the next verse.

2658 *Samk* means the extent of a thing from the bottom to the top of it, as opposed to 'umq, which signifies the extent of a thing from the top to the bottom of it (Rz). Hence *samk* signifies height and 'umq depth. The raising high of the height is, says Rz, an allusion to its extremely great height.

30 And the earth, He expanded it after that.<sup>2659</sup>

31 He brought forth from it its water and its pasturage.

32 And the mountains, He made them firm,

33 A provision for you and for your cattle.

34 But when the great predominating calamity<sup>2660</sup> comes;

35 The day on which man shall recollect what he strove after,

36 And the hell shall be made manifest to him who sees.

37 Then as for him who is inordinate,

38 And prefers the life of this world,

39 Then surely the hell, that is the abode.

40 And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,<sup>2661</sup>

41 Then surely the garden—that is the abode.

42 They ask *you* about the hour, *whither is its destination?*

43 About what? *You are* one to remind of it.

44 *To your Lord* is the goal of it.

45 *You are* only a warner to him who would fear it.

46 On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۝

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۝

وَالْجِبَالَ أَرْسَاهَا ۝

مِنَافَعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ۝

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ۝

وَبُورِزَتِ الْجَحِيمُ لِمَن يَرَىٰ ۝

فَأَمَّا مَنْ طَغَىٰ ۝

وَأَنزَلَ الْخِلْيَةَ الْيُتَىٰ ۝

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۝

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَتَقَىٰ ۝

النَّفْسَ عَنِ الْهَوَىٰ ۝

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۝

فِيمَا أَنتَ مِنْ ذِكْرَاهَا ۝

إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۝

إِنَّمَا أَنتَ مُنذِرٌ مَّن يَخْشَاهَا ۝

كَانَتْهُمْ يَوْمَ يُرَوُّهَا لَمْ يَلْبَثُوا إِلَّا

عِشِيَّةً أَوْ صُحْرَاهَا ۝

Ar. thee.  
Or, when  
will be its  
taking  
place?  
Ar. thou  
art.  
Ar. thy.

Ar. thou  
art.

2659 This is a clear statement that the earth was made after the heaven. No statement elsewhere should be so interpreted as to contradict this clear statement.

2660 *Tāmmah* signifies a calamity that predominates over others (Q. Har-LL) or a great or formidable thing (TA-LL). By the *at-tāmmah* is generally understood only the Resurrection, but it would be equally applicable to any great calamity such as overtakes a whole nation, for instance. And, as I have shown, such words when used in the Holy Qur-ān convey a double meaning, signifying the calamity that was to happen in this life as well as the greater calamity in the hereafter. The words of v. 36, in fact, show that the reference is more to the calamity of this life, for there it is said that hell shall on that day be made manifest to him *who sees*, not to all, so that it will be only a partial manifestation such as often occurs in this life. The hell of the next life is spoken of in v. 39.

2661 Refraining from going after low desires is the chief source from which grows a paradise.

## CHAPTER LXXX

### HE FROWNED

(*Abasa*)

REVEALED AT MECCA

(42 verses)

#### SECTION 1

1-10. Prophet's frowning at the blind man. 11-16. Those who accepted the truth shall be made eminent. 17-32. Divine blessings on man. 33-42. The deafening cry.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 He frowned and turned  
(his) back,

عَبَسَ وَتَوَلَّى

2 Because there came to him  
the blind man.<sup>2662</sup>

أَن جَاءَهُ الْأَعْمَى

Ar. *thee*.

3 And what would make *you*  
know that he would purify  
himself,

وَمَا يَذُرُّكَ لَعَلَّهٗ  
يَرْزُقُكَ

#### General remarks.

OPENING with a touching incident as to how a blind man interfered with the Holy Prophet's conversation with some of the chiefs of the Quraish, and how *he frowned* at this interference, this chapter, to which the incident gives its title, really states that those poor and humble followers who had accepted the truth would be raised to eminence, and therefore the Prophet should not be anxious if eminent men did not listen to his message, for while these humble Muslims would be raised to high positions, the eminent men who rejected the message would be abased. The chapter thus speaks of the greatness to which the Qur-án would raise its followers, and of its conquests in the far future. It is admittedly one of the very early revelations, and as such its announcements relating to the future deserve to be especially noted.

2662 The very words of these verses show that they relate an incident which had actually taken place. And the story of *the blind man* finds a place in the most trustworthy accounts, so that there is not the least reason to doubt it. The blind man was Ibn-i-Umm-i-Maktum (Abdulla son of Shuraih), who came to the Holy Prophet while he was explaining the doctrines of Islam to an assembly made up of the leaders of the Quraish, hoping that the conversion of eminent men would end the troubles of Islam. The *blind man*, interrupting, asked to be taught what Allah had revealed to the Holy Prophet. The Holy Prophet took this untimely interruption ill—he *frowned and turned his back*; on which he received this revelation.

	4 Or become reminded so that the reminder should profit him?	أَوَيِّنْ كَرَّمَ تَنْفَعُهُ الدَّكَرَى ۝ أَمَّا مَنِ اسْتَعْنَى ۝ فَأَنْتَ لَهُ تَصَدَّى ۝ وَمَا عَلَيْكَ أَلَّا يَزَيِّي ۝ وَأَمَّا مَنِ جَاءَكَ
Ar. dost thou. Ar. thyself. Ar. thee.	6 To him <i>do you</i> address yourself.	يَسْعَى ۝ وَهُوَ يَخْشَى ۝ فَأَنْتَ عَنْهُ تَلَهَّى ۝ كَلَّا إِنَّهَا تَذْكِرَةٌ ۝ فَمَنْ شَاءَ ذَكَّرْهُ ۝ فِي صُحُفٍ مُّكَرَّمَةٍ ۝ مُّرَوَّعَةٍ مُّطَهَّرَةٍ ۝ بِأَيْدِي سَفَرَةٍ ۝
Ar. thee.	8 And as to him who comes to you striving hard,	
Ar. wilt thou. Ar. thyself.	9 And he fears, 10 From him <i>will you</i> divert yourself.	
	11 Nay! surely it is (a source of) eminence.	
	12 So let him who pleases mind it.	
	13 In honoured books,	
	14 Exalted, purified,	
	15 In the hands of scribes,	

This incident shows that the source of the Holy Prophet's revelation was other than his own heart, for in the first place there was no ill-treatment for which the Holy Prophet should have repented, as Rodwell supposes him to have done. In fact, the Prophet's inattention to an intruder while he had not yet finished his conversation was quite natural; he did not chide the intruder for his interruption, but only disliked it and gave him no answer, as the words of the Qur-an plainly show. Secondly, even if he may be supposed to have repented for not having given an answer to the blind man, it would have been sufficient to have recalled him and treated him more gently. At any rate, if it were left to the option of an individual, he himself would be the last person to give permanence to a reproof for his own act. However much a man may disapprove of what he has himself done, he will never consent to such disapproval being made an incident that should be repeated day and night by his own followers. Hence the source from which the Holy Prophet received his revelation was outside his own heart or his own inclinations. It is quite sufficient to show the magnanimity of the Prophet's heart that he never thought of suppressing a passage like this, but gave it the same wide publicity as he gave the passages containing his praise.

It may be noted that the chief trait of the Holy Prophet's character was his great regard for the poor. There are numerous incidents on record showing how he would do an old woman's work for her, and how he, even when the head of a State at Medina, would carry the load for one too weak to bear it; but no better description of this trait can be given than that contained in those words of comfort addressed by Khadija, the most intimate companion of his youth: "Never, never will Allah bring you to disgrace, for you are true to ties of relationship, and you honour your guest and you earn for the indigent and you help all in their real distresses" (Bkh). He not only loved the poor from his youth to his old age, from the time that he was an ordinary citizen to the time that he became the ruler of the whole of Arabia, but he himself chose to be classed among the poor in his life as well as in his death. Even when the wealth of Arabia lay at his feet, and his wives claimed a share in that wealth, he showed his readiness to sacrifice every comfort, but not the honour of remaining a poor man.

2668 If the Quraish leaders would not come out of the impurities of sin, the Prophet was not to blame for it, so that on their account he should even neglect the poor who came to him earnestly desirous to be delivered from the bondage of sin.

Or. made  
him ac-  
cording to  
a measure.

- 16 Noble, virtuous.<sup>2664</sup>  
 17 Cursed be man! how un-  
 grateful is he!  
 18 Of what thing did He  
 create him?  
 19 Of a small life-germ; He  
 created him, then He empowered  
 him,<sup>2665</sup>  
 20 Then (as for) the way—  
 He has made it easy (for  
 him),  
 21 Then He causes him to  
 die, then assigns to him a  
 grave,  
 22 Then, when He pleases,  
 He will raise him to life  
 again.  
 23 Nay! but he has not done  
 what He bade him.  
 24 Then let man look to his  
 food,  
 25 That We pour down the  
 water, pouring (it) down in  
 abundance,  
 26 Then We cleave the earth,  
 cleaving (it) asunder,  
 27 Then We cause to grow  
 therein the grain,  
 28 And grapes and clover,  
 29 And the olive and the  
 palm,  
 30 And thick gardens,  
 31 And fruits and herbage,

كَرَامَ بَرَّةٍ ۝  
 قَتَلَ الْإِنْسَانَ مَا أَكْفَرُهُ ۝  
 مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝  
 مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝  
 ثُمَّ السَّبِيلَ يَسَّرَهُ ۝  
 ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝  
 ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝  
 كَلَّا لَيُنْقِضَنَّ مَا أَمَرَهُ ۝  
 فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝  
 أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝  
 ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝  
 فَأَنبَتْنَا فِيهَا حَبًّا ۝  
 وَزَيْتُونًا وَنَخْلًا ۝  
 وَحَدَّائِنَ عُذْبًا ۝  
 وَفَاكِهَةً وَأَنْثًا ۝

2664 The six verses from 11 to 16 are really a comfort to the Holy Prophet for the hint contained in the first ten, that the leaders would not mind his warning or accept his message, and that therefore he must apply himself to the poor, who would be raised to eminence by the Qur-án. These verses tell him that the Qur-án is a *tazkirah*, which is generally translated a *reminder*; but see 855, where it is shown that the word *zikr*, with which *tazkirah* is really synonymous, signifies a *source of eminence*. In fact, the context here makes this meaning clear, for vv. 15 and 16 clearly state that its scribes shall be virtuous men, who shall be honoured in the world. Not only was this true of men like Abu Bakr, 'Umar, 'Ugman, and 'Ali, who were among the first scribes of the Holy Qur-án, but even in its later history great rulers of empires earned their livelihood by writing copies of the Holy Qur-án. Hence the prophecy was given as a comfort to the Holy Prophet that he should not be grieved because the rich and the leaders did not accept him, for the poor who accepted him would be raised to eminence through the Holy Qur-án.

2665 *Qaddara-hu* sometimes carries the same significance as *aqdara-hu*, viz. *he empowered him, enabled him, rendered him able* (Msb, Q, LL), and the meaning here seems to be that Allah has not only created man, but has also given him power and ability, so that he can make progress if he likes. Or, the meaning may be as given in the margin, in which case the significance would be that He has allotted to man a certain sphere, as He has done to everything else, in which he can make progress. It does not mean that Allah has decreed that such and such a man should do such and such good and such and such evil deeds.

32 A provision for you and  
for your cattle.

33 But when the deafening  
cry comes,<sup>2666</sup>

34 The day on which a man  
shall fly from his brother,

35 And his mother and his  
father,

36 And his spouse and his  
sons—

37 Every man of them shall  
on that day have an affair  
which will occupy him.

38 (Many) faces on that day  
shall be bright,

39 Laughing, joyous.

40 And (many) faces on that  
day, on them shall be dust,

41 Darkness shall cover  
them.<sup>2667</sup>

42 These are they who are  
unbelievers, the wicked.

مَنَافِعُكُمْ وَلِلْغَنَافِكُمْ ۝  
فَإِذَا جَاءَتِ الصَّاعِقَةُ ۝  
يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝  
وَأُمِّهِ وَأَبِيهِ ۝  
وَصَاحِبَتِهِ وَبَنِيهِ ۝  
إِكْلٍ وَاعِرٍ مِّنْهُمْ يَوْمَئِذٍ  
سَائِلٌ يُعْطِيهِ ۝  
وَيَوْمَئِذٍ يُسْفَهَتُ ۝  
صَاحِبُكَ يُسْتَنْبِرُ ۝  
وَيَوْمَئِذٍ يُرْمَى عَلَيْهَا غَبَرَةٌ ۝  
تُرْمَى فَتُقَدِّرُ ۝  
أُولَئِكَ هُمُ الْكَافِرُ  
الْفَجَرُ ۝

2666 *Ṣakhkhah* is derived from *صَحَّ الْأَذُنُ* meaning it (a sound) *deafened the ear by its vehemence*, and hence it literally signifies a *cry that deafens by its vehemence* (S, Q-LL). Hence it is made to apply to the day of resurrection; but it also means any calamity or misfortune (Q-LL), or a *severe calamity* (TA-LL).

2667 The brightness of the faces spoken of here indicates their *joy*; their being covered by the darkness indicates *sorrow* or *gloom*.

CHAPTER LXXXI  
THE FOLDING UP  
(*At-Takwīn*)

REVEALED AT MECCA  
(29 verses)

In the name of Allah, the  
Beneficent, the Merciful.

1 When the sun is  
covered,<sup>2668</sup>

2 And when the stars dar-  
ken,<sup>2669</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِذَا الشَّمْسُ كُوِّرَتْ  
وَإِذَا النُّجُومُ انْكَرَتْ

**General remarks.**

THIS chapter, whose title is taken from the statement made in the first verse relating to the *folding up* of the sun (for the significance of which see 2668), also speaks prophetically of the greatness to which Islam would rise, and of the utter failure of all opposition to it. It speaks of many things which took place in the lifetime of the Holy Prophet, but at the same time it contains many references to the distant future, and refers to things which are clearly being witnessed in our own time. The consequence of all that is stated is that the final triumph of Islam in Arabia, and through Arabia over the whole world, is the greatest of all certainties. The chapter is one of the earliest revelations of the Holy Prophet. There being no doubt regarding its early revelation, the concluding statement that the Qur-Ān was a reminder for the whole world, i.e. for all nations and all ages, deserves to be specially noted.

2668 The first thirteen verses contain twelve signs of what is generally supposed to be the resurrection, but which I think to be prophetic references, in metaphorical language, pointing to the final subjugation of the powerful opponents of the Holy Prophet (including his contemporaries who opposed him personally and those more distant ones who are inimical to the cause of the truth he taught), the result being stated in the words, *it is the word of an honoured Apostle, possessor of strength, one to be obeyed*; and from v. 19 onwards the significance is that the happening of all these things would establish that the Holy Prophet is an honoured Apostle, who is not weak as the opponents think, but the possessor of strength, and that he is one who shall be obeyed. The covering of the sun is an indication that the day of the good fortune of the opponents of Islam would be over, and that they would be in the darkness of difficulties and distress.

2669 The darkening of the stars indicates complete darkness, for when the sun is set the light of the stars helps men. But here we are told that not only would the light of their day disappear, but even the small lights, to which the traveller looks on in the darkness of the night, would become so dark that not the faintest ray of light would be left for them.

3 And when the mountains are made to pass away, <sup>2670</sup>	وَإِذَا الْجِبَالُ سُيِّرَتْ ۝
4 And when the camels are left, <sup>2671</sup>	وَإِذَا الْبُيُوتُ تَرْغَبَتْ ۝
5 And when the wild animals are made to go forth, <sup>2672</sup>	وَإِذَا الْوُحُوشُ حُشِرَتْ ۝
6 And when the cities are set on fire, <sup>2673</sup>	وَإِذَا الْبُحَارُ سُجِّرَتْ ۝

Or, seas.  
Or, made to  
swell.

2670 The passing away of the mountains signifies the passing away of the great men, the leaders of the opponents; see 1604.

2671 This draws attention to the horrors of war, the meaning being that when there is a state of general warfare the camels are left without a herd to tend them. Thus

عطلت الإبل means *I left the camels without a herd to tend them* (Msb-LL). Or

because the 'Ishār or she-camels (that have been ten months pregnant) are most precious to their owners, their being left indicates the terrors of the disaster, or because the horses, and not the camels, are needed in wars. But it may be added that similar words occur in a saying of the Holy Prophet as one of the signs of the latter days, when Islam would be once more trampled under feet, and when the Messiah would be raised among the Muslims to establish the superiority of Islam over all other religions of the world. The words of this saying are *ليتركن الغلاص فلا يسعى عليهما* i.e. *the camels shall certainly be neglected so that they shall not be used for going swiftly* (from place to place). The reference in this saying seems clearly to be to the time when a swifter mode of journeying will come into existence. The railway systems of the world, and more especially the extension of that system into Arabia itself, clearly fulfils this prophecy. It would thus appear that the prophecies announced here relate to the time of the Holy Prophet as well as to future ages. It may, however, be noted that the neglecting of the camels cannot happen on the day of the resurrection.

2672 *Hashara-hi* signifies *he made him to go forth* (LL). The going forth of the wild animals is also in reference to battles, because when men assemble for war in the deserts the wild animals take flight.

2673 I make a departure here from the ordinary translations, leaving the usual significance adopted by interpreters for the margin, but which I may explain first. Taking the ordinary significance of the words, it may be noted that the words used are almost the same as in 52: 6, where *البحر المسجور* or the *swollen sea*, is mentioned, as indicating the frustration of the power of the opponents of the Holy Prophet by calling attention to the fate of the opponents of Moses, who were drowned in the swollen sea.

Apart from that, the word *bahr* stands for *destruction* in Arab proverbs, the reason being that unforeseen destruction is more frequently associated with the sea than with the land, for in the former case there is no help near at hand, and because there was very little hope of the safe return of those who travelled by the sea in early days, for whom a *swollen sea* meant almost a sure destruction. Thus we have the Arab saying, *يا هادي الليل جرت*

*يا هادي الليل جرت* which TA explains thus: *O guide of the night, thou hast deviated from the right way, it is only destruction, or thou wilt see the daybreak* (LL). Exactly in

the same way may be explained the phrase *إذا البحار فجرت* occurring in 82: 3, the word *fujjirat* carrying the same significance as the word *sujjirat* here. Ka'b's interpretation that by *al-bihār*, or the seas, is here meant *hell* (LL) supports the view advanced here, that by the swelling of the seas, if that interpretation is adopted, is meant the destruction of the enemy. Another interpretation (see the significance of *sujjirat* in what follows) would be, *when the seas are set on fire*, the allusion in this case being to some such general conflagration as should set the very seas on fire. Such a conflagration took place



7 And when men are united,<sup>2674</sup>

8 And when the one buried alive is asked

9 For what sin she was killed,<sup>2675</sup>

10 And when the books are spread,<sup>2676</sup>

11 And when the heaven has its covering removed,<sup>2677</sup>

وَإِذَا النُّفُوسُ رُجِّعَتْ ۝

وَإِذَا النُّوُودُ سُيِّكَتْ ۝

يَأْتِي ذَنْبُ قِتْلِكَ ۝

وَرَأَى الصُّحُفَ تُنشَرَتْ ۝

وَرَأَى السَّمَاءَ كُيْنِطَتْ ۝

in Arabia in the lifetime of the Holy Prophet, and at the present time the world has been caught in such another conflagration in the great European war which has actually set the seas on fire.

As for the translation I have adopted, it is based on an equally literal interpretation of the words. The word *bihār* is the plural of *baḥr* as well as of *baḥrah* (TA-LL), and *baḥrah* is synonymous with *baldah* or *arḍ* (S, Q, TA, IAs), and it signifies a town or a village, "and the plural *bihār* they apply to cities as well as towns or villages" (TA-LL). See also IAs, who says البحار والى المدن والى المدن i.e. the Arabs call the cities and the towns *al-bihār*. The words *baḥrah* (singular of *bihār*) and *buḥairah* (diminutive of *baḥrah*) are also applied in a saying of the Holy Prophet to *Medina*. This would leave no doubt that cities is as literal a significance of the word *bihār* as seas. As regards *sujjirat*, its interpretation as set on fire (LL) is accepted by all commentators, the fire representing the wars in which the Arab cities were soon to be engaged as a consequence of their strong opposition to the truth. For fire representing war see 5 : 64. The alternative meaning of *sujjirat* is mixed together (LL), and the reference in this case, too, is to the mixing together in wars, as is also indicated by the uniting of men in the verse that follows. Whatever interpretation may be adopted, the significance is either the destruction of the powerful enemy or the occurrence of wars.

2674 The meaning is, when each sect or party shall be united with those whom it has followed (TA-LL) in preparing for the war.

2675 The reference here is to the burying alive of the daughters, a practice common among the pre-Islamic Arabs, who, either for fear of hunger or disgrace, buried alive their female children. The questioning refers to the time when, with the predominance of Islam in Arabia, this barbarous practice was to be abolished.

2676 *Suḥuf* is the plural of *ṣaḥifah*, which means a written piece of paper or of skin. The reference seems to be to the circulation of written copies of the Holy Qur-ān or its portions, as it is these that are called *honoured books* in 80 : 13. To bring it about it was necessary that the forces of opposition should first be made to vanish. This may also be a prophetic reference to the distant future, which has witnessed the circulation of books and papers to an almost incredible extent. The Muslim world did immense service to the cause of the circulation of literature in the days of its prosperity, and it is recognized on all hands that the revival of learning in Europe, which has brought about the great circulation of books and papers, was itself a direct result of the impetus which Islam gave to the study of letters. Thus there seems to be a double reference in these prophetic utterances : a reference to the time of the Holy Prophet and a reference to what are called the *latter days* in prophetic language. And the wonderful fulfilment of these prophecies in our own days is an indisputable proof of the Divine origin of the Holy Qur-ān, for none but the Omniscient God could reveal such deep secrets of the future with such clearness at such a distance of time.

2677 For an explanation of this and similar phrases see 2593. The removal of the covering of the heaven signifies the uncovering of the punishment, for the heaven, as it were, stands for protection against disasters, or because great calamities are spoken of as coming

	12 And when the hell is kindled up, <sup>2678</sup>	وَلَاذَ الْجَحِيمِ سَعَرَتْ ۝
	13 And when the garden is brought nigh, <sup>2679</sup>	وَلَاذَ الْجَنَّةِ أُرِلَتْ ۝
	14 Every soul shall (then) know what it has prepared. <sup>2680</sup>	عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝
a 2438.	15 But nay! <sup>a</sup> I call to witness <sup>b</sup> the stars,	فَلَا أَقْسِمُ بِالْخَلْسِ ۝
b 2606.	16 That run their course (and) hide themselves, <sup>2681</sup>	الْجَوَارِ الْكُنْهِ ۝
	17 And the night when it departs,	وَالَيْلِ إِذْ أَعْسَسَ ۝
	18 And the morning when it brightens, <sup>2682</sup>	وَالصُّبْحِ إِذَا تَنَفَّسَ ۝
	19 Most surely it is the word of an honoured Apostle,	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝
	20 The possessor of strength, having an honourable place with the Lord of the Dominion,	ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝
	21 One (to be) obeyed, and faithful in trust. <sup>2683</sup>	مُطَاعٍ ثَمَّ أَمِينٍ ۝

down from heaven. The same significance attaches to such forms *إذا السماء انشطرت* i.e. *when the heaven is cleft asunder* (82: 1) and *إذا السماء انشقت* i.e. *when the heaven (or cloud) is burst asunder* (84: 1). Compare 21: 32 and 104, and see 1665.

2678 The *kindling up* of the hell signifies its being made ready to receive those opponents of the truth who will be punished in this life. Or it signifies the *raging of war*, which should destroy the enemies of truth.

2679 The bringing nigh of the garden signifies fulfilment, in part, of the prophecies relating to the reward of the faithful, for they were promised gardens in this life as well as in the next. Their triumph over the unbelievers was thus an indication of the nearness of the gardens promised to them.

2680 The Holy Prophet's words addressed to the slain from among the unbelievers at Badr explain this as regards this life: "Surely we have found what our Lord promised to us to be true: Have you also found what your Lord promised to you to be true?"

2681 *Al-khunnas* is the plural of *khānis* (from *khanasa*, meaning *he went back*), meaning *going backward*, and signifies *the stars* in general, because they retire or hide themselves at setting, or because they become concealed in the day-time (S-LL), or the planets (Saturn, Jupiter, Mars, Venus, and Mercury), because of their retrogression (S, Q-LL). *Al-kunnas* is the plural of *kānis* (from *kanasa*, meaning *he, an antelope, entered his kinās*, i.e. *his hiding-place*), meaning *an antelope entering his hiding-place* (S-LL), and signifies *the stars that hide themselves in their places of setting* (TA-LL), or *the planets*, for a similar reason (TA-LL). The calling to witness of *the stars that run their course and hide themselves* also draws attention to the disasters that awaited the opponents of the truth, for which significance see 2371.

2682 The departing of the night and the rise of the bright morning is clearly the disappearance of the darkness of ignorance, giving place to the bright light of the sun of Islam.

2683 The commentators generally suppose the angel *Gabriel* to be referred to in vv. 19-21, because they think that the reference in v. 23 is to the angel Gabriel. But the only conclusion to which the words of the Qur-ān lead is that the reference is to the Holy Prophet himself, who is clearly spoken of as *your companion*. He had earned the reputation of being *al-amin*, i.e. *the faithful one*, in Arabia. His being a *mufīd* or *one to be*

22 And your companion is not gone mad.

23 And of a truth he saw himself on the clear horizon.<sup>2684</sup>

24 Nor of the unseen is he a tenacious concealer.<sup>2685</sup>

25 Nor is it the word of the cursed devil,<sup>2686</sup>

26 Whither then will you go?<sup>2687</sup>

27 It is naught but a reminder for the nations,

28 For him among you who pleases to go straight.<sup>2688</sup>

29 And you do not please except that Allah please,<sup>a</sup> the Lord of the worlds.

<sup>a</sup> 2633A.

وَمَا صَاحِبُكُمْ يَحْنُزِينُ ۝

وَلَقَدْ رَآهُ بِآلَافِ الْمُبِينِ ۝

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ۝

فَإِنْ تَذَهَبُونَ ۝

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

لَيْسَ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۝

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝

*obeyed*, is also spoken of elsewhere in the Holy Qur-án in 4: 64, "And we did not send any apostle but that he should be obeyed by Allah's permission." His being *possessor of strength* and *honourable* prophetically refers to his future career and to his ultimate triumph over his enemies.

2684 The Prophet's seeing himself on the clear horizon is in reference to the resplendence of his light, for which compare 53: 7, and see 2376.

2685 The Prophet (not Gabriel) is here declared to be not a *tenacious concealer* of the *unseen*, showing that there are some great prophecies relating to the future in what has gone before. And in fact, as I have shown, the chapter opens with prophecies of the disasters in store for the opponents, while the latter part speaks clearly of the great and triumphant future of the Holy Prophet.

2686 It is not the word of the devil, i.e. these are not the conjectures of a soothsayer: the prophecies of the Qur-án shall be duly fulfilled. Sale's comment is worthy of note: "The verse is an answer to a calumny of the infidels, who said the Qur-án was only a piece of divination or magic; for the Arabs suppose the soothsayer or magician receives his intelligence from those evil spirits who are continually listening to learn what they can from the inhabitants of heaven." It should be borne in mind that where the Qur-án speaks of the listening by stealth of the devils, it is in reference to this old Arab belief. It nowhere refers to this belief in words which would show that it upholds this old Arab belief; on the other hand, there are ample indications that it rejects this belief.

2687 When the prophecies are brought to fulfilment, no refuge shall be left for you.

2688 How beautifully clear are the words of the Qur-án! It is a source of eminence for all the nations of the world, yet, not unless people will follow its directions; hence it adds the words, *For him among you who pleases to go straight*.

# CHAPTER LXXXII

## THE CLEAVING ASUNDER

(*Al-Infitár*)

REVEALED AT MECCA

(19 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Or, <i>cloud</i> .	1 When the <i>heaven</i> becomes cleft asunder,	إِذَا السَّمَاءُ انْفَطَرَتْ ۖ
	2 And when the stars become dispersed,	وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۖ
	3 And when the rivers are made to flow forth,	وَإِذَا الْنَّجَارُ يُنحَرَّتْ ۖ
	4 And when the graves are laid open, <sup>2689</sup>	وَإِذَا الْقُبُورُ بُعْثِرَتْ ۖ

### General remarks.

THIS chapter, which receives its title from a statement made in its opening verses as to heaven being *cleft asunder*, is, as it were, a counterpart of the one preceding it; for while that chapter, after mentioning certain signs, draws the conclusion of the final triumph of Islam, this refers to that triumph in its opening verses, and as a result of that triumph speaks also of the utter helplessness in which the opponents would find themselves. Its date of revelation does not differ much from that of the preceding chapter.

2689 The first four verses here tell us how a great spiritual rising would be brought about. The *cleaving asunder of the heaven* stands for the descent of the punishment on the opponents (see 2593), or if *samá* is taken here as meaning *cloud*, as noted in the margin, the meaning may be *when the cloud bursts asunder and pours forth water on the dead earth*; the reference in this case being to the revelation, which is likened to rain. The *dispersing of the stars* either signifies *their disappearance*, in which case the reference is to the disasters that should overtake the opponents (see 2371), or it is in reference to the spreading forth of the teachers of Islam, who are likened to stars. The indication is that a time would come when the teachers of truth would disperse themselves in Arabia, and then throughout the whole of the world. The *flowing forth of the rivers* is in accordance with what is stated elsewhere in the Holy Qur-án in a parable in 13 : 17 : "He sends down water from the clouds, then watercourses flow with water according to their measure. . . . Thus does Allah set forth parables." The rivers flowing forth were the righteous followers of the Prophet, who, being filled with Divine knowledge, made it reach the dry lands within and without Arabia. (But see also 2673.) The laying open of the graves signifies the spiritual resurrection which was to be brought about by the Holy Prophet, for the reprobates are clearly spoken of as being in the graves (35 : 22). Thus all these four verses speak of the great change that was to be brought about in Arabia by the preaching of the Prophet, while it need not be denied that there may be a deeper reference to the great Resurrection of the dead.

5 Every soul shall know what it has sent before and held back.<sup>2690</sup>

Ar. *thee.*  
Ar. *thy.*

6 O man! what has beguiled you from your Lord, the Gracious one,

Ar. *thee.*  
Ar. *thee.*  
Ar. *thee.*

7 Who created you, then made you complete, then made you symmetrical?

Ar. *thee.*

8 Into whatever form He pleased He constituted you.

9 Nay! but you give the lie to the judgment,

10 And most surely there are keepers over you,

11 Honourable recorders,

12 They know what you do.<sup>2691</sup>

13 Most surely the righteous are in bliss,

14 And most surely the wicked are in burning fire,

15 They shall enter it on the day of judgment.

16 And they shall by no means be absent from it.

Ar. *thee.*

17 And what will make you realize what the day of judgment is?

Ar. *thee.*

18 Again, what will make you realize what the day of judgment is?

19 The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.

عَلِمَتْ نَفْسٌ مَّا قَدْ مَتَوُ  
أَخَّرَتْهُ

بَايَعَهَا الْإِنْسَانُ مَا غَرَكَ بِرَبِّكَ  
الْكِي يُحِيهِ

الَّذِي خَلَقَكَ فَسُبْحَكَ فَعَدَاكَ ۝  
فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝

كَلَّا لَمْ تَكُنْ تَكُونُ يَا دِئِبِي ۝  
وَأَن عَلَيْكُمْ لُحُوظِينَ ۝

كِرَامًا كَاتِبِينَ ۝  
يَعْلَمُونَ مَا تَفْعَلُونَ ۝

إِنَّا أَنْزَلْنَاهُ فِي نَجْمٍ ۝  
وَأَنَّ الْفَخَّارَ لَبِئْسَ جَحِيمٍ ۝

يَكْصُرُونَهَا يُومَ الْيَوْمِ ۝  
وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝

وَمَا أَدْرَاكَ مَا يُومَرُ الْيَوْمِ ۝  
ثُمَّ مَّا أَدْرَاكَ مَا يُومَرُ الْيَوْمِ ۝

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا  
وَالْأَفْرُوقُ يُمِيزُ قُلُوبَهُ ۝

2690 This verse supports what is said in the previous note. Qaffal holds that the knowledge spoken of here will accrue before the day of resurrection (Rz). A greater manifestation of the same will, however, take place in the life after death.

2691 That every action of man is recorded and bears fruit is one of the principal doctrines of the religion of Islam. Of course, it is not meant that angels are sitting with pens in their hands and inkstands before them, on desks, like copyists, noting down that at such and such a time such a one did such a good or such a bad deed. That would be a distortion of the teaching of the Qur-án. The terminology of *writing down*, *books*, and *recorders* is only meant to show that every deed is preserved so that it has a certain effect, for the best method known to man of preserving what has happened is *writing*. In what manner it is preserved, who the angels are that are charged with the duty of preserving it, in what form the books will appear as evidence against the guilty, are circumstances which are beyond the compass of the present state of our knowledge. But that all our actions are preserved, the effect of which we must fully witness, is a truth which cannot be denied. If the gramophone can record our very words as we utter them, in a manner previously unknown, why should it be regarded as strange that the recording of our actions is being done in some manner which we are unable to guess at present?

## CHAPTER LXXXIII

### THE DEFAULTERS

(At-Tatfif)

REVEALED AT MECCA

(36 verses)

In the name of Allah, the  
Beneficent, the Merciful.

1 Woe to the defaulters,<sup>2692</sup>

2 Who, when they take the  
measure (of their dues) from  
men, take it fully,

3 But when they measure  
out to others or weigh out for  
them, they are deficient.

4 Do not these think that  
they shall be raised again,

5 For a mighty day,

6 The day on which men  
shall stand before the Lord of  
the worlds?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِلظَّالِمِينَ ۝

الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝

وَإِذَا كَالُوهُمْ أَوَّزَوْهُمْ يَسْرِدُونَ ۝

أَلَا يَتَنَبَّأُونَ لِيَوْمٍ عَظِيمٍ ۝

لِيَوْمٍ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝

#### General remarks.

THIS chapter condemns the *defaulters*, and is accordingly so called. On the other hand, those who fulfil their duties shall be exalted. Thus it continues the subject-matter of the preceding chapters. Why do the righteous prosper? Because they fulfil their duties and are true to their obligations. Why do the guilty suffer and perish? Because they are defaulters and are not true to their responsibilities. It teaches the utmost rectitude in one's dealings. Its revelation belongs to the early Meccan period.

2692 By *al-mutaaffifin* are not only meant those who give short measure in weighing or use false weights and measures. *Mutaaffif*, of which the word here used is a plural, is the nominative form of *taffafa*, which signifies *he made defective or deficient* (TA-LL) in a general sense, and hence you say *طففت على عياله* meaning *he scantied his household or stinted them in expenditure* (TA-LL). And similarly *طففت على الرجل* signifies *he gave to the man less than he had taken from him* (TA-LL). A saying of 'Umar is recorded by IAs giving us an idea of the use of the word *taffafa*. A man did not attend the prayer in time, and being questioned by 'Umar, offered some excuse, to which 'Umar replied, *taffafta*, which IAs explains as meaning *naqaṣta*, i.e. *you have made a default*. Hence the *mutaaffifin* are the defaulters, who make a default in any of their duties. The *taking of the measure and the measuring out*, in the next two verses, must also be read in a general sense.

Ar. thea.

7 Nay! most surely the record of the wicked is in the prison.<sup>2693</sup>

8 And what will make you know what the prison is?

9 It is a written book.

10 Woe on that day to the rejecters,

11 Who give the lie to the day of judgment.

12 And none gives the lie to it but every exceeder of limits, sinful one;

13 When Our communications are recited to him, he says: Stories of those of yore.

Ar. earn.

14 Nay! rather, what they used to *do* has become like rust upon their hearts.

15 Nay! most surely they shall on that day be debarred from their Lord.<sup>2694</sup>

16 Then most surely they shall enter the burning fire.

17 Then shall it be said: This is what you gave the lie to.

18 Nay! most surely the record of the righteous shall be in the highest places.<sup>2695</sup>

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ۝

وَمَا أَذْرَاكَ مَا سِجِّينُ ۝

كِتَابٌ مَرْقُومٌ ۝

وَنُزِّلُ بِهِمْ فِي الْمَمَكِذِ بَيْنَ ۝

الَّذِينَ يَكِيدُونَ يَمْؤُومِ الَّذِينَ ۝

وَمَا يَكْدِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ ۝

أَسَاطِيرُ الْأَوَّلِينَ ۝

كَلَّا بَلْ سَخَّرَانَا عَلَىٰ قُلُوبِهِمْ مَّا كَانُوا ۝

يَكْسِبُونَ ۝

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحُورُونَ ۝

ثُمَّ أَنَّهُمْ لَمَّا لَحِجُمُونَ ۝

ثُمَّ يُقَالُ هَٰذَا الَّذِينَ كُنتُمْ بِهِ ۝

تَكْلِفُونَ ۝

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ۝

2693 *Sijjin* is supposed by some to be the name of a place of the most degraded nature, but the occurrence of the word with *al* in a report shows that it is a common noun: *ويؤى بكتابه مختوما فيرجع في السجين* (IAs). And LA gives *sijjin* as the equivalent of *sign*, meaning a *prison*; this is also the interpretation preferred by Zj, A'Ub and Mubarrad (Rz). But this *prison* should not be taken as signifying a *gaol*, for the Qur-ān itself explains what this prison is in the verses that follow. It is said to be a *written book*. This *written book* or record, which preserves the deeds of the evil-doers, is called a prison because it keeps their faculties for the doing of good shut up as within a prison, and the very consequences of their evil deeds hamper their progress. See vv. 14 and 15, where the actions of the evil-doers are spoken of as becoming a *rust* on their hearts, and they are further referred to as being *debarred* from their Lord.

2694 The punishment of the wicked is here described as their being *debarred from their Lord*. That is their punishment in this life as well as *their hell* in the next, as plainly stated in the next verse.

2695 *'Illiyyn* is said by some to be the plural of *'illiy*, and by others to be that of *'illiyah*, while still others hold that it has no singular (TA-LL). Like *sijjin*, some would make it a proper name, but others rightly consider it to mean (from *'alā*, meaning *it was high*) *على* i.e. *the highest* of places and the most exalted of grades and the one (bringing a man) nearest to Allah in the latter abode (IAs). But note that, like *sijjin*, it is not the name of a place but that of a record (v. 20); Q and Az give similar explanations. The *highest* places are thus the

Ar. *thee*.

19 And what will make *you* know what the highest places are?

20 It is a written book,

21 Those who are drawn near (to Allah) shall witness it.

22 Most surely the righteous shall be in bliss,

23 On raised couches, they shall gaze ;

Ar. *thou*  
*will.*

24 *You will* recognize in their faces the brightness of bliss.

25 They are made to quaff of a pure drink that is sealed (to others).

26 The sealing of it is (with) musk ; and for that let the aspirers aspire.

27 And the admixture of it is a water coming down upon them from above,<sup>2696</sup>

28 A fountain from which drink they who are drawn near (to Allah).

29 Surely they who are guilty used to laugh at those who believe.

30 And when they passed by them, they winked at one another.

31 And when they returned to their own followers they returned exulting.

32 And when they saw them, they said : Most surely these are in error ;

33 And they were not sent to be keepers over them.

34 So to-day those who believe shall laugh at the unbelievers ;<sup>2697</sup>

وَمَا أَزْذِرُكَ مَا عَلَيْكَ ۝

كِتَابٌ مَرْقُومٌ ۝

يَشْهَدُهُ الْمُقَرَّبُونَ ۝

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ۝

خِتَمُهُمْ مِنْ ذَاكِ فَلْيَسْأَلِ

الْمُنَافِقُونَ ۝

وَمِنْ أَرْجَاهِ مَنْ تَسْتَعِيمُ ۝

عَبِيدًا يُشْرَبُ بِهَا الْمُقَرَّبُونَ ۝

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ

أَمَنُوا يَصْحَكَونَ ۝

وَلَا دَأَمُ فِيهِمْ يَتَغَامِرُونَ ۝

وَلَا إِذَا نَفَسُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا

فَكَهِنَ ۝

وَلَا إِذَا رَأَوْهُمُ قَالُوا إِنَّ هَٰؤُلَاءِ

لَضَالُّونَ ۝

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ۝

فَالْيَوْمَ الَّذِينَ أَمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝

records of the best deeds, which enable a man to soar high and cut off the chains which bind him to low desires.

2696 *Tasnim* is generally taken to be a proper name, but bearing in mind what has been said regarding *stijn* and *'illiyun*, Zj's interpretation, a water coming upon them from above (LL), is preferable. The water coming from above signifies spiritually the knowledge of Allah (Rz), because it is from this source that those who are drawn nigh to Allah (v. 28) are made to drink. The nature of drinking and of water with regard to the next life cannot be explained in view of what the Holy Prophet said regarding the blessings of paradise : "which neither man's eye has seen, nor has man's ear heard, nor has it entered into the heart of a mortal to conceive of them."

2697 The laughing of the believers is not to be taken literally. The word *dāhikah*, which literally means *laughing*, also occurs elsewhere regarding the faces of the righteous



35 On raised couches, they  
will look.

36 Surely the disbelievers  
are rewarded as they did.

عَلَى الْأَرَائِكِ يُنْظَرُونَ  
هَلْ تُؤْتَوْنَ الْكَفَّارَ مَا كَانُوا يُفْعَلُونَ

(80:39), and signifies only *the brightness of hope in their faces*. The laughing in this case simply expresses a condition of joy which should make one laugh. The reversal of the condition of the believers and the unbelievers, in fact, took place in this life, and though the Muslims were entitled to laugh at those who erstwhile laughed at them, they did not actually do so, but showed sympathy with them. This shows that their laughing in the hereafter is also spoken of metaphorically; the indication simply being that their position regarding supremacy would be such as was that of their enemies, who in that condition laughed at the believers.

CHAPTER LXXXIV  
THE BURSTING ASUNDER

(Al-Inshiqāq)

REVEALED AT MECCA

(25 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Or, heaven.	1 When the <i>cloud</i> bursts asunder, <sup>2698</sup>	إِذَا السَّمَاءُ انشَقَّتْ ۝
	2 And listens to its Lord and is made fit, <sup>2699</sup>	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝
Or, levelled.	3 And when the earth is stretched, <sup>2700</sup>	وَإِذَا الْأَرْضُ مُدَّتْ ۝

**General remarks.**

THIS chapter also receives its title from the statement made in the opening verse as to the *bursting asunder* of the cloud. The subject-matter is similar to that of the previous chapter: the reward of the righteous and the evil condition of those who indulge in evil is also asserted. It is regarded as one of the earliest revelations.

2698 The first five verses of this chapter speak of an ordinary phenomenon of nature, viz. the coming down of rain and the growth of vegetation, as a reference to the transformation which was to be brought about by the Divine revelation. For *as-samā*, meaning *cloud*, see 33. As attention is called to this phenomenon very often in the Holy Qur-ān, when *as-samā* and *al-arḍ* are spoken of together, I leave the ordinary meaning for the margin, the significance of the words in the latter case being explained in 2593.

2699 اَذِنَ signifies *he listened to him* (LL). By the cloud or heaven listening to its Lord here, and the earth listening to its Lord in v. 5, is meant their obedience to His commandment. To both phrases is added the word *huggat*, signifying that they are made suitable or fit for listening to and obeying the Divine commandments, i.e. it is their very nature to be entirely submissive to the Divine commandments.

2700 Maddahū signifies *he pulled it, strained it, extended it by drawing or pulling, stretched it, extended it* (LL). The *stretching* of the earth signifies the same as its *stirring* and *swelling* in 22: 5 and 41: 39, "And among His signs is that you see the earth still, but when We send down on it the water, it stirs and swells" (41: 39); see 2210, where the meaning is explained to be the *producing of herbage*, the expression here as there signifying metaphorically that Divine revelation gives spiritual life to men. The meaning of the earth being stretched is cleared up in the next verse: *it casts forth what is in it and becomes empty*, i.e. the treasures of life latent within it are brought to light by the

Ar. thou.

Ar. thy.

Ar. thou.

4 And casts forth what is in it and becomes empty,  
5 And listens to its Lord and is made fit.

6 O man! surely *you* must strive (to attain) to *your* Lord, a hard striving until *you* meet Him.<sup>2701</sup>

7 Then as to him who is given his book in his right hand,

8 He shall be reckoned with by an easy reckoning,

9 And he shall go back to his people joyfully.

10 And as to him who is given his book behind his back,

11 He shall call for perdition,

12 And enter into burning fire.

13 Surely he was (erstwhile) joyful among his followers.

14 Surely he thought that he would never return.

15 Yea! surely his Lord does ever see him.

a 2606.

16 But nay! <sup>a</sup> I call to witness<sup>b</sup> the sunset redness,

b 2438.

17 And the night and that which it drives on,

18 And the moon when it grows full.<sup>2702</sup>

19 That you shall most certainly enter one state after another.<sup>2703</sup>

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ

كَدًا فَاسْلُقْ بِهِ ۝

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۝

فَسَوْفَ يَحْصِبُ حِسَابًا يَسِيرًا ۝

وَيَرْجِعُ إِلَىٰ أَهْلِهِ مُسْرُورًا ۝

وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝

فَسَوْفَ يَدْعُوا ثُبُورًا ۝

وَيَصْلَىٰ سَعِيرًا ۝

إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا ۝

إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ ۝

بَلَىٰ لَأَنْزِلُنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝

فَلَا أُفْسِدُ بِالشَّفَقِ ۝

وَاللَّيْلِ وَمَا وَسَقَ ۝

وَالْقَمَرِ إِذَا اتَّسَقَ ۝

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۝

coming down of the rain. In case the alternative meaning given in the margin is adopted, the levelling of the earth would mean the sweeping away of the great men who considered themselves as firm mountains, and its listening to the Lord would indicate the ultimate obedience of the people to the Divine commandments. That is, if we take the description to apply to this life. As regards the final disruption of the heaven and the earth no explanation is needed.

2701 This is the conclusion to which a consideration of the first five verses leads. Man must strive hard to attain to his Lord. Those who do this are ultimately joyful (v. 9), but those who give themselves up to the pleasures of this life (v. 13) shall afterwards be in a sad plight (v. 11).

2702 Verses 16-18 draw attention to another phenomenon of nature, thereby indicating the departure of the power of the Arabs. The *shafaq*, or the *sunset redness*, stands here for the disappearing sun of the power of the Arabs, the night of adversity which was now to overtake them, driving before it what vestige of light had remained. But they were not to remain submerged in darkness for ever, for the moon (the Holy Prophet) had already made its appearance and would soon grow full, when the Arab nation was to march forth to conquer the world.

2703 These words make the meaning of the first three verses clearer still. Their first state was one of power, which was now to wane before the Holy Prophet, being likened to the

20 But what is the matter with them that they do not believe,

a 978.

21 And when the Qur-án is recited to them they do not make obeisance?<sup>a</sup>

22 Nay! those who disbelieve give the lie to the truth.

23 And Allah knows best what they hide,

24 So announce to them a painful chastisement,

25 Except those who believe and do good; for them is a reward that shall never be cut off.

فَمَا لَهُمْ لَا يُؤْمِنُونَ  
وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ  
بَلِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِرُؤْسِهِ  
وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ  
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

evening glow which remains for a short while and then departs; then there was to follow the night of adversity, entirely driving away the light, i.e. sweeping away every vestige of power before it; this was to be followed by a new state, in which the moon (the symbol of the Arab nation) was to appear in its full lustre. The commentators understand in this verse a prophecy of the final triumph of the Holy Prophet (Rz).

## CHAPTER LXXXV

### THE STARS

(*Al-Buruj*)

REVEALED AT MECCA

(22 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a. 2099.	1 Consider* the heaven full of stars,	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝
	2 And the threatened day,	وَالْيَوْمِ الْمَوْعُودِ ۝
	3 And the bearer of witness and those against whom the witness is borne. <sup>2704</sup>	وَشَاهِدٍ وَمَنْشُورٍ ۝
Ar. the com- panions of.	4 Cursed be <i>those</i> on the trench. <sup>2705</sup>	فَتِيلِ أَصْحَابِ الْأُخْدُودِ ۝
	5 Of the fire (kept burning) with fuel,	الَّذِينَ ذَاتِ الْوُفُودِ ۝
	6 When they sit against them,	إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝
	7 And they are witnesses of what they do with the believers.	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝

#### General remarks.

THIS chapter takes its title from the mention in the first verse of heaven full of *stars*, as referring to the prosperity of the Arab nation. Reference to past history shows that if they reject their prophet the star of their good fortune will set with the rejection. In the early Meccan period this chapter may be placed among the earlier revelations.

2704 The three opening verses draw a comparison between the first condition of the opponents of the Holy Prophet and their final state as predicted by the Holy Prophet. The *heaven full of stars* stands for a prosperous nation, for which see 2371. As against this prosperous state of the nation is *the threatened day*, i.e. the day of the downfall of their power, because it was with that that they were again and again threatened. The *bearer of the witness* is the *prophet* of a nation, and *those against whom the witness is borne* are the *rejecters of the prophet* (Rz). Attention is thus called to the fate of the previous opponents of the prophets, and the Arabs are told that the star of their good fortune is bound to disappear.

2705 The commentators give three different versions of the story supposed to be referred to in this verse, the most well known being that the reference is to the persecution of some Christians by Zu Nawas, a king of Yemen, who was of the Jewish religion (Rz). But Al-Baghwi thinks that the reference is to Nebuchadnezzar's casting Shadrach, Meshach, and Abednego into the fiery furnace (Dan. 3: 19-21). I think there may, as well, be a prophetic reference here to the great Arab army against which the Muslims were compelled to defend themselves by means of a trench, in what is called the battle of the Allies or the battle of the Ditch. The words of v. 7, and particularly of v. 10, clearly show that the reference here is to the enemies of the Holy Prophet, who persecuted the believing men and the believing women. The *fire* kept burning with the fuel need not be taken literally, for the *fire* stands for *war*.

8 And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,

9 Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.

10 Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.

11 Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.

Ar. thy. 12 Surely the might of *your* Lord is great.

13 Surely He it is who originates and reproduces,

14 And He is the Forgiving, the Loving,

Ar. 'arsh. a 895. 15 Lord of the *dominion*,\* the Glorious,

16 The great doer of what He will.

Ar. thee. 17 Has not there come to *you* the story of the hosts,

18 Of Pharaoh and Samood?

19 Nay! those who disbelieve are in (the act of) giving the lie to the truth.

20 And Allah encompasses them on every side.

21 Nay! it is a glorious Qur-án,

22 In a guarded tablet.<sup>2706</sup>

وَمَا تَقْصُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ  
الْعَزِيزِ الْحَمِيدِ ۝

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝

إِنَّ الَّذِينَ يَدْعُوا الْمُؤْمِنِينَ الْيَاكُوفِينَ  
لَمْ يَكُنْ لَهُمْ مِنْ دُونِ اللَّهِ فَتْنَةٌ وَلَهُمْ عَذَابُ الْكَرِيمِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ  
مِنْ خَيْرِ الْآخِرَةِ ذَلِكَ الْغَوْرُ الْكَرِيمُ ۝

إِنْ يَبْشُرَ رَبِّكَ لَشَيْءٌ ۝  
إِنَّهُ هُوَ يُبَيِّنُ وَيُعِينُ ۝

وَهُوَ الْعَظِيمُ الْوَدُودُ ۝  
ذُو الْعَرْشِ الْيَعِيدُ ۝

تَعَالَى لِيَمَّا يُرِيدُ ۝  
هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝

فِرْعَوْنَ وَثَمُودَ ۝  
بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

وَاللَّهُ مِنْ وَرَائِهِمْ مُخِيطٌ ۝  
بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝

فِي لَوْحٍ مَحْفُوظٍ ۝

2706 The word *lahf*, or *tablet*, occurring here, is the same as the *alwāh* (singular, *lahf*), or *tablets*, occurring regarding the book given to Moses (7: 145, 150, 154). But whereas Moses' book was simply in some tablets, the Qur-án, to which the qualifying word *glorious* is added, as indicating that its followers shall be made great and glorious, is here spoken of as being in a *guarded tablet*. The significance of these words is simply this, that the Holy Qur-án shall be guarded against all attacks. There is no mention here or anywhere else in the Qur-án of the *lahf-i-mahfúz* on which the decrees of God are written; but even if the reference here be to it, the significance is still the same, viz., that the Qur-án shall be fully guarded. Thus we have a promise regarding the protection of the Holy Qur-án from every kind of corruption in one of the earliest Meccan chapters. Rz also considers this to be the significance:

ان هذا قرآن مجيد مصون عن التغير والتبدل

i.e. that this is a glorious Qur-án, protected against change and alteration.

CHAPTER LXXXVI  
THE NIGHT-COMER

(*At-Táriq*)

REVEALED AT MECCA

(17 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a 2099.	1 Consider* the heaven and the comer by night;	وَالسَّمَاءَ وَالْطَّارِقَ ۝
Ar. <i>thee</i> .	2 And what will make <i>you</i> know <i>how great</i> the comer by night is?	وَمَا أَدْرَاكَ مَا الظَّارِقُ ۝
Ar. <i>what</i> .	3 The star of piercing brightness; <sup>2707</sup>	النَّجْمُ الثَّاقِبُ ۝

**General remarks.**

THIS chapter states how great was the difficulty which the Prophet had before him in bringing light to his benighted countrymen, and it is for this reason that he is called the *comer by night* in the first verse (which description gives the chapter its name), i.e. one who appeared at a time of total darkness and one who stood in need of knocking at the doors which were shut against him. But he is given the comfort that a spiritual resurrection will be brought about. Before his advent the whole world had been submerged in a gulf of ignorance, and the night had lasted for fully six hundred years, and it was no easy task to awaken the world from such a long and deep sleep. That the Holy Prophet was acquainted with the difficulties of his task is borne out in this chapter, which is classed among the earliest revelations. The reference to plans in vv. 15, 16 does not show that that part was revealed later, for while it is true that plans against the Prophet's life were formed very early, the reference in these verses may be prophetic.

2707 *Táriq* (from *tarq*, primarily meaning *the striking a thing*) originally signifies *a comer by night*, because one who comes by night finds the doors shut, and *knocking* at the doors becomes necessary (IAs). *The comer by night* is here the Holy Prophet; the revelation of the Qur-án is also spoken of as taking place on a blessed night (44 : 3 and 97 : 1). The reason is that the Holy Prophet appeared when total darkness spread on the earth, and no one ever stood more in need of knocking at the doors which were shut against him and fastened with strong bolts. It is noteworthy that Jesus compares his advent to that of *a thief*: "If the goodman of the house had known in what watch the thief would come, he would have watched. . . . Therefore be ye also ready: for in such an hour as ye think not the son of man cometh" (Matt. 24 : 43, 44). It may also be added that *at-táriq* is also the name given to the *morning star* (S, O, Q-LL), because it

4 There is not a soul but over it is a keeper.<sup>2708</sup>

5 So let man consider of what he is created :

6 He is created of water pouring forth,

7 Coming from between the back and the ribs.<sup>2709</sup>

8 Most surely He is able to return him (to life).

9 On the day when hidden things shall be made manifest,<sup>2710</sup>

10 He shall have neither strength nor helper.

\* 2099.

11 Consider\* the cloud pouring rain,<sup>2711</sup>

12 And the earth splitting (with plants);

13 Most surely it is a decisive word,<sup>2712</sup>

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا  
حَافِظٌ ۝  
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝  
خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ  
الذَّرَائِبِ ۝  
إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝  
يَوْمَ تُجْبَى السَّائِرُ ۝  
فَمَالَهُ مِنْ مُقْدِرٍ وَلَا تَأْوِيلُ  
وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝  
وَالْأَرْضِ ذَاتِ الصُّدُورِ ۝  
إِنَّهُ لَقَوْلٌ فَصْلٌ ۝

comes in the end of the night. But in that sense too the word is applicable to a *great man* or a *chief*, as in the saying of Hind on the day of Uhud, quoting proverbially what was said by Az-Zarqa Al-Iyadeeyeh when Kisra warred with Iyad :

نحن بنات طارق + لانتحنى لى امانى + تمشى على النمارق

i.e. "We are the daughters of the morning-star: we bend not to a lover: we walk upon pillows, where the meaning is that we are the daughters of a chief, likening him to the star in elevation" (O, TA-LL).

In the third verse "the comer by night" is called النجم الثاقب or the star of piercing brightness (in reference to the other significance of *at-tîrîq*), indicating that the comer by night is a star of such resplendent brightness that all darkness will be dispelled before him.

2708 Though the words are general, and signify that the deeds done by man are guarded so that he cannot escape their consequences, there is also a comfort for the Holy Prophet here that his opponents shall not be able to harm him and that in time they shall meet their doom. This is made very clear at the end of the chapter.

2709 ماء دافق which may signify either water poured forth or water pouring forth, means the *sperma genitale*. The expression between the back and the ribs is a euphemism. A similar expression occurs in a saying of the Holy Prophet :

من يضمن لى ما بين لحيته وما بين رجليه فاضن له الجنة

i.e. Whoever gives me a guarantee as to what is between his two jaws and what is between his two feet I will guarantee for him the paradise; where what is between his two feet is a euphemism. Delicate subjects relating to sexual relations or sexual desires are never referred to in blunt words in the Holy Qur-ân.

2710 Note this description of the day of resurrection. The hidden things are the consequences of one's good or evil deeds, which will be made palpably manifest in the shape of gardens and fruits or chains and fire.

2711 *Raj'* signifies *matr*, or *rain* (Zj-Rz), and this interpretation is generally accepted by the commentators; the connection with the root, meaning *returning*, is explained variously: "Because God returns it time after time, or because the clouds raise water from the seas and then return it to the earth" (Bq-LL).

2712 The decisive word is the Holy Qur-ân. Just as when rain comes down, the earth



- 14 And it is no joke.  
 Or, *make a scheme.* 15 Surely they will *fight a*  
*fight,*  
 Or, *make a scheme.* 16 And I (too) will *fight a*  
*fight.*  
 17 So grant the unbelievers  
 a respite : let them alone for a  
 while :<sup>2713</sup>

وَمَا هُوَ إِلَّا هَزْلٌ  
 إِنَّهُمْ يَكِيدُونَ كَيْدًا  
 وَأَكِيدُ كَيْدًا  
 فَمَتَى الْكَافِرِينَ أَهْلُكُمْ وَيَوْمَئِذٍ

must produce vegetation, so the coming of the Divine revelation is bound to raise a dead nation to life, and no efforts against it would hamper its progress. There is also a reference to the doom of the unbelievers in v. 10 in the words *he shall have neither strength nor helper.*

2713 Whatever doubt there may be as to the significance of this chapter is dispelled by the last three verses, which speak of the plans of the opponents to destroy the Holy Prophet and the Divine promise that their doom will soon overtake them.

CHAPTER LXXXVII  
THE MOST HIGH  
(*Al-A'la*)

REVEALED AT MECCA  
(19 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Ar. thy.	1 Glorify the name of <i>your</i> Lord, the Most High, <sup>2714</sup>	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
	2 Who creates, then makes complete,	الَّذِي خَلَقَ فَسَوَّى
	3 And Who makes (things) according to a measure, then guides (them to their goal), <sup>2715</sup>	وَالَّذِي يَدْرَأُ فَيَهْدِي
	4 And Who brings forth herbage,	وَالَّذِي أَخْرَجَ الرُّعْيَى
	5 Then makes it dried up, dust-coloured.	فَجَعَلَهُ غُثَاءً أَحْوَى
Ar. thee. Ar. thou shalt. Or, forget.	6 We will make <i>you</i> recite so <i>you shall</i> . not forsake,	سَنُقْرِئُكَ فَلَا تَنْسَى
	7 Except what Allah pleases; <sup>2716</sup> surely He knows	إِلَّا مَا شَاءَ اللَّهُ لَا يَكْفُرُ

**General remarks.**

ATTENTION having been drawn to the difficulties of the Holy Prophet, we have here a promise that those difficulties will be made easy; *He will make your way smooth to a state of ease*. The title of this chapter is taken from the injunction to the Prophet to glorify the *Most High* Lord, thus indicating the high position to which he would rise. The reference to the scriptures of Abraham and Moses in the concluding verse is to show not only that the Holy Qur-an agrees with previous scriptures in essential principles, but also that those scriptures contain prophecies of the Holy Prophet's advent. The chapter belongs to the early period of the Prophet's revelation at Mecca.

2714 The glorification of the *Most High* is an allusion to the high eminence to which the Prophet himself was to be raised.

2715 The making complete of the creation in v. 2 signifies its making such that it is *adapted to the requirements of wisdom*, which is the real meaning of the word *sawwā*. The third verse states that everything is made according to a certain measure so that it cannot go beyond that limit, and then Allah has shown to every created thing the way by which it can attain the perfection which is destined for it. The whole is in special reference to the Holy Prophet's attaining to the goal of his perfection, while the two verses that follow point to the fact that as herbage is dried up after a certain period, so the opponents of the Holy Prophet shall also be brought to naught.

2716 The *illa* (except) is here an *استثناء منقطع* the meaning being that the Prophet shall not forsake (or forget) anything which Allah has taught him, but he should

Ar. thy.

the manifest, and what is hidden.

8 And We will make *your* way smooth to a state of ease.<sup>2717</sup>

9 Therefore do remind, surely reminding does profit.<sup>2718</sup>

10 He who fears will mind,

11 And the most unfortunate one will avoid it,

12 Who shall enter the great fire;

13 Then therein he shall neither live nor die.<sup>2719</sup>

14 He indeed shall be successful who purifies himself,

15 And magnifies the name of his Lord and prays.

16 Nay! you prefer the life of this world,

17 While the hereafter is better and more lasting.

18 Most surely this is in the earlier scriptures,

19 The scriptures of Abraham and Moses.<sup>2720</sup>

الْجَهَنَّمَ وَمَا يَخْفَىٰ

وَنُبَيِّنُكَ لِيَسْمَىٰ

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ

سَيَلَّكَ كَوْمًا يَخْبَىٰ

وَيَجْعَلُهَا آسَفَىٰ

الَّذِي يَصِلُ النَّارَ الْكَذْرَىٰ

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

إِنَّ هَذَا إِلَى الصَّغْفِ الْأَوَّلَىٰ

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

forsake such things as Allah pleases. For *nisyān* not only signifies actually *forgetting* a thing, but also *forsaking* it *intentionally*, for, as Rgh says, *nisyān* may be applied to *that* which is done *intentionally*. He says that *nisyān* is of three kinds, the last of which is

described as being *عن قصد حتى يمحذ عن القلب ذكره* i.e. *purposely*, so that man turns it out of his mind altogether. And even if the meaning of *nisyān* may be taken to be the *forgetting* of a thing, the 6th verse is, as Rgh holds, a *guarantee* from Allah that He will so ordain that the Prophet shall not forget what he hears of the truth. The words *what Allah* pleases therefore refer not to that which the Prophet learns from Allah, but that which he was made to forget, or forsake, because Divine revelation brought something better in its place. There is no mention of any doctrine of abrogation here. Compare 2:106 and see 152.

Moreover, it is absurd to suppose that any verse which the Prophet was made to forget was removed also from the writing to which it was consigned as soon as revealed or from the memories of the numerous companions who committed it to memory and recited it in their prayers. In fact, the chapter belongs to so early a period, that even if it be supposed for the sake of argument that abrogation was needed at a later period, it was not necessary at the time of the revelation of this chapter.

2717 The words predict the Prophet's triumph and the removal of the distress in which Islam was.

2718 For *in*, meaning *qad*, i.e. *surely*, see LL, which quotes numerous instances from the Qur-ān as well as from Arabic literature and poetry.

2719 There is no *life* in hell, for life is only for the righteous; neither is there *death*, because death signifies a state of complete rest.

2720 The preference of the good of the hereafter to the transitory advantages of this life is the one great truth preached by all the Prophets. But the reference here is to the prophecies concerning the Holy Prophet which are to be found clearly indicated in the revelations granted respectively to Abraham and to Moses; see 168 and 70. Or, the essential principles of religion are meant, which are common to all the great religions.

CHAPTER LXXXVIII  
THE OVERWHELMING EVENT

(Al-Ghāshiyah)

REVEALED AT MECCA

(26 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَلْ أَتَاكَ حَدِيثُ الْفَاشِيَةِ ۝ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝ عَامِلَةٌ تَأْسِبُ ۝ تَصِفُ أُنَارًا خَامِيَةً ۝ تُسْفَى مِنْ عَيْنِ أُنِيَّةٍ ۝ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صُرَيْفٍ ۝ لَا يَسْمُونُ وَلَا يَنْفَعُنِي مِنْ جُوعٍ ۝ وَجُوهٌ يَوْمَئِذٍ مُسْمِيَةٌ ۝ لَسَعِيهَا رَاضِيَةٌ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ لَا تَلْمُزُ فِيهَا الْارْعِيَّةُ ۝ فِيهَا عَيْنٌ جَارِيَةٌ ۝
Ar. thee.	1 Has not there come to <i>you</i> the news of the overwhelming event? <sup>2721</sup>	
	2 (Some) faces on that day shall be downcast,	
	3 Labouring, toiling,	
	4 Entering into burning fire,	
	5 Made to drink from a boiling spring.	
	6 They shall have no food but of thorns,	
	7 Which will neither fatten nor avail against hunger.	
	8 (Other) faces on that day shall be happy,	
	9 Well-pleased because of their striving,	
	10 In a lofty garden,	
Ar. thou shalt.	11 Wherein <i>you</i> shall not hear vain talk.	
	12 Therein is a fountain flowing.	

**General remarks.**

THE *overwhelming event*, whose mention in the first verse supplies a name to this chapter, is the doom of the opponents in this life and their punishment hereafter. The date of revelation is placed about the fourth year of the Prophet's call, and all that we can safely do is to assign it to the early Meccan period of the Holy Prophet's revelation.

2721 The great "overwhelming event" is no doubt the resurrection, but the punishment of the opponents of the Holy Prophet is, it is equally true, the overwhelming event of this life, and the two descriptions of the two parties that follow apply to an utterly discomfited and disappointed enemy and to the faithful in the hour of their triumph.

	13 Therein are thrones raised high,	فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝
	14 And drinking-cups ready placed,	وَأَكْوَابٌ مَوْضُوعَةٌ ۝
	15 And cushions set in a row,	وَنَمَارِيقٌ مَضْفُوفَةٌ ۝
	16 And carpets spread out.	وَزَرَارٍ مَبْنُوتَةٌ ۝
Or, camels.	17 Will they not then consider the clouds, how they are created ? <sup>2722</sup>	أَفَلَا يَنْظُرُونَ إِلَى الْإِبْرِيلِ كَيْفَ خَلَقْتَ تِغَ ۝
	18 And the heaven, how it is reared aloft,	وَالِ السَّمَاءِ كَيْفَ رُفِعَتْ ۝
Or, set down.	19 And the mountains, how they are raised high,	وَالِ الْجِبَالِ كَيْفَ كُفِّتْ ۝
	20 And the earth, how it is made a vast expanse ?	نُصِبَتْ ۝
	21 Therefore do remind, for you are only a reminder.	وَالِ الْأَرْضِ كَيْفَ سُطِحَتْ ۝
Ar. thou art.	22 You are not a watcher over them ;	فَكَرِّرْ نَذْرًا أَنْتَ مُذَكِّرٌ ۝
Ar. thou art.	23 But whoever turns back and disbelieves,	لَسْتُ عَلَيْهِمْ بِمُصَبِّحٍ ۝
	24 Allah will chastise him with the greatest chastisement.	إِلَّا مَنْ تَوَلَّى وَكُفِّرَ ۝
	25 Surely to Us is their turning back,	فَسِعَدَ بِهِ اللَّهُ الْعَذَابَ ۝
	26 Then surely upon Us is the taking of their account.	إِلَّا كِبَرُ ۝ إِنَّ الْبَيْنَا بَيْنَهُمْ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝

2722 *Ibil* means, according to Abu 'Amr Ibnul 'Ala, *clouds that bear the water for rain* (TA-LL). As this significance suits the context better, I adopt this instead of the usual rendering, the *camels*, the mention of the clouds along with heaven, where they exist, and with mountains, which cool the vapours so that they pour down water, and the earth, which benefits by that water, being in accordance with what is said in many other places.

## CHAPTER LXXXIX

### THE DAYBREAK

(*Al-Fajr*)

REVEALED AT MECCA

(30 verses)

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

a 2099.

- 1 Consider\* the daybreak,
- 2 And the ten nights,
- 3 And the even and the odd,
- 4 And the night when it de-  
parts.<sup>2723</sup>
- 5 Truly in that there is an  
oath for those who possess  
understanding.

وَالْفَجْرِ  
وَلَيْلٍ عَشِيرٍ  
وَالشَّفْعِ وَالْوَتْرِ  
وَالْأَيْلِ إِذَا تَسِيرُ  
هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبِيرٍ

#### General remarks.

THE important *Daybreak* which gives its name to this chapter is the first morning of the month of *Zulhaj*, or the month of the pilgrimage, because pilgrimage gave Mecca a great importance as a trade centre and made its residents enjoy a life of ease, the trade of the whole country being brought to their very doors. A warning is given here of punishment that must overtake the city, as the cities of previous nations, 'Ád, Samood, etc., had been destroyed. It is one of the earliest revelations, though the opinion of one writer as to its being a Medianian revelation is not wanting.

2723 There is a great variety of opinion as to what is meant by the *daybreak*, the *ten nights*, and the *even and the odd*. I think the reference is to the importance attached to Mecca (which is mentioned as the *city* in the commencement of the next chapter), because it was made the centre by pilgrims resorting to it from all parts of Arabia, a circumstance which contributed to its becoming a trade centre. The *daybreak* would thus signify the day-break of the first of the month of *Zulhijja*; the *ten nights* would stand for the first ten nights, the tenth day being the day of sacrifices; the *even* would stand for the two days following the tenth of *Zulhijja*, during which certain rites of the pilgrimage were performed, the *odd* signifying the thirteenth day, which was also a day for the performance of certain rites, but it is distinctly mentioned because those who desired could depart on the evening of the twelfth. See 2:203. Mecca, on account of the pilgrimage, had become not only the religious metropolis of Arabia, but also the centre of its trade, and its prosperity therefore depended on the pilgrimage, and it is of this that the Meccans are reminded, being told in the verses that follow how mightier nations than they were previously destroyed on account of their wickedness.

Ar. <i>hast thou.</i> Ar. <i>thy.</i>	6 Have you not considered how <i>your</i> Lord dealt with 'Ad,	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
	7 (The people of) Aram, <sup>2724</sup>	لَمَّا رَدَّاتِ الْعِمَادُ ۝
Ar. <i>tall</i> <i>statures.</i> a 1819.	possessors of lofty buildings,*	الَّتِي لَمْ يَخْلُكْ مِنْهَا فِي الْيَلَادِ ۝
	8 The like of which were not created in the (other) cities;	وَسَمُودَ الَّذِينَ جَابُوا الصَّخْرَ
b 914.	9 And (with) Samood, who hewed out the rocks in the valley, <sup>b</sup>	بِالْوَادِ ۝
c 2132.	10 And (with) Pharaoh, the lord of hosts, <sup>c</sup>	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝
	11 Who committed inordinacy in the cities,	الَّذِينَ طَغَوْا فِي الْيَلَادِ ۝
Ar. <i>thy.</i>	12 So they made great mischief therein?	فَاكْثُرُوا فِيهَا الْفَسَادَ ۝
	13 Therefore <i>your</i> Lord let down upon them a portion of the chastisement. <sup>2725</sup>	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝
Ar. <i>thy.</i>	14 Most surely <i>your</i> Lord is watching. <sup>2726</sup>	إِنَّ رَبَّكَ لَيَا لِرِصَادٍ ۝
	15 And as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: My Lord honours me.	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝
	16 But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me. <sup>2726A</sup>	وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ۝
	17 Nay! but you do not honour the orphan,	كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتَامَى ۝
	18 Nor do you urge one another to feed the poor, <sup>2727</sup>	وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ ۝

2724 Aram was, according to one account, the name of the grandfather of 'Ad, from whom the tribe took its name (see 908), and according to another, the name of a city in which it lived (Rz).

2725 *Saut* signifies primarily the mixing of one thing with another (Rgh). It then comes to signify a whip, but here means a portion or a share (S, Q-LL), the significance being that they received a portion of the punishment here, the other portion overtaking them after death. Or, in consonance with the root-meaning, it may be interpreted as meaning a mixture prepared for them of various punishments (LL).

2726 The watching of the Lord refers to the punishment in store for the Meccans: the Lord is watching their deeds and will soon overtake them.

2726A The statement in v. 15 relates to the state of affluence of the Meccans, and that in v. 16 to their disgrace, which was to be brought about in this very life because of the wrong they did to the poor and the weak out of the desire to hoard wealth, as the verses that follow show.

2727 Verses 17 and 18 (as also the 19th) show how the Prophet felt for the orphans, the poor, and the weak, so much so that he warns his powerful and wealthy opponents that their indifference to the orphans and the poor and their injustice to the weak shall bring down upon them the Divine judgment, which shall shatter their power. As he was in the beginning so he remained to the end, a true well-wisher of the weak and the oppressed. And when he had the power he brought into practice what he taught in theory before, by

19 And you eat away the heritage, devouring (everything) indiscriminately,<sup>2728</sup>

20 And you love wealth with exceeding love.

21 Nay! when the earth is made to crumble to pieces,

Ar. thy.  
a 268.

22 And *your* Lord comes and (also) the angels in ranks,<sup>a</sup>

23 And hell is made to appear on that day.<sup>2729</sup> On that day shall man be mindful, and what shall being mindful (then) avail him?<sup>2730</sup>

24 He shall say: O! would that I had sent before for (this) my life!

25 But on that day shall no one chastise with (anything like) His chastisement,

26 And no one shall bind with (anything like) His binding.<sup>2731</sup>

Ar. thy.

27 O soul that art at rest!

28 Return to *your* Lord, well-pleased (with Him), well-pleasing (Him),

29 So enter among My servants,

30 And enter into My garden.<sup>2732</sup>

وَتَاكُلُونَ التَّرَاتِكُلًا  
لَهُمْ

وَيُحِبُّونَ الْمَالَ حُبًّا جَنًّا

كَلَّا إِذَا كُتِبَ الْأَرْضُ دَكَّاءًا

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

وَجِئْتُ يَوْمَئِذٍ بِمُحْجَمٍ يَوْمَئِذٍ يَتَذَكَّرُ

الْإِنْسَانُ وَأَنَّهُ لِلَّهِ كَرِيمٌ

يَقُولُ يَلَيْسَ لِي حَيَاتِي

يَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَ أَحَدٍ

وَلَا يُؤْنِسُ وَتَأْفَهُ أَحَدٌ

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً

مَرْضِيَّةً

فَادْخُلِي فِي عِبَادِي

وَادْخُلِي جَنَّاتِي

providing for the orphans and the poor out of the public funds, thus forestalling the Poor Laws and Old Age Pension systems by thirteen centuries. See 9:60.

2728 Among the Arabs women and young children were not allowed to have any share in the inheritance, because they could not fight the enemy.

2729 The crumbling to pieces of the earth, the coming of the Lord with angels, and the appearance of the hell, equally refer to the portion of punishment in this life as to that in the next. The earth crumbled, the angels came, and hell appeared in those great battles which, commenced by the unbelievers themselves, ultimately brought utter discomfiture to them, and swept them off the face of the earth. It should be noted that the coming of the angels to assist the Muslim cause in the battles is repeatedly spoken of in the Holy Qur-án. *Fire signifies war.*

2730 Being "mindful" is of little avail to a man when the thing he is warned of has made its appearance.

2731 Every one shall be bound by the consequences of his deeds, and this will no doubt be a unique punishment and a unique "binding."

2732 The concluding verses of this chapter refer to the highest stage of the spiritual development of man, the stage in which he *rests contented* with his Lord, and finds his quietude, his happiness, and his delight in Him. This is the stage of life which we term the heavenly life. The pure and perfect sincerity, truth, and righteousness of a person are rewarded by Almighty God by granting him a heaven upon this earth. All others look to a prospective paradise, but he enters paradise in this very life. It is at this stage, too, that a person realizes that the prayers and worship which at first appeared to him as a burden are really a nourishment on which the growth of his soul depends, and that this is the basis of



his spiritual development. He then sees that the fruit of his efforts is not to be reaped in a future life only. The spirit—which in the second stage, although blaming a man for the impurities of life, was yet powerless to resist the evil tendencies, or to blot them out wholly, and too infirm to establish a man upon the principle of virtue with firmness—now reaches a stage of development in which its efforts are crowned with success. The state of struggle with sinful propensities passes away, an entire change comes over the nature of man, and the former habits undergo a complete transformation.

## CHAPTER XC

### THE CITY

(*Al-Balad*)

REVEALED AT MECCA

(20 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a 2606. b 2438.	1 Nay! <sup>a</sup> I call to witness <sup>b</sup> this city <sup>2733</sup> —	لَا أَقْسِمُ بِهَذِهِ الْبَلَدِ ۚ
Ar. thou shalt.	2 And <i>you</i> shall be made free from obligation in this city <sup>2734</sup> —	وَأَنْتَ حَلٌّ بِهَذِهِ الْبَلَدِ ۚ

#### General remarks.

THE city spoken of in the first verse, from which this chapter receives its name, is Mecca—the city which had been warned in the last chapter of punishment overtaking it as it had overtaken former nations. But it was to be the Prophet's city, and there is a clear prophecy in the second verse that a time would come when not only would the Muslims be not persecuted in that city, but they would even enjoy freedom from all obligations in it; the clear reference being to the establishment of their rule therein. Thus there is a clear prophecy here of the conquest of Mecca by the Holy Prophet, and this was necessary because the Prophet was the true well-wisher of the poor, the oppressed, and the orphans. By general consent the chapter is regarded as one of the very earliest revelations, so much so, that it is assigned to the first year of the call.

2733 By *this city* is meant Mecca (Rz), where the Prophet was at the time of the revelation of this chapter. The very existence of Mecca was a witness of the great power and knowledge of the Divine Being, and particularly to an Arab, who knew for certain how thousands of years before Abraham had prayed for a city to be raised in that wilderness where he had left one branch of his descendants. It was also a witness of the truth of the Holy Prophet, for the prayer of Abraham also included the raising of a prophet from among the posterity of Ishmael; see 168.

2734 The words *انت حل بهذا البلد* are parenthetical. *Hill* is an infinitive noun, and signifies the same as *halal*, meaning in a state which is the opposite of *haram*, and hence it signifies *free from obligation or responsibility with respect to a thing*.

English translators have generally adopted a different translation: *And thou a dweller in this land* (Palmer); *and thou residest in this territory* (Sale); *the soil on which thou dost dwell* (Rodwell); which is wrong, because *halla*, as meaning *nazala*, i.e. *he alighted*, or *abode*, or *lodged in a place*, has its infinitive *hulil* or *hull* (LL) and not *hill*, which is the word occurring here. Some commentators have also been led into this error. The significance

Or, strong  
in make.

3 And the begetter and  
whom he begot.<sup>2735</sup>

4 Certainly We have created  
man *to be in distress*.<sup>2736</sup>

5 Does he think that no one  
has power over him?

6 He shall say: I have  
wasted much wealth.<sup>2737</sup>

7 Does he think that no one  
sees him?

8 Have We not given him  
two eyes,

9 And a tongue and two lips,

10 And pointed out to him  
the two conspicuous ways?<sup>2738</sup>

وَالَّذِي وَمَا وَلَدَ  
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي  
كَمِيدٍ  
أَحْسَبُ أَنْ لَنْ يَغْدِرَ عَلَيْهِ أَحَدٌ  
يَقُولُ أَهْلَكْتُ مَا لَا ثَبَاتَ لَهُ  
أَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ  
أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ  
وَلِسَانًا وَشَفَتَيْنِ  
وَهَدَيْنَاهُ النَّجْدَيْنِ

which I adopt is in accordance with the true significance of the word *hill*, for you say *انت في حل من كذا* meaning *you are free from obligation or responsibility with respect to such a thing*. The statement in this case is prophetic, indicating that the Prophet would be made free from obligation in respect to the sacredness of the territory of Mecca, being allowed to enter it by force (Bd), as he did at the conquest of Mecca, to which, in fact, the words refer. There is also a saying of the Holy Prophet in support of this, according to which, while speaking of the sacredness of Mecca, he said: *ولن تحل لي الا ساعة من نهار* i.e. *and even I was made free of obligation with respect to it only for an hour of the day*.

Some commentators consider the significance to be, *you are made lawful in this city*, by which is to be understood the legalization of the Holy Prophet's persecution in the sacred territory of Mecca, which was looked upon as inviolable, so much so that even its game was not killed nor were its trees cut (Bd).

2735 The great *begetter* is none other than Abraham, the progenitor of the Arabs, and by *whom he begot* is meant either Ishmael, who assisted Abraham in raising the foundations of the Sacred House at Mecca, or the Holy Prophet himself, who was the object of Abraham's prayer. Both Abraham and Ishmael were witnesses to the truth of the Holy Prophet.

2736 *Kabad* means distress or difficulty, and the allusion here seems to be to the powerful opponents, who are in the next verse spoken of in general terms of a similar character, thinking that "no one has power over" them; the words thus refer prophetically to the distress in store for them, and this is in fact what is aimed at in this chapter. But the words may also be taken generally, the significance being that man's existence is necessarily one of *struggle with difficulties* in this life, and notwithstanding this, he thinks that no one has power over him.

2737 The reference is apparently to the ultimate state of the opponents when, after spending all their wealth in opposition to the Holy Prophet, they should find that the Prophet's cause has triumphed, and would then say that they really wasted their wealth in opposition to him. A similar statement is contained in 8:36, "Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome."

2738 *Najd* signifies *المكان الريف* (Rgh), or according to others *ارتفاع* (Rz), i.e. *a conspicuous way*. The two conspicuous ways are, by the general consent of the commentators and according to a saying of the Holy Prophet, *نجد الخير* and *نجد الشر* i.e. *the way of good and the way of evil* (Rz). Both ways are pointed out to man, and he is

Ar. *thee*.

11 But he would not attempt the uphill road,

12 And what will make *you* comprehend what the uphill road is?

13 (It is) the setting free of a slave,

14 Or the giving of food in a day of hunger.

15 To an orphan, having relationship,

16 Or to the poor man lying in the dust.<sup>2739</sup>

17 Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.

18 These are the people of the right hand.

19 And (as for) those who disbelieve in Our communications, they are the people of the left hand.

20 On them is fire closed over.

فَلَا اقْتَحَمَ الْعَقَبَةَ ۝

وَمَا اَدْرَاكَ مَا الْعَقَبَةُ ۝

فَكَرَّ بِرَقَبَةٍ ۝

اَوْ اطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۝

يَتَّبِعُ مَا دَامَ قَرْبَةً ۝

اَوْ مَسَّكَ بِاَذَانٍ رِكَةٍ ۝

ثُمَّ كَانَ مِنَ الَّذِينَ اٰمَنُوا وَتَوَاصَوْا

بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ۝

اُولٰٓئِكَ اَصْحَابُ الْيَمِينَةِ ۝

وَالَّذِينَ كَفَرُوا وَاٰيٰتِنَا هُمْ اَصْحَابُ

النَّارِ ۝

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۝

at liberty to choose which he will. The *two eyes* (v. 8) will enable him to distinguish good from evil, while with *the tongue and the lips* (v. 9) he can ask, if he cannot see, for himself.

2739 The doing of good to the oppressed, the poor, and the orphans is called an uphill road, because of the difficulty of doing it. The constant reference to the helping of the poor and the orphans and the setting free of slaves brings to light the real character of the Holy Prophet, who is described by one knowing him most intimately as *one who earned for those who had no means themselves*. Islam is the only religion which enjoins the duty of granting freedom to slaves, and the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, is the only founder of a religion who showed the noble example of freeing all slaves that he ever had and helping in the freedom of others: yet the Christian missionaries laud the anti-slavery endeavours of Christianity and blame Islam for not taking any steps to uproot slavery. There is even a suggestion that such precepts regarding the nobility of liberating slaves as exist in the Meccan chapters were abrogated by later revelation (see Wherry), a preposterous statement in view of the plain directions given in 9:60 (the latest revelation) to spend a part of the public funds in purchasing freedom for slaves.

## CHAPTER XCI

### THE SUN

(*Ash-shams*)

REVEALED AT MECCA

(15 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a 2099. Ar. her.	1 Consider <sup>a</sup> the sun and <i>his</i> light, <sup>2740</sup>	وَالشَّمْسِ وَضُحَاهَا ۝
Ar. he. Ar. her.	2 And the moon when <i>she</i> borrows light from <i>him</i> , <sup>2741</sup>	وَالْقَمَرَ إِذَا تَلَّهَا ۝
	3 And the day when it ex- poses it to view, <sup>272</sup>	وَالنَّهَارَ إِذَا تَجَلَّىٰهَا ۝
	4 And the night when it draws a veil over it, <sup>2743</sup>	وَاللَّيْلَ إِذَا يَغْشَىٰهَا ۝

#### General remarks.

THE Prophet is the *Sun* of righteousness (the word giving its title to this chapter), with whose rising the way to perfection is pointed out to man, but only those who purify themselves are really successful, while those who give themselves over to corruption fail to attain the object. The case of Samood is given as an illustration. Like the last chapter, it is one of the earliest revelations.

2740 *Ash-shams*, or the sun, is feminine, and *al-qamar*, or the moon, masculine, in the Arabic language, as opposed to English. *Duḥā*, though generally applied to the early part of the forenoon after sunrise, also signifies light, which is the meaning here.

2741 *Talā-hā* literally signifies *it followed him*, but according to Rgh this is sometimes (in one thing following another) *in body*, and sometimes *in imitating in respect of predicament*. Hence he explains *talā-hā* in this verse as meaning *following it in the way of imitation and in respect of rank*, because *it borrows light from the sun*. Farra takes this to be the real meaning, for he says: *such a one follows such a one in respect of such a thing, meaning he takes from him* (Rz). Hence the real significance of the words is, *when she borrows light from the sun*.

2742 By the generality of the commentators the personal pronoun in *jallā-hā* is taken to refer to *ad-dunyā*, i.e. the world, though it is not mentioned here, because, as Kf says, in such cases the meaning is clear, as they say: *صَبَحَتْ بَارِدَةً* i.e. *it was cold*, meaning the morning, though they do not mention it in words (Rz).

2743 The personal pronoun in *yaghshāhā* also refers to *ad-dunyā* (i.e. the world), though some would interpret it as referring to the sun.

Or, Him  
who made  
it.

Or, Him  
who ex-  
tended it.

Or, Him  
who made  
it perfect.

5 And the heaven and its  
make,

6 And the earth and its ex-  
tension,

7 And the soul and its per-  
fection,<sup>2744</sup>

8 So He intimated to it by  
inspiration its deviating from  
truth and its guarding (against  
evil);<sup>2745</sup>

9 He will indeed be success-  
ful who purifies it,

10 And he will indeed fail  
who corrupts it.<sup>2746</sup>

وَالسَّمَاءَ وَمَا بَيْنَهُمَا

وَالْأَرْضَ وَمَا تَحْتَهَا

وَنَفْسٍ وَمَا سَوَّاهَا

فَالْهَمَّهَا فَجُزَّاهَا وَتَقْوَاهَا

تَدَّ أَلَمَهُ مَنْ رَكَّبَهَا

وَنَدَّ حَابَّ مَنْ دَسَّهَا

2744 I take the *mā* in vv. 5-7 as being *maḥdariyyah*, and hence the translation. The difficulty suggested by Kf is not a real one, because the nominative in *alhamahā*, in v. 8, may be taken to be the Divine Being. But even if the *mā* may be taken to be *maṣūlāh*, the meaning is clear as given in the margin, the *mā* referring to the Divine Being in all three cases, for not only is *mā* very often used for *man* in the Arabic language, as in 4: 22, but the reference in the use of *mā* is also to the majesty of the person spoken of, the statement being equivalent to *consider heaven and that great Omnipotent Being who made it*.

Attention is drawn in this, the 7th, verse to the *perfection* of the soul, and thus to its spiritual and moral requirements, as the first six verses speak of its physical requirements. The Almighty Being has made the sun and his light, the moon, the day and the night, the high heaven and the vast earth, all for the benefit of man; yet these things only serve his physical necessities. As to the arrangements for the perfection of the soul, the spiritual requirements must also be fulfilled, and this is stated in vv. 8-10.

2745 The verse is a fitting sequel to the statement made in the previous verse as regards the perfection of the soul, as it points out the way to perfection. The connection is shown by the *fā*, which is used for *ta'qīb*. It is through inspiration that the soul is made perfect, because inspiration makes clear the two ways, *fujūr*, or *the way of deviation from the truth*, i.e. *the way of evil*, and *taqwā*, or *the way of guarding against evil*, or *the way of good*. It is by avoiding the former and walking in the latter that perfection can be attained. It should be clearly understood that both Rodwell and Palmer are wrong here in translating the verse as meaning, *And breathed into it its wickedness and its piety* (Rodwell) or, *And taught it its sin and its piety* (Palmer), for the statement in this form is not only contradicted by the whole of the Qur-ān, but is also self-contradictory and meaningless; because the words would thus imply that when a man left evil and did good, it was Allah who breathed it into him to do so, and when he left good and did evil, it was again Allah who taught him to do so, which is manifestly absurd. The next two verses also belie such a statement. Nor do we stand in need of adding anything to the original to arrive at the true significance, as Sale has done by inserting the words *faculty of distinguishing and power of choosing*, which are wanting in the original. *Al-hama-hū* signifies *he suggested to him* (LL), and the statement thus corresponds with 90: 10, "And pointed out to him the two conspicuous ways." I have added the words *by inspiration* because *ilhām* always signifies *an intimation by inspiration from the Divine Being*, as Rgh says: "And this is peculiar to that which is intimated by Allah." Rz says *the intimation by inspiration of good and evil means the making a man to understand and know them both*, and he adds that this explanation is accepted by Ibn-i-'Abbas and the most trustworthy of the commentators.

2746 *Zakkā-hā* is from *zakā*, meaning *it increased*, and therefore primarily the word signifies *he made it to increase or thrive* (Msb, TA-LL), and *dassā-hā* is from *dassā-hū*, meaning primarily *he hid it or concealed it*. The secondary meaning of the former is

11 Samood gave the lie (to the truth) in their inordinacy,<sup>2747</sup>

12 When the most unfortunate of them broke forth with mischief,

13 So Allah's apostle said to them: (Leave alone) Allah's she-camel, and (give) her (to) drink.

14 But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground).

15 And He fears not its consequence.<sup>2748</sup>

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۖ

إِذِ انْبَعَثَ أَشْقَاهَا ۖ

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ

وَسُقِيهَا ۖ

فَكَذَّبُوهُ فَعَقَرُوهَا فَهَذَا مَا كَانُوا

رَبُّهُمْ يَنْزِفُهُمْ مُسَوِّمًا ۖ

وَلَا يَخَافُ عُقْبَاهَا ۖ

*he purified it, and that of the latter he corrupted it.* The adoption of these two words really indicates that the faculties necessary for perfection are given to every man, but there are some who make them thrive by their development and others who corrupt them by allowing them to remain concealed, not displaying them to their advantage.

Note the Quranic law of salvation: it is the purification of the soul from all dross that makes a man attain the goal, and its corruption by indulging in evil that makes him fail in attaining the true object of his life. This verse gives us a clear indication of the true condition of the Prophet's mind.

2747 The verse gives an instance of those whose end is failure on account of the corrupt manner of their lives, giving at the same time a warning to the Meccans that if they continued in their evil course and did not turn to righteousness, following the call of the Prophet, but molested him as Samood molested their prophet, their end would be the same. If they followed the Prophet they would attain to perfection, but if they went against him they would be given over to destruction as were the former people, who, heedless of the warning of their prophets, indulged in evil.

2748 Allah does not care for the consequences of the punishment to a people when they are found deserving of such punishment. The consequences include their children being left without protectors and supporters.

## CHAPTER XCII

### THE NIGHT

(*Al-Lail*)

REVEALED AT MECCA

(21 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2099.	1 (Consider) <sup>a</sup> the night when it draws a veil, 2 And the day when it shines in brightness, 3 And the creating of the male and the female, 4 Your striving is most surely (directed to) various (ends). <sup>2749</sup> 5 Then as for him who gives away and guards (against evil), 6 And accepts the best, 7 We will facilitate for him the easy end.	وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَاسَىٰ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ إِنَّ سَعْيَكُمْ لَشَتَىٰ فَأَمَّا مَنْ آغَىٰ وَآفَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

#### General remarks.

THE object of this chapter is to show that the *Night* of unbelief and ignorance (hence the title of it) will give place to the light of the day, for inasmuch as men strive after different objects, those who strive to establish good shall have facility, while those who go after evil shall find themselves in difficulties. It is also one of the earliest revelations. The statement that the chapter was revealed on account of Abu Bakr and Umayya bin Khalf can only be accepted as meaning that Abu Bakr and Umayya are the two most prominent examples of the strivers after good and the strivers after evil respectively in the early history of Islam.

2749 The fourth verse describes the consequence to which a consideration of the circumstances in the first three verses leads. The night draws a veil over all things, while the day sheds light upon them, and these two serve as an evidence that as the variation of darkness and light leads to different ends, so man's striving for good and his striving for bad must lead to different consequences, the one being compared to the light of the day and the other to the darkness of the night. The creation of the male and the female, which stands for the creation of the whole of animate nature, because all living beings are created either male or female, is also a witness to the same truth, for there we find every one striving for an end, and every one reaping according to the manner of his striving.



8 And as for him who is niggardly and considers himself free from need (of Allah),

9 And rejects the best,

10 We will facilitate for him the difficult end.

11 And his wealth will not avail him when he perishes.<sup>2750</sup>

12 Surely Ours is it to show the way,

13 And most surely Ours is the hereafter and the former.<sup>2751</sup>

14 Therefore I warn you of the fire that flames :

15 None shall enter it but the most unhappy,

16 Who gives the lie (to the truth) and turns (his) back.

17 And away from it shall be kept the one who guards most (against evil),

18 Who gives away his wealth, purifying himself.

19 And no one has with him any boon for which he should be rewarded,

20 Except the seeking of the pleasure of his Lord,<sup>2752</sup> the Most High.

21 And he shall soon be well-pleased.

وَأَمَّا مَنْ يَحْسَبُ أَنَّ سَعْيَهُ

وَكَلَّابٌ بِالْحَسَنَةِ

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ

إِنَّ عَلَيْنَا لَلْهُدَىٰ

وَأَن لَّنَا الْآخِرَةُ وَالْأُولَىٰ

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ

لَا يُصْلِحُهَا إِلَّا الْإِشْفَىٰ

الَّذِي كَذَّبَ وَتَوَلَّىٰ

وَسَيُجَنَّبُهَا الْأَتْقَىٰ

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ

وَمَا لِحَاظِهِ عِنْدَهُ مِنِ عِوَجٍ خَشْرَىٰ

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ

وَلَسَوْفَ يَرْضَىٰ

2750 The two examples given in these verses represent those who accept and those who reject the Holy Prophet respectively. The end of the former is *easy*, the end of the latter *difficult*, being nothing other than *perdition*. If the verses refer to Abu Bakr and Umayya bin Khalf respectively, as asserted by Qaffal, these are only two typical cases; the end of the former was ease, in that he was made the ruler of Arabia, and the end of the latter was clearly perdition, and his wealth did not avail him when Divine judgment overtook him.

2751 The *hereafter* includes the life after death as well as the future of this life, while the *former* refers to the *past*.

2752 The pleasure of the Lord is the only boon for which a man should hope, and hence this is the goal of a Muslim's life—his paradise in this as well as the next life. This is in accordance with what is said in 9 : 72, one of the latest revelations : "And Allah's goodly pleasure is the greatest (bliss) : that is the mighty achievement." Let those ponder who hanker after showing differences in the earlier and the later revelations of the Holy Prophet. The object and aim of Islam, the goal to which it invited people, remained one and the same under all the varying circumstances of the Holy Prophet's life.

# CHAPTER XCIII

## THE EARLY HOURS

(*Ad-Duhā*)

REVEALED AT MECCA

(11 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a. 2099.	1 Consider* the early hours of the day,	وَالضُّحَىٰ
	2 And the night when it covers with darkness.	وَاللَّيْلِ إِذَا يَغْشَىٰ
Ar. <i>thy</i> .	3 Your Lord has not forsaken	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
Ar. <i>thee</i> .	<i>you</i> , nor has He become dis- pleased, <sup>2753</sup>	

### General remarks.

THIS chapter draws attention to the gradual spreading of the light of the sun of Islam, and is therefore given the title of *The Early Hours* of the day. The last two chapters metaphorically speak of the advent of the Holy Prophet as the rising of the sun, and the metaphor is continued here. As the sunshine is not fully resplendent immediately after the rising of the sun, so the truth would only shine in its full brightness gradually. It is on all hands considered to be one of the earliest revelations.

2753 Though the light of the sun is not resplendent during the early hours of the day, yet its comparison with the darkness of the night is sufficient to show the change brought about. Even so was the case of the Holy Prophet. In the early days of his mission, though his truth was manifest from the light which shone on Arabia by his advent, as compared with the total darkness that prevailed in the peninsula before his coming, it had not yet shone like the midday sun, and the resplendence of his light was to be brought about gradually, as the next verse shows. The commentators narrate varying reports to the effect that the verse was revealed on the occasion of a long pause in the descent of revelation to the Holy Prophet, two or three days according to Bkh, the unbelievers saying, according to one of these reports, that *Allah had forsaken Muhammad and become displeased with him* (Rz). That revelation was sent down to the Holy Prophet at intervals is a fact, and the verse may have been revealed to him as a solace, that the pause in revelation was not to be attributed to Divine displeasure; or the words may have been addressed in a general sense, that the Prophet would never be forsaken, but that his cause would grow stronger day by day and triumph in the end, as shown in the verses that follow.

Ar. <i>thee</i> .	4 And surely what comes after is better for <i>you</i> than that which has gone before. <sup>2754</sup>	وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝
Ar. <i>thy</i> . Ar. <i>thee</i> . Ar. <i>thou</i> shalt.	5 And soon will <i>your</i> Lord give <i>you</i> so that <i>you</i> shall be well pleased.	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝
Ar. <i>thee</i> . Ar. <i>thee</i> .	6 Did he not find <i>you</i> an orphan <sup>2755</sup> and give <i>you</i> shelter?	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝
Ar. <i>thee</i> . Ar. <i>lost</i> (in quest).	7 And find <i>you</i> <i>unable</i> to see and show the way? <sup>2756</sup>	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝

2754 Such is truth that, although it may gain ground only inch by inch, after severe struggle with the forces of falsehood, yet it does continue to advance. Every succeeding movement was to be better for the Holy Prophet than the last, and this not only proved true in his lifetime, but remains true to this day, and shall remain true for ever.

2755 Abdulla, the Holy Prophet's father, died about three months before he was born; his mother, Amina, died when he was six years old. His grandfather, Abdul Muttalab, who took care of him after his mother, died two years later, and from that time he remained in charge of Abu Talib, his uncle, who was alive when the Holy Prophet received the Divine message for the regeneration of mankind.

2756 This verse is for the Christian missionary the crowning evidence of the Holy Prophet's "sinfulness." He would not for a minute consider what the Holy Qur-án says elsewhere. That *erring* is not the significance of *qáll* here is shown conclusively by 53:2, which says: "Your companion *did not err*." Now, one who is spoken of as *never having erred* in one place could not be described as *erring* in another, while both revelations belong to about the same period, ch. 93 being, if anything, earlier than ch. 53. Nor do the two verses contradict each other. The mistake arises from not paying attention to the breadth of conception of the words, and insisting on attaching always the same significance to a word, whether the context allows it or not. As for the assertion that the Holy Prophet was a worshipper of idols before he was called to prophethood, it is absolutely false. There are authoritative reports that as early as his journey to Syria in the company of his uncle he expressed his strong hatred for idol-worship. Of his childhood many anecdotes are related by his uncle, Abu Talib—whose great affection for the Prophet withstood the opposition of the whole of his nation later on, when the Quraish rose up against him to a man—which afford strong evidence of this abhorrence of idol-worship. Abu Talib told his brother Abbas that he never found Muhammad (may peace and the blessings of Allah be upon him) telling a lie, nor did he ever witness in him derisiveness or ignorance (*jáhiliyyat*); nor did he ever go out with children, taking part in their sports. Let us first consider the context. Vv. 6, 7, 8 stand in close relation respectively to vv. 9, 10, and 11; v. 6 tells the Prophet that he was himself an orphan, and the conclusion that he should not therefore oppress the orphan is drawn in v. 9; similarly, v. 8 speaks of the Divine favour on him in making him free of want, and the conclusion is drawn in v. 11 that he should therefore announce the Divine favour on him. Thus it is clear that v. 6 stands in close relation to v. 9, and v. 8 to v. 11, and the conclusion is evident that vv. 7 and 10 refer to the same subject. Now, v. 10 plainly speaks of *one who asks* to be guided to the truth, or a petitioner generally who needs the help of another, being unable himself to do a thing or undertake a task (see next note). The Holy Prophet was no doubt a *sáil* in this sense. He did not worship idols, but neither could he, without the help of Allah, find out the way for the regeneration of his people, for which his soul yearned so eagerly. Hence *he was unable to see the way by himself*, and the word *qáll* signifies one who is *perplexed and unable to see the way* for himself, for the verb *qalla*, of which *qáll* is a nominative, signifies *he was perplexed and unable to see his right course* (Ibn us Saeed, TA-LL). The true significance of the word is thus that Allah found the Prophet in quest of the way, but unable to chalk out a way for himself, and therefore He *guided* him by Divine light. In this manner was the Prophet told not to chide any

Ar. thee.	8 And find <i>you</i> in want and	وَوَجَدَكَ عَائِلًا فَلَعْنَةُ
Ar. thee.	make <i>you</i> to be free from	قَائِمًا الْيَتِيمَ فَلَا تَقْهَرْ
	want? <sup>2757</sup>	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
	9 Therefore, as for the orphan,	
	do not oppress (him). <sup>2758</sup>	
	10 And as for him who asks,	
	do not chide (him). <sup>2759</sup>	
	11 And as for the favour of	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ
Ar. thy.	<i>your</i> Lord, do announce (it). <sup>2760</sup>	

petitioner, and to render help to him as Allah had helped him. Or *qall* also signifies *one who becomes lost* (TA-LL) in the pursuit of some object, as Jacob's children speak of their father as being in *qallal* (Rgh), i.e. lost in the love of Joseph, and thus the meaning may be that the Holy Prophet had so devoted himself to the quest of the right way for the world that he had lost himself in that quest.

Rz gives twenty different explanations of these words. In addition to what has been said, I may notice the first of these, which is based on the authority of Ibn-i-'Abbas, Hasan, Dk, and others, according to which *qall* means *ghāfil*, i.e. *not knowing* prophecy and the injunctions of law; and this explanation is in accordance with what is said in 42:52: "And thus did We reveal to you an inspired book by Our command; you did not know what the book was, nor what the faith was, but We made it a light, guiding thereby whom We please of Our servants."

The verse quoted above also corroborates the explanations given above; for the gist of these explanations is the same as that of 42:52, viz. that he did not know how to guide others to the right path, but he was anxious for them, and so Allah showed him the way.

2757 Finding the Holy Prophet in want, and freeing him of want, do not refer to his temporal or pecuniary circumstances only (if they refer to them at all), but also to his spiritual needs and the satisfaction of the same; or they refer to his loneliness at first and the gathering round him of men afterwards to help his cause (Rz).

2758 No other teacher in the world has laid such great stress upon the care of orphans. In one of the many of his sayings he says: *He who takes care of the orphan and I are like these two* (showing his two fingers close to each other). In another he says: *When the orphan weeps, his tears fall into the hand of the Beneficent God* (Rz).

2759 The word *sail* occurring in this verse is interpreted generally as meaning a beggar. But *petitioner*, or *one who asks*, is a much better rendering, for it retains the breadth of the original conception. Hasan, however, interpreted the word as meaning *من يسأل العلم* i.e. *he who asks about knowledge*, and this interpretation is corroborated by what is related in the opening verses of ch. 80 (Rz). This interpretation is, moreover, in consonance with the chief object of a prophet's mission, which aims at spreading true knowledge.

2760 The *ni'mat*, or the favour, is no other than revelation, the greatest of all Divine favours, as it is recognized to be throughout the Holy Qur-ān; and, in fact, this was the favour which the Holy Prophet continued to announce throughout his life. Mujahid says *تلك النعمة هي القرآن* i.e. *this favour is the Qur-ān* (Rz).

# CHAPTER XCIV

## THE EXPANSION

(*Al-Inshirāh*)

REVEALED AT MECCA

(8 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Ar. thee. Ar. thy.	1 Have We not expanded for you your breast, <sup>2761</sup>	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ
Ar. thee. Ar. thy.	2 And taken off from you your burden,	وَوَضَعْنَا عَنْكَ وِزْرَكَ ۖ

### General remarks.

THIS chapter, like its predecessors, also comforts the Prophet. His difficulties were not to continue, but would soon be followed by ease, and it was a sufficient indication of this that his breast was *opened* or *expanded* for the truth (whence the title of this chapter). The great burden which almost broke his back, his deep anxiety for humanity, had been removed by the Divine grant of revelation to him. In fact, this chapter is closely connected with the preceding one, as both show that the Holy Prophet had suffered great anxiety on account of fallen humanity, and it was Divine revelation that ultimately took him by the hand, thus guiding his steps and relieving his great anxiety.

2761 What is meant by *شرح الصدر* or the *expanding of the breast*, becomes clear by a reference to Moses' prayer in 20:25, where exactly the same words occur:

رب اشرح لي صدري "O my Lord! expand my breast for me." The same words occur also in 6:126, with the same significance: "Therefore (for) whomsoever Allah intends that He should guide aright, He expands his breast for Islam," and as opposed to this it is added: "And (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow." There is a report according to which Gabriel opened the breast of the Holy Prophet while he was yet a boy in the charge of his nurse, and washed his heart; the authenticity of this has been questioned on critical grounds by Qazi (Rz). But even that criticism, I think, is due to a misconception, for the same incident is related to have taken place again when the Holy Prophet was entrusted with his Divine mission. The incident was therefore evidently a *kashf*, or a *clear vision*, which signifies exactly what the *expanding of the breast* signifies on the several occasions mentioned above. AH says: "The *expanding of the breast* signifies its *illumination with wisdom* and its *vastness for the reception of what was to be revealed to him*." This is what is accepted generally, but it is better to give the words a wider significance, including what is said here, as well as the *severe struggles which he was to meet in inviting men to unity and the possibility of afflictions*

Ar. thy.	3 Which pressed heavily upon <i>your</i> back, <sup>2762</sup>	الَّذِي أَنْقَضَ ظَهْرَكَ ۖ
Ar. thee.	4 And exalted for you your	وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ
Ar. thy.	eminence <sup>2763</sup>	
Or, mention.	5 Surely with difficulty is ease.	وَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ
	6 With difficulty is surely ease. <sup>2764</sup>	إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ
Ar. thou	7 So when you are free, strive	فَإِذَا فَرَغْتَ فَانصَبْ ۖ
art.	hard, <sup>2765</sup>	

arising from the persecutions of the unbelievers. Raghīb gives a similar explanation, viz. its expansion with Divine light and tranquillity. Proof of the breast expansion in this sense is abundantly met with in the Prophet's later life: (1) In his praying for the forgiveness of his enemies after their persecutions had reached the utmost limit, while other prophets, as Noah (71:26) and Moses (10:88), prayed for the destruction of their enemies. (2) In his actually forgiving his severest enemies when he conquered Mecca, an incident unparalleled in temporal or sacred history. (3) In the broadness of his morals. (4) In enduring the hardest trials with the greatest forbearance and without ever uttering words of impatience such as are met with in the lives of other prophets, as the words, *Eli, Eli, lama Sabachtani*, uttered by Jesus. (5) In the complete trust which he retained in the Divine Being when facing the greatest dangers. (6) In the great fortitude shown on various occasions. (7) In performing with the utmost exactitude his multifarious duties as a spiritual teacher and guide, as a legislator, as a judge, as a general leading his forces to war, as a king and ruler, as a loving husband, as an affectionate father, as a friend, as a guardian of the interests of the poor and the orphans, and as occupying a number of other capacities. *The expansion of the breast* stands, in one word, for the greatness of the heart of the Prophet.

2762 The burden which pressed heavily upon his back signifies anxiety for raising his people from the ignorance and superstitions in which they were involved. Compare 26:3: "Perhaps you will kill yourself with grief because they will not believe." It may refer to his anxiety as to how he would be able to bear the heavy burden of prophethood (Rz), (also compare Moses' prayer in 20:26, "And make my affair easy to me," uttered along with his prayer for the expansion of his breast); or as to his protection from every sin and purification from every dross. The removal of the burden signifies the relief of anxiety by way of *mubālagha*, or exaggeration, as you say *رفعت عنك مشقة الزيارة* i.e. *I have removed from you the suffering of the visit*, though there was no visit and consequently no suffering (AH).

2763 This is a clear prophecy of the glorious eminence to which the Holy Prophet was to be raised, being uttered at a time when he was alone and unknown. For *zikr*, meaning eminence, see 855; but even if *zikr* may be interpreted as meaning *mention*, the significance of the verse still remains the same.

2764 In consonance with what is said in v. 4, the *ease* refers to the *ultimate triumph* of the Holy Prophet, and the *difficulty* to the *trials* which he was then undergoing, though the passage as well reveals a general law of nature that difficulty is followed by ease. The statement is repeated, showing that Islam would twice be under great difficulties and trials, and that on both occasions it would come out with ultimate triumph. There are clear indications in the Holy Qur-ān and in the sayings of the Holy Prophet of the trials and difficulties of Islam in the latter days, as great as those at the time of its birth, and the reference in the repetition here is probably to that, and to its final predominance over the religions of the world.

2765 *Faragha* must be followed by a word to make clear its significance. Thus *فرغ من الشغل* means *he was free, or vacant, from occupation*; and *فرغ من الامر*

Ar. thy.  
Ar. thy.8 And make *your* Lord *your*  
exclusive object.

وَالِلَّهِ رَبِّكَ تَارَعَبٌ

means *he had finished the affair*; and لَهْ ذَرْغْ means *he applied himself exclusively to him* (LL). As *jaraghta* in this verse is not followed by any such word, the commentators make various suggestions, some taking the meaning to be, *he had finished the worldly affairs*, some the *prayers*, some the *obligatory prayers*, and so on (Rz). I think the Prophet's being *free* signifies *his freedom from anxiety*, in reference to what is said in the previous verses, because all those verses show that the Prophet's anxiety was completely removed. Hence, being now free from all anxiety, he was to strive hard for the regeneration of his people and make his Lord his exclusive object. The derived word *fárigah*, occurring regarding Moses' mother in 23:10, also signifies *free from anxiety*; see 1872.

## CHAPTER XCV

### THE FIG

(*At-Tin*)

REVEALED AT MECCA

(8 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a 2099.	1 Consider <sup>a</sup> the fig and the olive,	وَالَّتَيْنِ وَالزَّيْتُونِ ۝
	2 And mount Sinai,	وَطُورِ سَيْنِينَ ۝
	3 And this city made se- cure, <sup>2766</sup>	وَهَذِهِ الْبَلَدِ الْأَمِينِ ۝

#### General remarks.

THIS chapter shows—by drawing a comparison between the Mosaic dispensation (of which the *Fig* is a symbol, thus giving its name to this chapter), which was to wither away like the fig in the Gospel, and the Islamic dispensation, which is represented by the olive (which being neither Eastern nor Western, its oil would light the world for ever)—that man is so created that he can rise to the highest degree of eminence if he sets before himself the right principles and acts on them, and that he degrades himself to the lowest position in creation if he is not guided by right principles, or, being so guided, fails to act upon them. Thus it refers to the perfection to which the superstitious Arabs should be raised through the Holy Prophet, as a nation reduced to the abject condition of slavery in Egypt had been made a ruling nation by Moses; at the same time giving a warning that, as the Israelites had failed to abide by those noble principles which had been the means of their exaltation and had again been subjected to disgrace, a similar fate would befall the Muslims if they did not abide by those noble rules of conduct through which they attained to greatness and glory. The chapter belongs to the same early period as the other chapters preceding it, though suggestions have not been wanting as to its being a Medianian revelation, which, however, being devoid of foundation, need not be taken seriously.

2766 The *fig* and the *olive* stand respectively for the law given on mount Sinai and that revealed in the sacred city of Mecca; and the two verses that follow make it clear. It must be remembered that a comparison between Moses and the Holy Prophet Muhammad is introduced in very early revelations, as here and in 52:1-6 and 73:15. That the fig stands for the Jewish dispensation is a fact admitted by all commentators of the Bible, and this is the significance underlying that otherwise inexplicable circumstance relating to Jesus cursing the fig-tree and its withering away. It is said in Matt. 21:19 that Jesus, coming from Bethany early in the morning and finding himself to be hungry, drew near to a fig-tree so that he might gather some figs; and seeing nothing but leaves upon it, he cursed the tree, and immediately it withered to the root. Even the Christian commentators of the Bible have had to admit that this action of



	4 Certainly We created man in the best make.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
	5 Then We render him the lowest of the low,	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
	6 Except those who believe and do good, so they shall have a reward never to be cut off. <sup>2767</sup>	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
Ar. thee.	7 Then who can give <i>you</i> the lie after (this) about the judgment?	فَمَا أَتَكْفِيكَ بَعْدَ ذَلِكَ يَوْمٍ
	8 Is not Allah the best of the Judges ? <sup>2768</sup>	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

Jesus signified the rejection of the Jews. Jesus' action really meant that the Jews resembled the fig-tree, which had only leaves but no fruit, and even the leaves, representing as they did their outward actions of piety, should now wither away. The rejection of the Jews is more plainly referred to by Jesus in the parable of the garden (Matt. 21 : 33), which ends with the significant words : "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21 : 43). The words of the Holy Qur-án we are commenting upon give us to understand that the Muslims are that other nation. It may be added that the prophet Jeremiah also compares the Jewish nation to two baskets of figs, the good figs standing for the righteous from among the Jews and the vile figs for the wicked ones (Jer. ch. 24).

As regards the olive, some Bible references no doubt hint at that also as being a symbol of the Jewish nation, but the Holy Qur-án compares it here to the law of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, and this is explained and clarified by a later revelation : "A likeness of His light is as a pillar on which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western" (24 : 35). Here clearly Islam is represented by the olive-tree and hence the olive must be taken for a symbol of Islam.

The comparison shows that whereas the law given on mount Sinai passed away like the fig-tree in Jesus' parable, the new light, lit from the blessed olive-tree, was never to be extinguished, because it belonged neither to the East nor to the West, but was meant for all men in all ages, while Moses' law was limited by considerations both of time and place. Thus, in this place, there is a hint touching the universality of the Holy Prophet's mission.

2767 The consideration of the mission of Moses as well as that of Muhammad (peace be on them) leads to one and the same conclusion, viz. that man has been created in the best of moulds, i.e. with enormous capability for progress, but he abases himself so as to make himself the lowest of the low, as the idol-worshippers by bowing low before such inanimate objects as stones, or as the Israelites by neglecting the injunctions which had been given to them through the prophets. All the prophets from Moses down to Jesus, and the Holy Prophet Muhammad, laid stress upon the fact that obedience to Divine commandments was the true source of man's greatness. The words contain a general law for the advancement of man as well as a prophecy relating to the high degree of perfection to which the Arabs were to be raised by the Holy Prophet, and the impending fate of the Meccan opponents, who were to be abased and brought low in the land if they did not respond to the Prophet's call. Only by a wild stretch of imagination could the words be applied to the so-called fall of Adam and its supposed consequences. Adam's departure from the garden could not be described as the lowest of the low, and the exception regarding believers shows the reference to be to the general condition of man.

2768 Both this verse and the one preceding it refer to the Divine judgment awaiting the rejecters of the Holy Prophet. The Judgment is as well a judgment of the guilty in this life as in the next.

## CHAPTER XCVI

### THE CLOT

(*Al-'Alaq*)

REVEALED AT MECCA

(19 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Ar. thy.	1 Read in the name of <i>your</i> Lord who created. <sup>2769</sup>	اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
Or, out of love.	2 He created man <i>from a</i> <i>clot.</i> <sup>2770</sup>	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

#### General remarks.

THE first five verses of this chapter are by universal admission the first revelation which the Holy Prophet received. In the arrangement of chapters, however, it is given its present place because the chapters preceding it lay the greatest stress upon the perfection and eminence to which the Holy Prophet was to rise, as well as the perfection and eminence to which he was to raise those who followed him—a goal which could not be attained by human effort; and hence the opening words of this chapter tell him to seek the assistance of the Divine Being. The chapter is called *The Clot* because of the statement made in the second verse that Allah created man from a clot of blood, which contains a hint that, as a beautiful human form is evolved out of such a humble origin, even so the Holy Prophet would be made to rise to the greatest eminence from the humble circumstances in which he was placed.

2769 On the authority of Bkh as well as other reliable reports, the first five verses of this chapter are agreed to be the first revelation that was received by the Holy Prophet in the Hira, though suggestions are not wanting that it was preceded by the *Fatihah*, or that the opening verses of the 74th chapter form the first revelation. The latter statement has been shown to be erroneous in the introductory note to the 74th chapter, while the former is also unsupported by sufficient authority. The words *in the name of your Lord* signify *by the assistance of your Lord*. The circumstances attending this first revelation are met with in trustworthy reports, and from these it appears that the Holy Prophet's first reply to the angel who brought this message was, that *he was unable to read*. This leaves no doubt as to the Holy Prophet being unable to read or write.

2770 *'Alaq* signifies a *clot of blood* as well as *attachment* and *love* (TA-LI). The former significance is the one generally adopted, because of the mention of *'alaqah* in the process of the creation of man in other places in the Holy Qur-án. While there can be no objection to this significance, as indicating the insignificance of man's origin, thereby referring to the greatness to which the Prophet was to be raised from a humble beginning, I note in the

Ar. thy.	3 Read and <i>your</i> Lord is Most Honourable. <sup>2771</sup>	اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝
	4 Who taught (to write) with the pen. <sup>2772</sup>	الَّذِي عَلَّمَ بِالْقَلَمِ ۝
	5 Taught man what he knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝
	6 Nay! man is most surely inordinate,	كَلَّا إِنَّ الْإِنْسَانَ لِكُفَّ ۝
	7 Because he sees himself free from want. <sup>2773</sup>	أَن رَّأَاهُ سِتْفَةً ۝
Ar. thy.	8 Surely to <i>your</i> Lord is the return.	إِنَّ إِلَىٰ رَبِّكَ الرُّجْعُ ۝
Ar. hast thou.	9 <i>Have you</i> seen him who forbids,	أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝
	10 A servant when he prays? <sup>2774</sup>	عَبْدًا إِذَا اصْطَبَّ ۝
Ar. hast thou.	11 <i>Have you</i> considered if he were on the right way,	أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۝
	12 Or enjoined guarding (against evil)?	أَوْ أَمَرَ بِالتَّقْوَىٰ ۝
Ar. hast thou.	13 <i>Have you</i> considered if he gives the lie to the truth and turns (his) back?	أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝

margin the other significance of the word. There is also a report according to which Almighty God said: *I loved that I should be known, so I created man.* Hence the creation of man, or more properly of the Perfect Man, in the image of the Divine Being is due to the attribute of *love* in Him. This attribute is the groundwork of sufi-ism in Islam. In the mention of *man* I think there is a special reference to the *Perfect Man*, or the Holy Prophet.

2771 *Rabb*, as explained in 5, is the Fosterer, and being such, enables a person or thing to attain one stage after another, until it reaches its goal of completion, and hence in **رَبِّكَ الْأَكْرَمُ** there is a reference to the great goal of honour and glory which the Prophet was to be made to attain.

2772 The mention of the *pen* in this the very first revelation of the Holy Prophet is significant, and it not only indicates "the powerful help for propagating the knowledge of the Divine Unity" which the Holy Prophet was to find in the *pen* (Rodwell), but signifies as well that the pen should be specially used in guarding the revelation which was to be granted to the Holy Prophet—in guarding what was before unknown to the *perfect* man and which the Lord was now about to teach him (v. 5). It is a fact that the pen has played an important part in the propagation of Islam as well as in the protection of the Qur-ān against corruption of every sort. The frequent mention of *writing* and *pen* in the Holy Qur-ān, and particularly in connection with the revelation of the Holy Prophet, is rather striking when it is borne in mind that not only was the use of writing a rare novelty in the Arabian peninsula, but the man who is the apparent speaker of the words was himself unacquainted with either writing or reading.

2773 Some reports apply the words from here to the end of this chapter to Abu Jahl, as he was the man who, in particular, forbade the Holy Prophet to pray near the Ka'ba, but the fact is as stated on many similar occasions, that general words cannot be exclusively applied to particular persons. In Abu Jahl we no doubt meet with a most prominent example of the description given, because he was the leader of the opponents of the Holy Prophet at Mecca, and his end is an example to all leaders of evil and mischief.

2774 There is special reference in the indefinite form to the Holy Prophet.

14 Does he not know that  
Allah does see?

15 Nay! if he desist not, We  
would certainly smite his fore-  
head.<sup>2775</sup>

16 A lying, sinful forehead.

17 Then let him summon his  
council,

18 We too would summon  
the braves of the army.<sup>2776</sup>

19 Nay! obey him not, and  
make obeisance and draw nigh  
(to Allah).<sup>a</sup>

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ۚ  
كَلَّا لَئِنْ لَمْ يَنْتَهِمْ لَسُفَعًا يَا نَاصِيَّةُ ۚ

نَاصِيَّةٍ كَازِبَةٍ خَاطِئَةٍ ۚ

فَلْيَدْعُ نَادِيَهُ ۚ

سَنَدْعُ الزَّبَانِيَةَ ۚ

كَلَّا لَطِيفَةٌ وَاجِدٌ وَاقْتَرِبُ ۚ

<sup>a</sup> 978.

2775 The foreheads of the leading Quraish opponents of the Holy Prophet, Abu Jahl among them, were smitten on the day of Badr.

2776 *An-naddi* signifies *al-majlis* or the council. The *ddrun-nadwah* at Mecca (from the same root *nada*) was the great council hall of the nation, where the chief men assembled together in consultation over matters of importance relating to the whole of the nation, the undertaking of wars, etc. Rz paraphrases نَادِيَهُ فليدع ناديه as follows: *Gather together those whom you consider honourable and able to defend, so that they shall help you.* The *zabāniyah* "with the Arabs of the classical age" signifies the *shuraf* (LL, so also Kf, Bq, Rz), "applied in the earlier sense of the braves of an army, or in the later sense of the armed attendants of the prefect of the police (S). This is the primary significance" (LL). The two verses thus clearly speak of the battles in which the mighty men of both sides were to be brought into conflict. Even taking the *zabāniyah* as signifying the angels of punishment, the words may apply as well to this life as to the hereafter. Thus Rz says: "It is said that this is an announcement from Allah that he shall be dragged in this world like a dog, and he received this punishment on the day of Badr, and it is said that this is rather an announcement that the angels of punishment will drag him to fire in the hereafter." It is also related that Abu Jahl had once boasted, when addressing the Holy Prophet: وما بالوادي أكبر ناديا مني "And there is none in the valley who has a greater council than I," and that there is a reference to this in v. 17 (AH), which also makes the challenge applicable to this life.

## CHAPTER KOVII

### THE MAJESTY

(Al-Qadr)

REVEALED AT MECCA

(5 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Ar. night of majesty.	1 Surely We revealed it on the <i>grand night</i> . <sup>2777</sup>	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ
Ar. thee.	2 And what will make you	الْقَدْرِ
Ar. night of majesty.	comprehend what the <i>grand</i> <i>night</i> is?	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

#### General remarks.

THE very first revelation of the Holy Qur-án contained in the last chapter is suitably followed in arrangement by one that relates when the revelation of the Qur-án began. It was the night of Majesty (one of the last ten nights of the month of Ramaḍan) which first witnessed the shining of that light which was destined to illumine the whole world. And the coming of the first revelation on the night of *Majesty*, which gives its name to this chapter, contained a clear indication that the most majestic of all revelations was now being granted to the world, and that the majesty of this revelation, as well as of its recipient, should be established in the world. The chapter is unquestionably one of the very earliest revelations.

<sup>2777</sup> *Lailat-ul-qadr*, which I have rendered as the *grand night*, and which literally means the *night of majesty or grandeur or greatness*, is a well-known night in the month of Ramaḍan, being the 21st or 23rd or 25th or 27th or 29th night of the month, or more probably one of the latter three. In 44:3 it is called the *blessed night*. From 2:185 it appears that the Holy Qur-án was revealed in the month of Ramaḍan, and from the above it appears to have been revealed on the *grand night*; by revelation of course being meant its first revelation, because the whole was revealed in portions during twenty-three years, and the word Qur-án is applicable as well to a portion as to the whole. It is for this reason that the *i'tikáf*, or adhering to the mosques, is fixed for the last ten days of the month of Ramaḍan, and in fact *lailat-ul-qadr* owes its importance to the fact that it was on this night that the most blessed and perfect of all revelations was vouchsafed to the world. Moses' fasting for forty days previous to the receipt of revelation (Exod. 24:18), and Jesus' keeping fast for the same number of days before he was called upon to undertake the office of prophethood (Matt. 4:2), show that the gift of revelation comes with fasting; hence the Muslims are required to fast every year for thirty days, and special Divine blessings are promised to them in the concluding days of the fasts.

Ar. night of  
majesty.

Or, spirit.

3 The grand night is better  
than a thousand months.<sup>2778</sup>4 The angels and the in-  
spiration descend in it by the  
permission of their Lord for  
every affair.<sup>2779</sup>5 Peace! it is till the break  
of the morning.<sup>2780</sup>

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ نَهْجَةٍ  
تَنْزِيلُ الْمَلَائِكَةِ وَالنُّزُوحُ فِيهَا بِإِذْنِ  
رَبِّهِمْ مِنْ كُلِّ أَمْرِ  
سَلَامٌ تَبْدَأُ بِهِ حَتَّى مَطْلَعِ الْفَجْرِ<sup>2780</sup>

But the *lailat-ul-qadr* carries another and deeper significance. The time during which a prophet appears is usually a time of darkness, and, as such, is often compared to a night in the Holy Qur-ān; but as in this darkness comes a blessing from on high in the person of a Divine messenger, this night is a blessed and majestic night. Hence the period of the advent of a Divine messenger may also be metaphorically called *lailat-ul-qadr*. Its designation as the *blessed night* in 44:3, followed as it is by the statement that in it "every wise affair is made distinct," shows clearly that the other significance of the word is based on the Holy Qur-ān itself, because it is during the time of a prophet's advent that true wisdom is distinctly established.

2778 A thousand months are equal to about 83 years, leaving 17 years to complete a century. There is a saying of the Holy Prophet according to which a *mujaddid*, or a *reformer*, will appear among the Muslims at the commencement of every century. The deeper significance of *lailat-ul-qadr* given in the previous note finds additional support in the circumstance that such a reformer would, under ordinary circumstances, work for some twenty years, and this period is therefore better and richer than the remaining eighty years marked by the absence of a reformer.

2779 The descent of the angels and the "inspiration" also show that *lailat-ul-qadr* has a deeper significance, for though a particular night in the month of Ramaḍān may be characterized by great Divine blessings, it is more especially in connection with the mission of one appointed by Allah for the regeneration of the world that "the angels and inspiration" come down from heaven, such being the Divine support of his cause. For the meaning of *ruh* see 653, 2181.

2780 "Peace" is the chief distinction of *lailat-ul-qadr*. This *peace* comes to the hearts of the true devotees in the form of a tranquillity of mind which makes them fit to receive Divine blessings. Its continuance "till the break of the morning" is quite clear when the night is taken literally; the break of morning would signify the approaching end of the reformer, when truth, like the light of the day, has made itself fully manifest.

## CHAPTER XCVIII

### THE CLEAR EVIDENCE

(*Al-Bayyinah*)

REVEALED AT MECCA

(8 verses)

In the name of Allah, the  
Beneficent, the Merciful.

1 Those who disbelieved from  
among the followers of the  
Book and the polytheists could  
not have separated (from the  
faithful) until there had come  
to them the clear evidence.<sup>2781</sup>

2 An apostle from Allah,  
reciting pure pages,<sup>2782</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنْ لِلَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكِينَ مُفْلِكِينَ حَتَّى تَأْتِيَهُمُ  
الْبَيِّنَةُ ۝

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝

#### General remarks.

THE Holy Prophet, who received the mightiest of the revelations, is here called the *Clear Evidence* (the words supplying the name to this chapter), who distinguished truth from falsehood, because his revelation, as this chapter shows, contained all the pure and essential teachings of the previous scriptures. It may not be one of the early revelations, but there seems to be no doubt that it is a Meccan revelation, such being the opinion of the majority.

2781 There is a difficulty in this passage about the word *munfakkîn*, which is ordinarily followed by the object from which the *separation* is declared. Thus you say:

انفككت منك الشئ من الشئ i.e. *the thing became separated from the thing*, and signifies *I became separated from you* (TA-LL). The commentators have felt a difficulty in

supplying the omission, and they generally suppose *عن كفرهم* i.e. *from their disbelief*, to be understood after the word *munfakkîn*. But this introduces new difficulties (Rz). The omission is really, as in the case of all omissions in the Holy Qur-ân, suggested by the context. *Those who disbelieved from among the people of the Book and the polytheists* clearly suggests two parties of the people, *those who disbelieved in the Holy Prophet* and *those who believed in him*, and the mention of one in such a case is always sufficient. The *good ones* or the *faithful* could not be distinguished from the *evil ones* or *those who disbelieved* until the Distinguisher—*al-bayyinah*, or the Clear Evidence—had made his appearance. What the *bayyinah* is, is explained in the next verse: it is an apostle from Allah.

2782 It should be noted that the Apostle is here described as reciting pure *pages*, thus showing clearly that the Qur-ân existed in a written form at the time of the revelation of this chapter; and if the earlier revelations were so systematically written down, it is a clear proof that the later revelation was also regularly consigned to writing.

Or, ordi-  
nances.

3 Wherein are all the right books.<sup>2783</sup>

4 And those who were given the Book did not become divided except after clear evidence had come to them.<sup>2784</sup>

5 And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.

6 Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.

7 (As for) those who believe and do good, surely they are the best of men.

8 Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him;<sup>2785</sup> that is for him who fears his Lord.

فِيهَا كُتِبَ قِسْمَةٌ مِّنْهُ  
وَمَا تَقْرَأُ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ  
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ  
لَهُ الدِّينَ هُمْ حَقُّوا وَيُقِيمُوا الصَّلَاةَ وَ  
يُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِسْمَةِ  
إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ  
النَّاسِ كُفِرُوا فِي نَارِهِمْ خَالِدِينَ فِيهَا  
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ  
إِنَّ الَّذِينَ آمَنُوا وَكَمَلُوا الصَّالِحَاتِ  
هُمْ خَيْرُ الْبَرِيَّةِ  
جَزَاءُ مَا عَمِلُوا رَبَّهُمْ حَسَنٌ  
بَلْخَيْرٍ مِّنْ تَحِيَّةٍ إِلَّا أَنَّهُمْ خَلَدُوا فِيهَا  
رَاضِينَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

<sup>2783</sup> *Kutub*, plural of *kitab*, signifies ordinances as well as books. Whichever significance may be adopted, the meaning of the passage is that in the Holy Qur-án all those right directions are to be met with which were revealed in any other book, as well as those which may not have been previously revealed, but which are necessary for the guidance of man. The Qur-án thus claims to contain all the good points of other sacred books, and, in addition, to supply their deficiencies. The addition of the word *qayyimah*, or *right*, to *kutub*, is to show that the Holy Book is freed from all the errors which crept into other sacred books; to the same purpose is the use of the word *mutahharah* (as qualifying the Qur-án), which signifies مطهرة عن الباطل i.e. purified from falsehood (Rz).

<sup>2784</sup> The division into parties mentioned here is either the same as that spoken of in v. 1, or else it means that the people of the Book aforetime became divided into parties, some accepting and others rejecting, some following the good and others the evil, until clear evidence came to them; and thus it is affirmed that the separation of the good and the evil always followed the coming of a separator, and that what happened now also happened before when apostles appeared among the followers of the Book.

<sup>2785</sup> This description of the companions of the Holy Prophet is a conclusive proof of the falsity of the abuses levelled at them.



CHAPTER XCIX  
**THE SHAKING**  
*(Az-Zilzál)*  
 REVEALED AT MECCA  
*(8 verses)*

In the name of Allah, the  
 Beneficent, the Merciful.

- 1 When the earth is shaken  
 with her (violent) shaking,
- 2 And the earth brings forth  
 her burdens,
- 3 And man says : What has  
 befallen her?
- 4 On that day she shall tell  
 her news,
- 5 As if *your* Lord had re-  
 vealed to her.<sup>2786</sup>

Ar. *thy*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا  
 وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا  
 وَقَالَ الْإِنْسَانُ مَا لَهَا  
 يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا  
 إِنَّ رَبَّكَ أَوْعَىٰ لَهَا

**General remarks.**

THE *shaking* spoken of in the first verse of this chapter, from which it receives its title, is a prophecy of the great disasters which shook Arabia at the advent of the Holy Prophet, and of the unprecedented disasters which are shaking the whole world now. As a transformation was brought about as the result of these disasters in the time of the Holy Prophet, a great spiritual awakening is expected even now. The chapter is one of the earliest revelations.

2786 Considered in connection with this life, the prophecies refer to the time when, after being severely shaken, as Arabia was, the earth was to bring forth its dead, who would then be raised spiritually to life. For this significance of *zalzalah*, or *shaking*, see 1668. The telling of her news by the earth signifies the appearance of circumstances which would make manifest what evil and injustice had been wrought on her, as is shown by the confession of the Meccans that they had been evil-doers. Some consider the verses to describe the signs of the latter days, or of the approach of the judgment day, the words indicating in that case that great earthquakes and other disasters would shake the whole of the earth. These disasters in the form of earthquakes and wars, culminating in the mighty European conflict of our own times, are quite unprecedented in the history of the world, and have shaken the earth almost to its foundations, and are a clear sign that we are living in days which are spoken of in the sacred writings as the *latter days*. The bringing forth of its burdens would in that case signify the laying open of its great treasures in the form of its-

6 On that day men shall come forth in sundry bodies that they may be shown their works.

7 So he who has done an atom's weight of good shall see it.

8 And he who has done an atom's weight of evil shall see it.<sup>2786A</sup>

يَوْمَئِذٍ يُصَدَّرُ النَّاسُ أَشْتَاتًا ۝

لِيُرَوْا أَعْمَالَهُمْ ۝

مَنْ يَفْعَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا ۝

يَرَهُ ۝

وَمَنْ يَفْعَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

mineral and other productions. Others, still, think that the whole only applies to the last, or the resurrection day, but man's saying *what has befallen her* is better explained if the verses are taken as relating to this life.

2786A The consequences of the good and the evil that a man works are often shown to him in this life, though their perfect manifestation must no doubt take place hereafter. The Holy Prophet's followers and his opponents were, however, made to taste of the good and the evil respectively which they had done in this very life, as a proof that the reward and the punishment of the hereafter was also a truth.

CHAPTER C  
THE ASSAULTERS  
(*Al-'Adiyāt*)

REVEALED AT MECCA  
(11 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
a 2099. Or, assaulters uttering cries.	1 Consider* the runners breathing pantingly,	وَالْعَدِيَّتِ صَبْحًا
	2 Then those that produce fire striking,	فَالْمُورِيَّتِ قَدْ حَا
Or, make raids.	3 Then those that press forward at morn,	فَالْمُغِيرَاتِ صُبْحًا
	4 Then thereby raise dust,	فَأَثَرُنَ بِهِ نَقْعًا
	5 Then rush thereby upon an assembly:	فَوْسَطْنَ بِهِ جَمْعًا
	6 Most surely man is un- grateful to his Lord. <sup>2787</sup>	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٌ

**General remarks.**

THIS chapter receives its title from the prophetic mention of the *Assaulters* in the first verse, showing that the great disasters spoken of in the last chapter were to be brought about by means of wars. This proved true not only in the time of our Holy Prophet, but its truth shines still more clearly in our own day, and the unprecedented wars of our time are no doubt a precursor of a great spiritual awakening, even as they proved in Arabia thirteen centuries ago. And as in its subject-matter, so also in its date of revelation, this chapter may be classed with the one preceding it.

2787 According to most commentators, the description in the first five verses is applicable either to camels or to horses. The former view is based on Ali's interpretation, who said that by *al-'adīyāt* were meant the camels that run from Arafat to Muzdalfa, two places in connection with the pilgrimage ceremonial. *المغيرات قدحا* in this case means the striking of their hoofs against stones in running so hard as to produce fire; *المغيرات صبحا* refers to their running fast on the morning of the day of sacrifices to

Mina; while *وسطن به جمعا* signifies their coming into Muzdalfa, which is called *al-jam'a*, on account of the gathering of the pilgrims there (Rz). The other interpretation, according to which horses are meant, is based on the authority of I'Ab, Dk, and most other commentators, and refers to the horses employed in wars, the reference being of course prophetic. The reference may as well be to the warriors themselves, and the

7 And most surely he is a witness of that.

8 And most surely he is tenacious in the love of wealth.

9 Does he not then know when what is in the graves is raised,

10 And what is in the breasts is made apparent?

11 Most surely their Lord that day shall be fully aware of them.<sup>2787A</sup>

وَأَنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

وَأَنَّهُ بِحُبِّ الْخَيْرِ لَشَدِيدٌ

أَفَلَا يَعْلَمُ إِذَا بُعْثَ رَمَاهُ

الْقُبُورِ

وَحُصِّلَ مَا فِي الصُّدُورِ

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ خَبِيرٌ

word *qab-ha*, which is considered to be applicable primarily to a *panting horse*, signifies as well the *uttering of a cry* (TA-LL), and *والعاديات ضبا* may therefore signify, *consider the assaulters uttering cries*, and thus the warriors instead of the war-horses may be meant. The producing of fire in this case stands for the waging of war, and *al-mughirāt* signifies *the raiders*; the five verses thus giving a description of the waging of war by the Meccans against the Muslims.

The sixth verse calls attention to the ungratefulness of the Meccans in rejecting the Holy Prophet; the reference in the first five verses (in case the first interpretation is adopted) being to the arguments of his truth, as made manifest in the running of camels to Mecca with pilgrims on them, as Abraham, who had prayed for Mecca to be made a resort for men, had also prayed for a prophet to be raised among them from among his posterity. And in the event of either of the other two interpretations being adopted, the reference is to the evidence of his truth, which would be made manifest in the wars that would be waged against him by the ungrateful Meccans, to whom he brought the truth, but who met him with the sword.

2787A The Lord being *Aware* on that day stands for the coming down of the punishment upon the guilty, as in this world a man can avoid punishment only so long as his guilt is not known to the proper authorities. But the Lord is aware at all times, hence the peculiar mention of *that day* is to characterize it as being the day of punishment, whether in this life or in the hereafter. Similarly the words *what is in the graves is raised* refers to the spiritual resurrection to be brought about after the wars.

# CHAPTER CI THE REPELLING CALAMITY

(*Al-Qāri'ah*)

REVEALED AT MECCA

(11 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Ar. <i>what</i> .	1 The repelling calamity!	الْقَارِعَةُ ۝
Ar. <i>thee</i> .	2 How terrible the repelling calamity!	مَا الْقَارِعَةُ ۝
Ar. <i>what</i> .	3 And what will make <i>you</i> comprehend <i>how terrible</i> the repelling calamity is? <sup>2788</sup>	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝
	4 The day on which men shall be as scattered moths,	يَوْمَ يَكُونُ النَّاسُ كَالْفَارِسِ الْمُبْتَوِّثِ ۝
	5 And the mountains shall be as loosened wool. <sup>2789</sup>	وَتَكُونُ الْجِبَالُ كَالْعُفْفِ الْمَنْفُوشِ ۝
a 859, 1732.	6 Then as for him whose measure of good deeds* is heavy,	فَأَمَّا مَنْ نَقَلَكَ مَوَازِينَهُ ۝

## General remarks.

The *repelling calamity* of this chapter, which gives it its title, is the same as the *shaking* of the last chapter but one. The date of revelation is also about the same.

2788 *Al-Qāri'ah* (from *qar'*, meaning *striking with severity*) signifies **الْحَادِثَةُ الْعَظِيمَةُ** or a *very great calamity*, and the word occurs without the definite article *al* in 13 : 31, where it is said : " And as for those who disbelieve, there will not cease to afflict them, because of what they do, a *repelling calamity* (*qāri'ah*) . . . until the promise of Allah comes about." This use of the word *qāri'ah* shows that the word signifies one of those great calamities which befell the Quraish from time to time. And although it cannot be denied that *al-qāri'ah* is one of the names of the day of resurrection, the mere addition of *al* does not make any change in the meaning, but simply adds definiteness to the meaning of *qāri'ah*, the word thus signifying the *promised* or *threatened* calamity ; and thus it includes both the threatened calamity of this life and that of the hereafter. In 69 : 4 *al-qāri'ah* signifies the great calamity which destroys a nation from the face of the earth, i.e. their doom.

2789 The opponents of the Holy Prophet became like scattered moths, and their great leaders, who were compared to mountains, lost their places in the battles, which are called a repelling calamity in 13 : 31 ; see 1282.

- 7 He shall live a pleasant  
life.  
8 And as for him whose  
measure of good deeds is light,  
9 His abode shall be the  
abyss.<sup>2790</sup>  
Ar. thee. 10 And what will make you  
know what it is?—  
11 A burning fire.

تَهْوِي عَيْشِيَّةً رَاضِيَةً  
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ  
فَأُمُّهُ هَاوِيَةٌ  
وَمَا أَدْرَاكَ مَا هِيَ  
نَارٌ خَالِصَةٌ

2790 The original words are *نَامِه هَارِيَّة* *Hāwiyah* is from *هوى به* meaning *he made it to fall down* (LL), and it signifies *a deep place of which the bottom cannot be reached* or *abyss* (TA-LL). The word *umm* means primarily *a mother*, and in all secondary significances some idea of the primary significance is retained. Thus among its various secondary significances are *source, origin, foundation, support, efficient cause of subsistence, anything to which other things are collected together, the main part of a thing, a man who has the charge of the food and service of a people* (LL). A place of habitation or abode is also called *umm* (Q-LL), because it grants protection to a man as does the mother to a babe. The *abyss* or *hell* is here called *a mother* to indicate that man's connection with hell is similar to that of a baby with its mother, viz. that his abode there fits him for progress in the spiritual world, he being brought up, as it were, in the bosom of hell as a child is brought up in the bosom of its mother, and that his stay in hell shall only be for a time, as the child draws nourishment from his mother for a time. Kf says: "Some, however, consider *نَامِه هَارِيَّة* to be equivalent to *هوت امه* which is an Arab proverb calling for perdition on a man, and hence they regard the meaning to be: *And as for him whose measure of good deeds is light, he shall perish* (Kf, Rz).

CHAPTER CII  
THE MULTIPLICATION OF WEALTH  
(*At-Takāsur*)  
REVEALED AT MECCA  
(8 verses)

Ar. again.	<p>In the name of Allah, the Beneficent, the Merciful.</p> <p>1 Abundance diverts you, 2 Until you come to the graves.<sup>2791</sup> 3 Nay! you shall soon know, 4 Nay! Nay! you shall soon know. 5 Nay! if you had known with a certain knowledge, 6 You should most certainly have seen the hell; 7 Then you shall most certainly see it with the eye of certainty;</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلْهَيْكُمْ أَتُكَاثِرُونَ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ</p>
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**General remarks.**

THIS chapter, which is appropriately entitled *The Multiplication of Wealth*, from the occurrence of that word in the first verse, states that abundance of worldly goods and of the comforts of this life is the great impediment which keeps men away from the real object of life, and therefore, to make them realize it, it has always been necessary to divest them of some of these comforts. It is for this reason that Divine wisdom sometimes requires disasters to be brought upon men. Hence this chapter is closely connected with the previous chapters which speak of disasters. The truth of what is stated here was never so clearly realized by the world as it is to-day. The chapter is one of the earliest revelations.

2791 *At-takāsur* is of the measure of *taft'ul*, from *al-kagrah*, or *abundance*, and besides implying contending or vying with one another in the multiplication of wealth, etc., sometimes implies the *doing of a thing with difficulty*, and sometimes stands for the *fi'l* itself (Rz). Hence I take *at-takāsur* as signifying simply *abundance*. The word *alhā* always requires an object following it with '*an*', to show what it is from which the attention is diverted. This object is omitted here because the statement itself is sufficient to show that diversion from the real object of life is meant. According to Rz, *coming to*

8 Then on that day you shall  
most certainly be questioned  
about the boons.<sup>2792</sup>

ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ النَّاسَ

*the graves signifies death, for it is said of one who dies زار قبره i.e. he visited, or came to, his grave. The statement is general, though made with reference to the unbelieving Meccans, for just as abundance diverted the Meccans from the real object of life, so does it divert always, and diverts the world even to-day.*

2792 Verses 5-8 are considered as disclosing three degrees of certainty—'ilm-ul-yaqīn, 'ain-ul-yaqīn, and ḥaqq-ul-yaqīn, i.e. *certainty by inference, certainty by sight, and certainty by realization*. A man can by inference attain to a certainty of the existence of hell in this very life (vv. 5 and 6), but after his death he sees hell with his own eye (v. 7); but a perfect manifestation of it will be realized by him on the day of resurrection (v. 8), for *being questioned about the boons* implies *tasting of the punishment* for failing to make right use of what was granted to man. But the words may also be taken as applying to this life. By pondering on the very nature of evil a man can become certain of hell, this being the certainty by inference. Then he can acquire a certain knowledge by sight, by seeing the fate of others. Lastly, he is made to realize it by disasters being brought upon his head. It is of this that the Meccans are warned.



## CHAPTER CIII

### TIME

(AL-'Aṣr)

REVEALED AT MECCA

(3 verses)

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْعَصْرِ  
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفٍ خَمِيمٌ  
إِلَّا الذِّكْرَ أَتَىٰ أَوْحَىٰ لَهُ الصَّبْرَ وَتَوَاصَوْا  
بِالْحَيِّثُوتِ وَتَوَاصَوْا بِالصَّبْرِ

a 2099.

- 1 Consider\* the time,
- 2 Most surely man is in loss,
- 3 Except those who believe  
and do good, and enjoin on  
each other truth, and enjoin  
on each other patience.<sup>2793</sup>

#### General remarks.

THIS chapter draws attention to the testimony of *Time* in showing that those alone shall prosper who accept the truth, the rejecters being utterly lost, and hence its title. The testimony of time is threefold; the flight of time affords the testimony that it is only those who do not waste the opportunity of doing good that will reap the advantage; the light which shines along the path of bygone ages shows us that those who did good and enjoined good on others prospered, while the evil-doers have always been brought to naught; and lastly, the time of the Holy Prophet afforded the clearest and most conclusive evidence that the believers and doers of good were successful, while their opponents sustained evident loss. The chapter is one of the earliest revelations.

2793 'Aṣr signifies *time* or *succession of ages* (TA-LL). Taking the second significance first, which is considered by Fr to be the meaning here (LL), the statement made calls attention to the succession of ages already past, the study of which is sufficient to show one that the end of man is nothing but perdition unless he believes and acts according to truth and enjoins it upon others. It is only truth that gives real life to mankind, and the Meccans are told that the same truth will be found prominent in the ages that have passed away. If, however, 'aṣr is taken as meaning *time*, attention is here called to the flight of time, which is a clear indication that every man who is not engaged in doing some permanent and lasting good is really losing every minute that passes away. Some, however, understand by *al-'aṣr* the time of the Holy Prophet, and an authentic saying of his, in which he compares his own time to 'aṣr, or the afternoon, supports this interpretation. The meaning in that case would be that the time of the Holy Prophet would be a self-evident indication that those who did not believe and do good would be the losers; this proof is clearly afforded by the life of the Prophet. According to I'Ab, *al-insān* here means a party of the idolaters who were most severe in their opposition to the Holy Prophet (Rz).

The enjoining of patience upon each other follows the direction to enjoin truth, because the preaching of truth brings man face to face with difficulties, and unless he is patient and forbearing under hardships, he cannot adhere to the *truth*.

CHAPTER CIV  
THE SLANDERER  
(*Al-Humazah*)

REVEALED AT MECCA  
(9 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
	1 Woe to every slanderer, defamer, <sup>2794</sup>	وَيْلٌ لِّكُلِّ هُمَزَةٍ
Or, multi- plies it.	2 Who amasses wealth and considers it a provision (against misadventure); <sup>2795</sup>	تَمَرَّةٍ
	3 He thinks that his wealth will make him abide. <sup>2796</sup>	لَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
	4 Nay! he shall most cer- tainly be hurled into the crush- ing disaster, <sup>2797</sup>	يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

**General remarks.**

As opposed to those who are spoken of in the last chapter as believing, doing good, and enjoining truth and patience, we have here a description of those who, instead of doing any permanent good, amass wealth, and instead of enjoining truth, slander others. There is also a prophecy here that woe shall be the end of the Holy Prophet's slanderers. It is one of the earliest revelations.

2794 The slanderers and defamers are condemned here generally, with particular reference to the Meccans, who started their persecution of the Holy Prophet by bitterly slandering and defaming him, so that the pilgrims coming to Mecca from afar should not listen to his teaching.

2795 *'Addada-hi* signifies, he considered it a provision against the casualties of fortune (S, Q-LL), from *al-'uddah* (Rz). The enemies of the Holy Prophet thought that his prophecies of their approaching doom could not be fulfilled, because their wealth was considered sufficient to avail them against any disaster which time might have in store for them.

2796 The meaning is, he thinks that he would abide in prosperity, or in the place he occupies, because of his wealth.

2797 The coming of the crushing disaster implied in the previous verses is plainly affirmed here. *Al-huṭamah* is derived from *ḥaṭima*, meaning it became broken in pieces (LL). The name is applied to the second stage of hell (Rz), a gate of hell (Q-LL), because it crushes everything that is cast into it. I translate it as the crushing disaster, so that it

Ar. *thee*.

5 And what will make *you*  
realize what the crushing  
disaster is?

6 It is the fire kindled by  
Allah,

7 Which rises above the  
hearts.<sup>2798</sup>

8 Surely it shall be closed  
over upon them,

9 In extended columns.<sup>2799</sup>

وَمَا أَذْرَاكَ مَا الْخُطْمَةُ  
نَارُ اللَّهِ الْمَوْجِدَةُ  
الَّتِي تَطْلُعُ عَلَى الْإِفْدَةِ  
لَا تَحْأَعْلِيهِمْ مُؤَصَّدَةٌ  
فِي عَمِي قُصْلٍ دَقَّةٍ

may include both hell and the other disasters which were prophesied to crush the wealthy defamers of the Holy Prophet, their punishment being called by this name because they wanted to *crush* the Holy Prophet and the truth he brought.

2798 It should be noted that the fire of hell is described as *rising over the hearts*, showing that it is within the heart of man that the origin of hell-fire lies. A man's hell is thus within his own heart in this life, and it will assume a more palpable shape in the life to come.

2799 The *extended columns* of the fire that rises over the hearts arise from the inordinate desires in which man indulges, which, never being satisfied, become a source of torture for man in this life.

CHAPTER CV  
**THE ELEPHANT**  
 (AL-FIL)

REVEALED AT MECCA  
 (5 verses)

Ar. hast thou. Ar. thy.	<p style="text-align: center;">In the name of Allah, the          Beneficent, the Merciful.</p> <p>1 Have you not considered          how <i>your</i> Lord dealt with the          possessors of the elephant?<sup>2800</sup></p> <p>2 Did He not cause their          war to end in confusion,</p>	<p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ          أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ          بِأَصْحَابِ الْفِيلِ          أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ</p>
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**General remarks.**

THIS chapter shows that if Allah was so jealous for the protection of a mere emblem of His Unity, a building of stones, the Ka'ba, that He destroyed a most powerful army for its sake, though the Ka'ba was then in possession of idolaters, He would be still more jealous for His chosen Prophet, whom He had selected to proclaim His Unity throughout the whole world. The chapter is entitled *The Elephant* on account of the presence of elephants in the invading army. It is one of the earliest revelations, and shows how early the enemy had made his plans to destroy the Muslims.

2800 The reference is to the memorable invasion of Mecca by Abraha, the Christian viceroy of the king of Abyssinia at Yemen. Abraha's object was to destroy the Ka'ba so as to divert the Arab religious enthusiasm to San'aa, where he had built a magnificent cathedral for the purpose, as well as the Arab trade. This army is known in Arabia as the *aṣḥāb-ul-fil*, or the *possessors of the elephant*, because of the presence of one or more elephants. The year in which the invasion took place is known as the *year of the elephant*, being the year 570 of the Christian era, and coinciding with the year of the Holy Prophet's birth. Unable to defend the Holy Place against the huge army, and failing to dissuade Abraha, who was now encamped some three days' march from Mecca, from his sacrilegious purpose, Abdul Mutallab thus prayed aloud, leaning upon the door of the Ka'ba: "Defend, O Lord! Thine own House; and suffer not the Cross to triumph over the Ka'ba!" and then the whole population of Mecca repaired to the hills around the holy city. Meanwhile a virulent form of small-pox or some other pestilence broke out in Abraha's army, with such severity that the army retreated "in confusion and dismay," many of them, being unable to find their way back, perishing in the valleys, while a part was swept away by floods (see Muir's *Life of Muhammad*, Introduction, p. c).

The incident is referred to here to show how Allah protected the Ka'ba against the designs of its powerful enemies, and thus maintained the supremacy of the Quraish over

- 3 And send down (to prey)  
upon them birds in flocks,  
4 Casting them against hard  
stones,  
5 So He rendered them like  
straw eaten up? <sup>2801</sup>

فَلْيَعْبُدُوا رَبَّيْهِ أَكْبَرُ  
الَّذِي أَطْعَمَهُمْ مِنْ شَيْءٍ  
مِنْ خَوْضٍ مِمَّا كَانُوا  
يَكْفُرُونَ

the whole of Arabia. Should they not then be grateful for this favour, and serve the Lord of the House, as clearly stated in the next chapter? There seems to be also an allusion to the circumstance that, in protecting the Ka'ba against an enemy, though it was then devoted to the worship of idols, Almighty God had shown a purpose in its preservation. The coincidence of this year with the year of the Prophet's birth no doubt furnishes the key to that purpose, because the Arabs not only knew that the Sacred House had Abraham's blessing, but also that Abraham had prayed for the appearance of a prophet from among them who should purify the House. The mention of the incident thus conveyed a warning to the Quraish that if the Lord had destroyed an army on account of its intention to demolish His Sacred House, would He leave those alone who wanted to destroy His Holy Prophet?

<sup>2801</sup> The commentators relate some curious stories as to how Abrahah's army was destroyed, but the historians only attribute the cause of its confusion to small-pox or pestilence (see Waqidi and Hishami). The Qur-án does not state how the destruction was wrought. The mention of birds is merely intended to show that they were destroyed and the birds feasted on their corpses, tearing off flesh from the dead bodies and casting it on stones. (For *birds* as evidence of the destruction of an enemy, see 1387.) Hence it is that in the concluding words their dead bodies are compared to *straw* (that is) *eaten up*. The stories credited by the commentators are so ridiculous that I need not mention them; besides, they are not referred to in any authentic report.

## CHAPTER CVII

### THE ALMS

(*Al-Mā'un*)

REVEALED AT MECCA

(7 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Ar. hast thou.	1 Have you considered him who calls the judgment a lie?	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّكْرِ
	2 That is the one who treats the orphan with harshness,	قَدْ لِكَ الَّذِي يُدْعَى الْيَتِيمَ
	3 And does not urge (others) to feed the poor. <sup>2805</sup>	وَلَا يَحْضُ عَلٰى طَعَامِ السَّكِينِ
	4 So woe to the praying ones,	قَوْلٍ لِلْمُصَلِّينَ
	5 Who are unmindful of their prayers,	الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
	6 Who do (good) to be seen,	الَّذِينَ هُمْ يُرَآؤُونَ
	7 And withhold alms. <sup>2806</sup>	وَيَمْنَعُونَ الْمَاعُونَ

#### General remarks.

NOTWITHSTANDING the favours conferred upon the Quraish, spoken of in the last two chapters, they denied judgment, and trampled upon the rights of the orphans and the poor. It is on account of their withholding the *alms* from the poor that the chapter is entitled *The Alms*. It is an error to regard it as a Medina revelation. It may not be as early as the last two chapters, but it undoubtedly belongs to the early Meccan period.

2805 *Ad-din* here signifies *judgment*, i.e. the principle that every deed shall be followed by its consequence. Hence the strong one who treats his weaker and helpless brother with harshness, and who does not devote a part of his wealth to the help of his poorer brethren, is condemned as being the one who gives the lie to the judgment. How anxious the Holy Prophet was for the welfare of the poor and the orphans is proved by this.

2806 *Al-mā'un* is derived from *ma'n*, which signifies an *insignificant* or *small thing* (Rz), and is considered to signify *zaka't*, i.e. *the alms*, on the authority of Abu Bakr, 'Ali, 'Ab, 'Ik, Qtd, Dk, and others, probably because *zaka't* forms a small portion of the whole property (Rz, Kf, etc.), while its primary significance is said to be the small household necessities, such as *fire, water, salt, a hatchet, a pot, a dish*, etc. (Rz). The first significance is preferable.

The mention of those *who do good to be seen* does not lead to the conclusion that this portion of the chapter was revealed at Medina, because the unbelievers are apparently addressed, as the first verse shows.

# CHAPTER CVIII THE ABUNDANCE OF GOOD

(Al-Kausar)

REVEALED AT MECCA

(3 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Ar. thee.	1 Surely We have given <i>you</i> abundance of good. <sup>2807</sup>	إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ
Ar. thy.	2 Therefore pray to <i>your</i> Lord and make a sacrifice. <sup>2808</sup>	فَصَلِّ لِرَبِّكَ وَأَنْحَسْ
Ar. thy.	3 Surely <i>your</i> enemy is the one cut off (from good). <sup>2809</sup>	إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

## General remarks.

THIS is one of the earliest of revelations, and promises abundance of good of every kind to the Holy Prophet, while it shows that his enemies shall be deprived even of that good which was given to them as a favour in this life.

2807 *Al-kausar* signifies *abundance*, specially of *good*, and according to Rz includes *the good of this life and the good of the hereafter*. The existence in paradise of a river of this name, from which all other rivers flow, only shows that the *abundant good* granted to the Holy Prophet is such that others will also draw their good from him. It is related that I'Ab explained *kausar* as meaning *abundant good*, and when it was said to him that people say it is a river in paradise, he replied: الحَيْرُ الْكَثِيرُ i.e. "That too is of the *abundant good*." The marvellous success which the Holy Prophet attained in regenerating a fallen nation, which is an unparalleled event in the history of the world, is one of the features of *abundant good* promised to him in this life.

2808 To be entitled to receive the abundant good promised to him, the Holy Prophet is told to pray to his Lord and to make a sacrifice, thus showing that any one who is desirous of obtaining the good of this life and the good of the hereafter should pray and make a sacrifice.

2809 The word *abtar* (from *batr*, meaning *the cutting off of a thing entirely*), as applied to a beast, means *one whose tail is cut off*. As applied to a man it conveys several significances, for instance, in *want or poor, suffering loss, one from whom all good or prosperity is cut off, having no offspring or progeny* (LL).

The wording of this verse shows that the statement is a retort against the opponents who called the Holy Prophet an *abtar*. It means that when the opponent dies no one shall succeed him; that he shall be cut off in failure and without attaining his object; that he shall have no helpers, and that he shall remain in contempt and abasement (Rz). Hence the verse contains a prophecy that as on the one hand *the Prophet shall have abundance of all good*, on the other *his enemies shall be cut off from all good*, not being able to attain their object in opposing the Holy Prophet, nor shall their children be their successors in their unbelief and opposition to the Holy Prophet.

CHAPTER CIX  
THE UNBELIEVERS  
(*Al-Kafirin*)

REVEALED AT MECCA  
(6 verses)

In the name of Allah, the  
Beneficent, the Merciful.

- 1 Say : O unbelievers !
- 2 I do not serve that which  
you serve,
- 3 Nor do you serve Him  
whom I serve :
- 4 Nor am I going to serve  
that which you serve,
- 5 Nor are you going to serve  
Him whom I serve :
- 6 You shall have your recom-  
pense and I shall have my  
recompense.<sup>2810</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ يَا أَيُّهَا الْكَافِرُونَ  
لَا أَعْبُدُ مَا تَعْبُدُونَ  
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ  
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

**General remarks.**

THE *Unbelievers* (hence the title) are told in this chapter that they shall be requited for their misdeeds, while the Prophet shall reap the reward of his deeds. It belongs to the early Meccan period.

2810 The word *din* signifies *recompense* or *reward*. It is a prophecy that those who serve Allah shall have a goodly reward from Him, while those who serve idols shall not obtain any help from their false gods. The next chapter refers to the reward of the truthful, Divine help and victory, and men entering into Islam in hosts, while the one following shows that the recompense of the idol-worshippers is that their wealth and all their efforts shall be entirely unavailing. Those who think that these words indicate that the Holy Prophet had despaired of the unbelievers and left them to their religion are mistaken. Not for a single moment did he cease to invite the unbelievers to accept Islam and to forsake the worship of the idols.



## CHAPTER CX

### THE HELP

(An-Naṣr)

REVEALED AT MECCA

(3 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
	1 When there comes the help of Allah and the vic- tory, <sup>2811</sup>	إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
Ar. thou seest.	2 And <i>you see</i> men entering the religion of Allah in com- panies,	وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا
Ar. thy. Or, pro- tection.	3 Then celebrate the praise of <i>your</i> Lord, and ask His <i>for- giveness</i> ; <sup>2812</sup> surely He is oft- returning (to mercy).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

#### General remarks.

THIS chapter speaks of the great Divine *Help* and victory (from which it receives its title) with which the Holy Prophet's endeavours in the cause of truth were crowned. According to I'Ab it was an indication of the Holy Prophet's approaching end (Bkh). And Ibn-i-'Umar is reported as saying that this chapter was revealed during the last pilgrimage of the Holy Prophet, and that he lived only eighty days after its revelation (AH). Hence, though classed with the Medinian revelation, it was actually revealed at Mecca. As a complete chapter it may be said to be the last revelation of the Holy Prophet, and, coming down at Mecca, it showed how those wonderful prophecies, announced in utter loneliness and helplessness, were now fulfilled at Mecca by the Prophet visiting that sacred city with over a hundred thousand followers.

2811 The great victory which had come, and been followed by the conversion of Arabs in companies, was the conquest of Mecca in the year 8 A.H., while the next year was the year of deputations from Arab tribes embracing Islam one after another. The great and wonderful prophecies of the conversion of Arabia and of its subjugation being thus clearly fulfilled, the Prophet was given to understand that the time had now come when he should prepare to meet the Lord.

2812 Here the Prophet is told that when that great victory is attained which will make the truth of Islam shine as the midday sun, so that people would enter into the religion of Islam not by ones and twos but in whole companies, as happened after the conquest of Mecca, then he should give glory to Allah for bringing about this wonderful change and

fulfilling his promises, at the same time asking Divine forgiveness for the people who would then enter Islam. For the truth is, not only were those people guilty of the gravest atrocities against the Holy Prophet, but they had also wrought many other wicked deeds, and deserved to be severely punished by the Lord; but as the Holy Prophet himself forgave them all their tyrannies against him and his companions with a magnanimity of which history cannot present another single instance—the victor passing over all the atrocities of his cruellest oppressors just at the time of the greatest excitement, the hour of victory, when all those tyrants lay at his mercy, and when the most humane general could not but punish those who had spent their whole lives in striving for the utter extinction of the victor and his followers—at such a moment, when the Holy Prophet was to lay open the unique vastness of his compassionate mind in forgiving his deadliest foes, he was further required to ask Divine forgiveness for *his very oppressors*. “Forgive thine enemy” is an easy injunction to utter, but let history be searched if it can present another instance of the forgiveness of one’s deadliest enemies under such circumstances; a forgiveness not only of their crimes against the Prophet and his companions, but also a forgiveness, through prayer to the Lord, of all the enormities and sins which those enemies had committed against the Divine Being, and for which Divine punishment would surely have overtaken them, had it not been for the Prophet’s intercession, which he is here commanded to exercise on their behalf. And how peaceful the end of one who departs from this world not only with the satisfaction that he had achieved the great goal of his life and raised his friends and followers to the highest position to which man can aspire, but with even a greater satisfaction than that, that he had not taken revenge upon his oppressors, but had forgiven them without uttering a word of reproof, and even interceded on their behalf! Here is an example of intercession not on behalf of friends but on behalf of foes! Does history present any other single instance of this kind?

## CHAPTER CXI

### THE FLAME

(*Al-Lahab*)

REVEALED AT MECCA

(5 verses)

In the name of Allah, the  
Beneficent, the Merciful.

1 Perdition overtake both  
hands of the father of the flame,  
and he will perish.<sup>2813</sup>

2 His wealth and what he  
earns will not avail him.

3 He shall soon burn in fire  
that flames,<sup>2814</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ  
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا  
كَسَبَ  
سَيَصْلَىٰ نَارًا إِذَا تَلَهَّبَ

#### General remarks.

WHILE the last chapter speaks of the peaceful end of a righteous man, because he attains the great object of his life, the present chapter shows that the fiery-tempered opponents of truth led their lives in heart-burning, which assumes the palpable shape of *flames* of fire in another life. It is therefore entitled the *Flame*. The chapter is one of the earliest revelations, according to all authorities.

2813 A man of a fiery temper may be called *abu-lahab* or *father of flame*, as a *sharir* or a *mischievous man* may be called *abussh-sharr* or *father of mischief*, and a *good man* may be called *abul-khair*, i.e. *father of goodness* (Rz, AH). Abdul 'Uzza, an uncle of the Holy Prophet, being a cousin of his grandfather Abdul Muttalab, was known by this name, perhaps on account of his severe opposition to the Holy Prophet. It is related that the Holy Prophet, being commanded to warn his near relatives, called them together and delivered the Divine message, at which Abdul 'Uzza cried out: "May you perish! was it for this that you summoned us?" (Bkh). It is also related that he followed the Prophet when he went forth to preach, saying to the people that the Prophet was a mad relative of his. He is related to have died seven days after hearing of the defeat of the Meccans at Badr.

By *both hands* is meant, according to some, *al-jumlah*, i.e. Abu Lahab himself, as is stated elsewhere in the Holy Qur-án: "This is due to what your *two hands* have sent before" (22:10), meaning, of course, what *you* have sent before. Others, however, say that *both hands* mean *his religion and his worldly hopes* (Rz).

2814 The fire that *flames* is fittingly described as the punishment of *the father of the flame*, being a punishment corresponding to the sin, as is indicated in 78:26.

Or, <i>fuel</i> .	<p>4 And his wife, the bearer of slander,<sup>2815</sup></p> <p>5 Upon her neck a halter of strongly twisted rope.<sup>2816</sup></p>	<p>وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ فِي جِيدٍهَا جَبَلٌ مِّنْ مَّسَلِينٍ</p>
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2815 Abu Lahab's wife was Umm-i-Jameela, the sister of Abu Sufyan. She is called here *hammālat-ul-ḥaṭab*, whose literal rendering, *bearer of fuel*, is generally adopted. The explanation given is that she was guilty of many mischievous deeds in her opposition to the Holy Prophet, these deeds serving as the fuel which should ultimately kindle the fire which was her destination. This is the view taken by Abu Muslim and Sa'id bin Jubair (Rz). But Bukharee accepts Mjd's explanation of *hammālat-ul-ḥaṭab*, or *fuel-bearer*, as meaning *تمشى بالنية* i.e. *she used to spread evil reports* against the Holy Prophet.

And *ḥaṭab* means *calumny* or *slander* (Mgh, TA-LL). Further than that we have a proverb similar to the phrase used here. You say *يحمل الحطب بين الناس* meaning *he goes about with calumny among the people* (A-LL). And *ḥaṭib-ul-lail* is *one who speaks what is bad and what is good* (TA-LL). A similar explanation is given by Qatada, who adds that she used to spread evil reports about the Holy Prophet (Rz).

2816 The halter of strongly twisted rope also represents a punishment corresponding to sin, for it is related that she used to gather thorns bound with a rope, which she brought on her own head to spread in the Prophet's way.

## CHAPTER CXII

### THE UNITY

(*Al-Ikhlâs*)

REVEALED AT MECCA

(4 verses)

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 Say: He, Allah, is One.

قُلْ هُوَ اللَّهُ أَحَدٌ

2 Allah is He on whom all  
depend.

اللَّهُ الصَّمَدُ

3 He begets not, nor is He  
begotten:

لَمْ يَلِدْ وَلَمْ يُولَدْ

4 And none is like Him.<sup>2817</sup>

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

#### General remarks.

THIS is really the concluding chapter of the Holy Qur-ân—the two chapters that follow only show how the protection of the Lord is to be sought—and it gives the sum and substance of the teachings of the Holy Qur-ân, which is the declaration of the *Unity* of the Divine Being, the chapter receiving its title from that circumstance. All other objects are secondary as compared with this. The chapter is one of the earliest revelations, and contains a refutation not only of idolatry and Christianity, but of every polytheistic doctrine.

2817 It is noteworthy that this earliest Meccan chapter points out the fundamental errors of many religions, including Christianity, in its four short sentences. It proclaims in the first place the absolute Unity of the Divine Being, and thus deals a death-blow to all forms of polytheism, including the doctrine of the Trinity; for the Unity it enjoins is absolute and admits of no plurality of gods of any kind.

In the second verse Allah is said to be *Aṣ-Ṣamad*, of which a large number of significances is given, but the best is the one adopted here, because the Holy Prophet is reported to have said, when asked what *Aṣ-Ṣamad* was: *هو السيد الذي يمد إليه في الحوائج* (AH, Rz). The statement that nothing is independent of Him aims at the correction of the error of those who consider certain things, such as matter and soul, to have existed independently of the Creator. This doctrine prevails in India, and could not have been known to the Holy Prophet, for it was not known to any of the religions with which he came in direct contact.

The third verse points out the error of those religions which describe God as being the *father* or *son*, such as the Christian religion, which teaches both forms of this doctrine, or as the Meccan idolatry, according to which angels were daughters of Allah.

The fourth verse negatives such doctrines as the doctrine of incarnation, according to which a mere man is likened to God.

Again, *shirk*, or the setting up of equals with the Divine Being, is of four kinds, viz. a belief in the plurality of gods, a belief that other things may possess the perfect attributes of the Divine Being, a belief that any thing may be related to him, and a belief that others may do what is ascribable only to the Divine Being. These four kinds of *shirk* are rejected in the four verses of this chapter.

## CHAPTER CXIII

### THE DAWN

(Al-Falaq)

REVEALED AT MECCA

(5 verses)

In the name of Allah, the  
Beneficent, the Merciful.

1 Say : I seek refuge in the  
Lord of the dawn,<sup>2818</sup>

2 From the evil of what He  
has created,

3 And from the evil of the  
utterly dark night when it  
comes,<sup>2819</sup>

4 And from the evil of those  
who cast (evil suggestions) in  
firm resolutions,<sup>2820</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝  
مِنْ شَرِّ مَا خَلَقَ ۝  
وَمِنْ شَرِّ غَاسِقٍ إِذَا  
وَقَبَ ۝  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

#### General remarks.

THIS chapter and the one that follows teach man how to seek refuge in Allah and how to betake himself to His protection. This subject being referred to in Meccan revelations, as in ch. 16 and 41, the two chapters must have been revealed at Mecca, and most probably they belong to the early Meccan period. The many stories regarding their origin, as stated by some commentators, are not to be found in any authentic report, and consequently such stories must be rejected. Thus, the Qur-án opens with the seeking of assistance from the Divine Being in *Bismillah*, and ends with the seeking of refuge in Him in the *Mu'awwazatain* (from *ma'azah*, meaning *refuge*), as these two chapters are together known.

2818 *Falaq* signifies the *day-break* (LL), meaning primarily *cleaving* or *splitting*, the daybreak being so called because it cleaves through the darkness. Hence it comes to signify *the plain appearing of the truth after its having been dubious* (TA-LL). The reference in the *Lord of the daybreak* is no doubt to the gradual manifestation of the truth and the triumph of the cause of the Holy Prophet.

2819 *Ghásiq* is derived from *ghasaq*, which signifies *intense darkness* (Rgh), and hence *ghásiq* signifies *the night when the shafaq* (or *redness in the horizon after sunset*) *disappears* (S, O, Q-LL), hence darkness in which there is no ray of light, and stands for the dark difficulties with which an affair is sometimes attended—difficulties through which a man is unable to see his way. It is therefore meant that the advent of truth, which was now becoming manifest, will not be attended with dark difficulties which may make it dubious.

2820 The two words occurring here which require to be explained are *naffásāt* and *'Uqad*. The former is the plural of *naffás*, which is an intensive nominative from *nafása*,

5 And from the evil of the  
envious when he envies.<sup>2821</sup>

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

meaning primarily *he blew*. But followed by *fi* it conveys another significance. Thus *نَفَثَ اللَّهُ الشَّيْءَ فِي قَلْبِهِ* means *God cast or put the thing into his heart* (Msb-LL); and *نَفَثَ فِي رَوْعِي* means *he inspired or put into my mind* (Ib, As). 'Uqad is the plural of 'uqdah, which signifies a *tie* (LL), and *judgment and consideration of one's affairs* (TA-LL), and *management, regulating and ordering of one's affairs* (LL). It also signifies a *promise of obedience or vow of allegiance* (LA, TA-LL). Hence, *النَّفَثَاتُ فِي الْعَقْدِ* are really those who put evil suggestions into the resolution of men or into the management of their affairs. Note that *naffāṣāt* are not necessarily *women*; the word equally applies to *al-jamā'āt*, or *companies of men* (Rz). The explanation I have adopted is, with some difference, the same as that adopted by Abu Muslim, which Rz pronounces to be a *good explanation*.

This verse deals with the second difficulty in the spread of truth or in the management of any affair generally. The first difficulty was its being enveloped with utter gloom; the second is that darkness is dispelled, but still the resolution to adhere to the truth is subject to the evil suggestions of those who would mislead others.

2821 This is the third difficulty. Truth has now become triumphant, but there are those who envy its success and who would not have its triumph maintained over falsehood. Therefore, Divine protection has still to be sought when truth has ultimately become triumphant.

## CHAPTER CXIV

### THE MEN

(An-Nās)

REVEALED AT MECCA

(6 verses)

	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
	1 Say: I seek refuge in the Lord of men,	قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝
	2 The King of men,	مَلِكِ النَّاسِ ۝
	3 The God of men,	إِلَهِ النَّاسِ ۝
	4 From the evil of the whis- perings of the slinking (devil),	مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝
Ar. breasts.	5 Who whispers into the hearts of men,	الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝
	6 From among the jinn and the men. <sup>2822</sup>	مِنَ الْجِنَّةِ وَالنَّاسِ ۝

#### General remark.

The introductory note on the last chapter may also be read here.

2822 These verses are, as it were, a complement to the previous chapter. Three kinds of mischief are pointed out there which may be done to the cause of truth. Here a fourth, but the gravest mischief of all, is pointed out. This is the mischief of the *slinking devil* who comes stealthily and casts evil suggestions into the hearts of men. The whispering of the evil one is the greatest mischief because its source is in *the hearts of men* (v. 5). The word *khamās* is derived from *khanasa*, meaning *he held back* or *hung back*, and also *he hid himself* (TA-LL), and *al-khamās* is the devil, because he retires or shrinks or hides himself (Msb-LL).

The Lord is here called the Lord, the King and the God of men, Lordship implying a certain control, as that of a master over a servant, Kingship implying the next higher degree of it, as that of a ruler over his subjects; while Godhead implies a complete control and a thorough knowledge of the whole of creation. Or, *Rabb* is the nourisher and sustainer of men, *Malik* is the holder of control over them, and *ilāh* is the one who deserves to be worshipped, i.e. to be made the goal of one's life.



## ARABIC WORDS AND PHRASES EXPLAINED

[EXPLANATION.—The numbers against the Arabic words indicate the foot-notes in which they occur.]

1201	أبد	853	أَلْتَصَّصَ
2722	أبل	1069	المؤلفة قلوبهم
345	أنى	319	ألوف
1600	انزال الرسول	180	أمر
904	أخ	581	تيمم
412, 1542	أخت هارون	1348, 1450	امام
2173	أخذ	799	أُمُّ الْقُرَى
1026	أخذ فيه	1292, 2237	أُمُّ الْكُتُب
141	أذن	708, 927, 946, 1959, 2277	أمر
2699	أذن	1354, 2230	أمر الله
1070	أذن	703	مهيمن
48	أرض	2790	أُمَّة هَارُوبِيَّة
2183	أزفة	117, 950, 2502	أحى
833	أكل	1356	أن
58, 1843	إلا	1617, 2718	إن
2	الله	625	انات
11	التم	383	انجيل
1109	التر	2195	الناس
1261	التر		

288	أَتَى	328	تَابَت
917A	أَهْل	959	اتَّبَعَ
1191, 1989	أَهْلُ الْبَيْتِ	2056	تِجَارَةٌ
1194A, 2248	أَوْ	2148A	أُتْرَاب
388, 594	تَأْوِيل	1230	مَتَكَأٌ
67, 152, 1819	آيَةٌ	166, 2741	تَلَا
736, 2354, 2673	بَحْر	145	تَلَا عَلَيْهِ
162	بَدِيع	66	تَوْبَةٌ
1143	لَا يَتَدَبَّلُ كَلِمَاتِ اللَّهِ	383	تَوْرَةٌ
844	مِبَارَكٌ	1024	أُثْنٌ
402, 636	بَشَرٌ	1576	ثَرَى
1142	الْبُشْرَى	2415	ثَقْلَان
1254	بَصِيرٌ	1677	ثَانِي عِطْفٍ
1496	ابْصِرْ بِهِ	1162	يَتَنَوَّنُ صِدْرُهُمْ
1235, 1930	بَضْعٌ	506	أَثَابٌ
1240	بِضَاعَةٌ	585	يَجِبَتْ
1671	بَعَثَ	140	جَبْرِيلُ
43	بِعُوضَةٍ	1280, 1604, 1865	جَبَلٌ
329	بَقِيَّةٌ	1824	جَبَلَةٌ
1200	بَقِيَّةُ اللَّهِ	1049	جَزِيَّةٌ
1206	أُولُو الْبَقِيَّةِ	1443	جَلَبٌ
467	بَكَّةٌ	2610	جَمَعَ الشَّمْسُ الْقَمَرَ
990, 1165	ابْتَلَا	806, 813, 822, 2027	جَنَّ
57	ابْلِيسَ	2050	جَنَاحٌ
35	بِنَاءٌ	1073, 1793, 2522	جِهَادٌ
444	ابْتَهَلَ	332	جَالُوتٌ
1248	ابْيَضَتْ عَيْنَاهُ	1591	حَبَلٌ
474	تَبَيَّضَ وَجْهُهُ	471	حَبْلُ اللَّهِ
1506	بَيْنَ	154	حَقٌّ

248	حج	174	حنيف
1780	شجر المجور	2356	حد
38	الحجارة	433	حوارى
854	حرج	197, 346	حيوة
1250	حرض	417	يحيى
1678	على حرد	1440A	احاط
1659	حرام	1994	خاتمة النبئين
378	حاسبه به	23, 638	خادم
2423	حسان	1370, 1897	خسف
1448	حاصب	1580	اخفى
560	المحصنة	68	خالد بن
1657	احصنت فوجها	2430	مخلدون
93	حظة	955	خلف
2797	الخطمة	2041	أخلف
876	حق	49	خليفة
382, 1328	بالحق	212A, 1203	اختلف
2551	الحاقة	428	مخلق
1365	حق عليه	280	عمر
1512, 2645	حقب	2822	خناس
387	حكم	1372	نخوف
1110	حكيم	2423	خير بن
1594	حل	233	خيظ
2734	حل	993	دابة
2171	حم	1863, 2029	دابة الارض
2496	احمد	776A	دابر
2016	حمل الامة	2596	المدثر
2815	حمالة الحبل	2269	دخان
2174	يحملون العرش	2650	دهاق
2147	لا تخذل	2440	مذهنون

1086	داشرة	437, 1553	رفع
221	دية	217	في الرقاب
1057, 2805, 2810	دين	1485	رقود
2442	غير مدنيين	1481	رقيم
244	يكون الدين لله	2618	راق
1193, 1912	ذرع	2145	أرض بجلك
194, 855, 1614, 2127	ذكر	2272	رهوا
661	ذكيتم	653, 1355, 1464, 1960, 2181	روح
12	ذلك		
393	ذنب	128	روح القدس
5	رب	1223	راودة
456	رباني	1255	ريج
364	ربوا	527	زبور
1723	ريوة	988	زحف
1784	رقل	1442, 2111	زقوم
908	رجس	1713	زكوة
2711	رجع	1668	زلزلة
1730	الرجعون	663	الزلام
2654	رجف	2588	المرمل
915	رجفة	2628	رجيل
2530	رجم	1179, 2258	زوج
414	رجيم	2791	زدرن المقابر
3	الرجيد	2343	مزيد
3	الرحمن	877	زينة
1861	ردن لكم	106	سبت
1299	ردوا اليهم في افواههم	51, 161	سبحان
40, 2441	رزق	1430A	تسليم
150	راعنا	46	سبع يسعين
617	مراغم	2024	سايفات

196, 350	سبيل الله	767, 881, 966	ساعة
2199	في ستة أيام	866	سواة
56	سجد	486	مسمومين
1198	سجّل	895	استوى
2693	سجين	565, 2232	سوء - سيئة
715	نُحِت	646	نُتِبَ لَهُم
148, 1166	سحر	387	متشابه
2381	سدرّة	1151	شَدَّ عَلَيْهِ
1136	اسرّ	1821	شرب
1700	سعوا في آيتنا	2761	شرح الصدّ
945	سقط في أيديهم	2100	مشاروت
2114	سقيم	2247	مشرقين
577	سكّار	26, 57, 985, 1647, 2027, 2143, 2144	شيطان
328	سكينة		
968	سكن اليه	2112	دُوس الشياطين
615	سلام	658	شعائر
156, 400	اسلم	260	مشعر الحرام
90	سلوى	79, 607	شفاعة
135, 2460	سمع	641	شّاكر
33, 46	سماء	2339	شمال
2531	من في السماء	2104	شهاب
2593, 2677	السماء انفطرت	37, 183, 598	شهيد
1533	سمّى	2126	ص
2696	تسليم	178	صبغة
348	يَتَسَنَّه	103	صائبين
493	سكن	2666	الصّاخّة
2122	ساهم	1303	صديد
474	تَسَوَّدُ وَجْه	54	صدق
2725	سوط	598	صدّيق

777	تصريف الآيات	583	نفس وجوهاً
87	صاعقة	1573	ظلة
172	اصطفي	1279	طوبى
16	صلوة	1816	طود
315	الصلوة الوسطى	747	يستطيع
2817	صل	974	طائف
789	صور	934	طوفان
349	ضر	325	طالوت
1848	ضاحك	428, 933, 1387, 1417, 1846	طير- طائر
96, 112	ضرب	591, 1288	ظلّ
361	ضرب في الأرض	1827	ظلة
1482	ضربنا على أذانهم	860, 1207, 1654	ظلم
96	اضرب بعصاك الحجر	31, 784, 1653	ظلمات
1815	اضرب بعصاك البحر	1876	ظلمت نفسي
2147	ضغث	76	ظن
44, 624, 1099, 1297, 1312, 1811, 2291	مثل- اصل	1967	ظهار
2756	مَنَال	971	عَبْد
2528	طباق	946	عجلتم أمر ربكم
1853	طرف	245	اعتدى
487, 1293	اطراف	1082	الأعراب
2707	طارق	895, 2555	عرش
1802	طَس- طَسَم	890	اعراف
737	طعام	1227	العزير
2553	الطائفة	2216	عَسَق
343	طاغوت	2793	العصر
2692	مُطَوَّق	96, 1581, 1591	عَصَا
2660	الطامة	1065	عفا الله عنك
		1269	معقبات

2820	عُقِدَ	130	غَلَفَ
656	عُقُود	1007	غَنِيْمَةٌ
1583	عُقْدَةُ اللِّسَانِ	865, 1339, 1609	غَوَى - أَغْوَى
1704	عَقِيمٌ	15, 421, 2586	الْغَيْبُ
185	عِلْمٌ	781, 1895	مَفَاحِجُ
6, 77	عَالَمِينَ	241, 388, 611, 764, 1148	فِتْنَةٌ
157	عَلَى شَيْءٍ		
2695	عَلِيَّوْنَ	2673	فَجَّرَتْ
248	عُمُرَةٌ	551, 556	الْفَاحِشَةُ
2205	عَمَى	357	فَحْشَاءُ
986	فَوْقَ الْأَعْنَاقِ	226	فَدِيَّةٌ
749	عِيدٌ	1714	فَرْوَجٌ
1898	مَعَادٌ	768	فَرْطِيهٌ
424	عَيْسَى	85	فُرْقَانٌ
2356	عَيْنٌ	1541	فِرْيٌ
1519	عَيْنُ حِمَّةٍ	1471	اسْتَفْزَرُ
2509	تَغَابَنَ	1178	فَارَ التَّنُورُ
1957	عَرُورٌ	2477	فُئِيٌّ
1518	مَغْرَبٌ	2333	قَـ
2577	غَرَقَ	181, 1149	قَبِيلَةٌ
1800	غَرَامٌ	110, 648	قَتَلَ
2819	غَاسِقٌ	1051	قَاتَلَهُمُ اللَّهُ
2560	يَغْسِلِينَ	797	قَدَمٌ
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